

A
LEARNED AND
VERY USEFULL
COMMENTARY
UPON THE WHOLE
PROPHECIE
OF
MALACHY.

BY
That late Reverend, Godly and Learned
Divine, Mr. RICHARD STOCK,
sometime Rector of *Alballowes Bread-*
street, London, and now, accord-
ing to the Originall Copy left by
him, published for the
common good.

Whereunto is added,

AN
EXERCITATION upon the
same Prophecie of
MALACHY.

By SAMUEL TORSHELL.

LONDON,
Printed by T. H. and R. H. for *Daniel Frere* and
William Wells, and are to be sold at their shops
in Little Britaine. 1641.



Reader if ever fame did fill thy care
 with name of Reverend Stocke, behold him here,
 Not in this Shadow only, but turne ore,
 the Booke, and see the Stockes improved store.
 There shall find most rich Graue Dainties
 a Bunch of depe mysterious Prophecies
 then thank his care whose goodness hath made this
 and published it to the world we Richa Stocke.

l. 1. R. fecit.

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a single Copy, 165.



T O

The ancient Friends and Hearers of the Au-
thor, *especially to the Right Worshipfull*

EDWARD RUDGE Alderman;

To the *Worshipfull Captaine JOHN*

VEN, M. WILLIAM KENDALL,

MR. RICHARD ELLIS, with the

rest of the Inhabitants of the par-

ish of *Albhallows Bread-*

street, LONDON.



Y owne occasions, together
with some other difficulties
and impediments, have hither-
to hindred a purpose that I
had, from the very first time
that the papers of this worthy man were in-
trusted to me, to communicate them to the
World and to you. But I have now done
it, and I hope it is not too late, either to re-
vive his memorie, or your remembrance of
those things you have heard from him. I
will not beleeve that you have forgotten, or
can forget a Pastor whom you did so much

A 3

love

The Epistle Dedicatory.

John 5. 35.

Heb. 11. 4.

2 Pet. 2. 15.

2 Cor. 4. 7.

Ephs. 4. 21.

love and reverence : For he was a burning and shining light, and yee rejoiced in his light. I have taken this paines to peruse his notes, that he againe though dead might still speake unto you : and I doe endeavour that now after his decease you may have these things alwaies in your remembrance. God was pleased to send you a rich treasure by his Ministerie ; but this treasure was brought unto you in an Earthen vessell ; and least haplie when that earthen vessell was broke by sicknesse and death, and the shards throwne into the Earth, you saved not the treasure ; I have now gathered some of it, and kowing to whom it did belong, have brought it back to Restore it unto you. Now what remains, but that you enjoy it & use it ; let that be your care to be answerable to the Doctrine you have received ; to walke so as yee have learned Christ. If so bee that yee have heard him, and have been taught by him as the truth is in Jesus. This is the onely thing that I have to say unto you ; that your conversation may tell the world you doe remember him. Let him live in your lives ; That so even they who never knew him, nor ever heard him preach a Sermon, may see by your practise what and how hee preached.

And

The Epistle Dedicatory.

And as yee have made a Monument for him in your Church; set up one also in every one of your lives; you shall thereby doe him a greater honour, then that stone-work (though otherwise a Commendable Testimonie of your love and respect) can doe him. Be yee your selves his Monument, his Statue, his Trophée, and as the Philippians and Thessalonians were to St Paul, his Crown of glorying. Be yee his Epistle known and read of all men. Let all men see what he writ in you. What precepts of Holinesse, of Righteousnesse, of Temperance, hee wrote downe in your hearts, when his tongue was the pen of a readie writer so long among you. He was a Father I suppose unto many of you, I have heard some of you professe it, (though yee have ten thousand instructors in Christ, yet have yee not many Fathers.) If in *Iesus Christ* hee hath begotten you through the Gospel, bee followers of him, imitate him so, as that men may say of you, when they see the grave and sober, and godlie carriage of any of you, he hath his fathers Countenance, he hath his fathers Gate. Hee set a most faire Copy, doe yee imitate the hand. Hee did as his great Master, he went before his flocke. And was an example of beleviers, in word, in Conversation,

Phil. 4. 11.

1 Thes. 2. 19.

2 Cor. 3. 2.

Psal. 45. 1.

1 Cor. 4. 15.

32. 1. 1. 1.

Iohn 10. 3. 4.

1 Tim. 4. 12.

The Epistle Dedicatory.

Tit. 2. 7.

Tit. 2. 7.

Mat. 22. 20.

Luke 11. 28.

tion, in Charity, in Spirit, in faith, in purity; In all things he shewed himselfe a patterne, a stampe, that is the Apostles word, such a stampe, as makes an Image of it in Coine, or such a stamp as Printers use, which leaves an Impression on the Paper: be yee his Impression, be yee his printed worke; be yee the Commentary your selves, and then yee need not buy it at the shops: He was *Typus Gregis*, be yee *Antitypon Pastoris*: Goethrough the world like good and current Coine, with the right stampe. Shew whose Superscription and Image you beare; on one side Gods, on the other side Cesars, and both stamp upon you by your Pastor, who was wont to Preach unto you those two points, Holinesse and Obedience. Shew that you suffered him while you sate under his Pulpit, to enter deep into your hearts: A deep stamp is long before it is worne out; let it appeare that these fifteene yeeres since he dyed, you have not forgotten the word of his exhortation. They heare best, that practice best: If any of you be prophane and unholy, if deceitfull and dishonest in your dealings, if intemperate, voluptuous and wanton; yee might happily bee his Hearers, and in the throng, but none of his Disciples, but such
as

The Epistle Dedicatory.

as listned with the other eare to your lusts. But I am perswaded better things of you, and things that accompany salvation, though I thus speake: for I know your husbandman was skilfull, and the seed good. Beare not therefore thorns and briars, for such ground is rejected and nigh unto cursing, whose end is to be burned; but rather shew your selves to be the earth that hath drunk in the raine that came oft upon you, and bring forth fruit, that so you may receive a further blessing from God. Unto whose blessing and most gracious protection I commend you, and remaine,

Heb. 6. 9.

*Math. 13. 3.
1 Pet. 1. 23.*

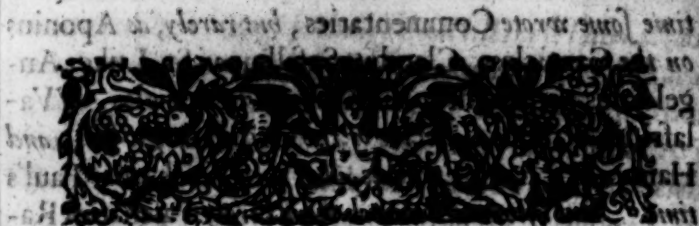
Your servant in the Lord,

SAM. TORSHELL.

as lined with the other care to your lulls.
 But I am perfwaded better things of you, and
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 God. Unto whole bleſſing and moſt gra-
 cious protection I commend you, and re-
 maine,

Your ſervant in the Lord,

2 M. TORSHILL.



To the
READER.

IN the Holy Scriptures that had so many pray-
 ses given unto them by the Ancients were
 by them much read and studied in who
 used also many waies of interpreting them:
 we finde their Commentaries, that is
 writings in which they set downe for the remembrance
 of: Interpretations, that is, Expositions as they called
 them, or Examinations of the words & Significations
 Scholies, that is, Glosses which they wrote in their leysures
 in their ordinary reading: Metaphrases, that is, the
 text in other words: Paraphrases, a longer and the noblest
 kind of interpreting: and Homilies, sermons to the mul-
 titude, in which kinde they were wont to read the whole
 booke: as appeares by St. Chrysost. Aug. and others.
 But afterwards, as the skill in Hebrew began by degrees
 after the Apostles tyme, to be well nigh quite lost: so when
 the Greeke sun did also set, at length it came to passe that
 the Bible was scarce at all used. Till about the year 800
 it was read over in greater Churches once every year about
 which tyme Paul Warnefrid (usually called Paul the
 Deacon) at the Command of Charlemain did manifes-
 tially divide out Epistles and Gospels, and writ Po-
 stils on them, which soone came to be only in use, and all
 other parts of Scriptura in a manner neglected. After his
 time

comparata.
 ignominia.
 equales.
 scilicet.

John the Baptist.
 Matthew. Thomas.
 Cent. 13. ad Mat.
 1702.

To the Reader.

time some wrote Commentaries, but rarely, as Aponius on the Canticles, Claudius Sefellius on St. Luke, Angelomus the Monk on the Kings and Canticles, VValafidus Strabus Collector of the Ordinary glosse, and Haimo of Paris Epistles, all of them much about Paul's time. But afterwards much more rarely, Paschasius Rabertus Abbot of Corbey wrote upon the Lamentations, and Remigius Monke, and afterwards Bishop of Auxerre on the Psalmes, Canticles and Mathew, about An. 880. Ambros. Ansbertus, A French Monke, on the Canticles, anno 890. Bruno Archbishop of Colein on the Pentateuch, an. 937. After him we finde none till Paul of Jenoa wrote on the Psalmes and Jeremy, which was, anno 1054. onely Bale mentions one Serlo a Monk of Dover a Commentator, about anno. 956. And till 1100. or thereabouts, wee finde some, as Occumenius, and the two Anselms of Luer and Canterbury, and Stephanus Anglieus, Rupert, Bernard, and Philip, an Abbot in Heinale, a familiar friend of St. Bernards. But when ones Schoole Divinity got the Kingdome, all studied that, and laid the Scripture by. Peter Comestor indeed had the Scripture by heart; but his brother Lombard brought Aristotle into more request then St. Paul, as the Sorbonne at Paris complained. Then it was that preaching on the Scripture had gone altogether out of use, had not Dominicke a Spaniard, the founder of the Order of Preaching Friars, about an. 1200. commanded his disciples to reade the Scripture, and carry nothing but the Bible with them when they went to Preach. And yet by these pretended friends of the Scripture, was the Scripture likewise trampled upon, who preferred Dominick before St. Paul; according to that Picture of them both in one table, which John Wolfius tells us, was not much after that time to be seen in Venice; under St. Pauls was writ, By him you may goe to Christ, and under Dominicks Picture; By him you may goe to Christ more

John Wolf. lect.
memor. Tom. 1.
Cent. 13. ad an.
1205.

To the Reader.

more easily. And so things stood till these latter times, when about the time of the Reformation, the Bible was a booke scarcely so much as known: when Melancthon reports he heard some preach upon texts taken out of Aristotles Ethicks; and Andreas Carlostadius was eight yeeres Doctor when he began to read the Scripture, and yet at the taking of his degree had been pronounced Sufficentissimus. But that which I shall content my selfe with as an instance for all, is that which is reported of Albert Archbishop of Ments; who being at the Dyet at Aufbourg, an. 1530. and finding a Bible on the table, and reading some leaves where by chance hee opened it, said, Truly I know not what booke this is, but this I see, that it makes all against us. But when the knowledge of the tongues began to flourish, then the study of Scripture revived: for till a little before the Reformation, there were few or none that cared for, or indowoured any skill in the Greek, much lesse in the Hebrew: yea most were then of John Dullards minde, who was Schoole-master to Ludovicus Vives, and was wont to say unto him; The better Grammarian thou provest, thou wilt bee the worse Philosopher and Divine; we know what opposition Erasmus met withall in this cause: and Arias Montanus for his paines in the Biblia Regia, was accused of heresie before the Pope, (it seemes by his preface before the Bible, they were Jesuits that so accused him) so that hee was faine to write an Apology for himselfe, (which he did in the Spanish tongue) which is in Oxford Library: Tet at length the Jesuits themselves, and others of the Church of Rome, were drawne to have a better opinion of this kind of learning, and the learned party grew so strong, that it came at least to a Consultation in the Councell of Trent, about the examining of the vulgar Latine translation of the Bible by the Originals. Friar Aloisius of Catanea took the confidence to give an high commendation to Cardinall Cajetan, as the prime Divine

a

of

Ludov. Viv. de
caus. Corrupt. l.
2.

Hist. Conc. Trid.

To the Reader.

of that and many ages, who was wont to say, That to understand the Latin text, was not to understand Gods infallible word, but the translators: and therefore having himselfe no knowledge in the Originals, hee employed men to render the Scripture word for word unto him, and so spent all his latter dayes, which were eleven yeeres after his going Legate into Germany. Upon this relation Aloisius propounded the examination. But there were too many to oppose so good a proposition. They said it would be ten yeeres in doing; that if they did it they should open a gap to the Lutherans, and overthrow many Doctrines of the Roman Church which were grounded on the Latine translation; and that if they should doe it, the Inquisitors would not be able to proceed against the Lutherans, who would bee alwaies readie to say, It is not so in the Originall. These were honest men, and spoke plainly, by whom we come to know what it was that hindered the worke. Others were more fine, and they said, That it was to bee beleevved that the Latine Church was not lesse beloved of God then the Hebrew or Greeke Church, who had an Authentique Text, and sure the Holy Ghost dictated the Latine Translation, or if the Translator had not a propheticall spirit, yet one very neere it. But Isidorus Clarus a Brescian, a Benedictine Abbot went against this unreasonable opinion, and said much against it, which the reader may finde in the judicious History of the Councell. However, the streame went to the approbation of the vulgar, only the Cardinall Santa croce, that he might comply fairely with those that voted for a correction, told them that there were no errors of faith in it, and yet yeelded that six might be deputed to frame a corrected Copie to print by. But what correction was meant, appeares by the preface before the Edition of Clement the eighth, that it should be purged from the Errata of the Transcribers. And they were long about this; the preface tells us, that Pius the IV. and V. laboured in it, and
selected

Amama hath collected those particular errors, in his Conf. Vulg. Edit. c. 1. pro leg.

To the Reader.

selected Cardinals, but the businesse was, throughout the occasions of the Roman Sea, intermitted more then 100 yeeres, from the dissolving of the Council, till Sixtus the VI performed it. Lucas Burgensis in a particular tract hath collected all the Corrections made in that Edition. That of Sixtus was two or three yeeres after purged by Clement the VIII. and yet Brugenfis hath found a Catalogue of Errata still, and brings in Bellarmine confessing as much: and yet the worke from the first to the last was not lesse then of 46. yeeres, and boasted of with high and Papall language. Sixtus his Bull is now left out of the Bibles, and so is Clements Breve Apostolicum out of most, which yet the reader shall finde carefully preserved, and to good use, by Amama in his Antibarbarus Biblius. Wee for our part count no Translation authenticall, and esteem it a tyrannie both in the Popish and Lutheran Churches, that no man without circumlocutions and insinuations and apologies may shew the very least dissent,

But the strife about the Translation, equals not that which hath been about the Sence. The Acts that have beene used by the Romanists for the settling and establishing The Right of Interpretation upon the Bishop of Rome, have been well known, wherby they have laboured to make him the Oracle to the world, as the Turkish Mufti is (by the relation of Busbequius) in those parts; finding it to be the most expedite way to gaine the opinion of the publique and authorised interpreter. But we have little reason to yeeld over the Title to him, knowing how readie he and his servants are to make advantage of every thing that hath any likelihood to advance them; yea how they wrest and abuse Scriptures to the maintenance of every cause of theirs, especiallie the intolerable pride, and usurpations of the Pope. An instance of this wee have in that notable observation which my Lord of Canterbury his Grace hath made upon the Frontispice of John de Puente his booke of The Agreement of the two Catho-

Antib. Bibl. p.
162.

Busbeq. epist. 3.

Archb. of Cant.
in his 2. enlarged Edition
of his most learned relation
of the Confe. sect.
26. nu. 12. p.
209.

To the Reader.

*Myster. Tri-
qui in prefat.*

like Monarchies; where the Text, Genes. 1. 16. is applied, as Innocentius had done long before, and the words *Luminare Majus*, The greater light, are over the Portraiture of Rome. An observation out of a Picture, whereby his Grace hath done the same service for the discovery of the Romish Arts, which that other noble protestant my Lord Duplessis, did out of another picture or Frontispice printed before two bookes, one at Bononia, An. 1608. the other at Naples, An. 1609. wherein Pope Paul the V. is lively pictured in a Table with this Inscription. **TO PAUL THE FIFTH VICE-GOD, THE MOST INVINCIBLE MONARCH OF THE CHRISTIAN COMMON WEALTH, AND THE MOST STOUT MAINTAINER OF THE PONTIFICIAN OMNIPOTENCIE.** This Table hangs within a triumphall Arch, on either side hung with Crowns, Diadems and Scepters, after the severall fashions and wearings of the Kings of the whole world. At the foot of the Arch, sit on the one hand Europe and Africa, with these words of the Prophet, Kings shall be thy nursing fathers, and Queens thy nursing mothers, on the other hand, Asia and America with the following words, With their face towards the earth, they shall lick up the dust of thy feet. Esai. 49. 23. Above there are winged Schroles, in one upon the right hand over some ruines of buildings, is that text in Jer. 27. 8. but somewhat altered; The Nation and Kingdome which will not serve him, that Nation will I punish, saith the Lord, with the Sword, and with Famine, and with pestilence. In the other on the left hand, that place, Dan. 7. 14. applied with more blasphemy, There was given him dominion and a Kingdome, and all people shall serve him: his dominion is an everlasting dominion, which shall not passe away, and his Kingdome that which shall

not

To the Reader.

not be destroyed. Others also of them have beene as bold with the holy Text. The Bishop of Bitonto in his Sermon at the opening of the Councell at Trent, advising men to obey the Councell, said, Else it will be said, the Popes light is come into the world, and men loved darknesse rather then light. So applying the Text, Job. 3. 18. But the judicious writer of the History notes it, That many were offended with that speech. It will alwaies prove an intangled tittle to the Pope. Who then must be the Judge? Erasmus is faine to leave his Butcher and Fishmonger wrangling in this point, and when they have said all, yet unresolved. There are many that would cast it upon the Fathers, and that we must stand to what they say: But that were to make them not expounders, but lawgivers. Wee regard them highly, but yeeld them not the Royalty of a Mint, as Mornay speaks: besides, we neither finde all difficulties explicated by them, nor in what they doe explicate, an agreement. In the very Councell of Trent, another saying of Cardinall Cajetans, That a new sence of Scripture is not to be rejected, though it be against the old Doctors, seeing power is left now also to interpret; was by some much commended, who thought it a tyranny to forbid the faithfull the use of their owne proper ingenie: others indeed opposed it, accounting License worse then Tyranny, among others, Richard of Mans a Franciscan friar, went so farre as to say, The Doctrine of faith is now so cleared, that we ought to learne it no more out of the Scriptures, which heretofore were read in the Church for instruction, but now only are read to pray by, not to study. There were not many that adhered to him; the better part delivered themselves as Dominicus à Soto did, That it was fit to keepe every wit within limits for matters of faith and manners, but else to leave them to their liberty for the sense. Others of them yet more plainly, That it was not fit to restraine the understanding of the Scriptures

Hist. Conc. Trid.
l. 2. ad an. 1545.

Eas Collog.
l. 2. duoparag. 12.

D. Fr. White
Orth. Faith. ch.
4. parag. 1.

To the Reader.

to the fathers only, whose expositions were most part Allegoricall, seldome lterall, and those fitted to their owne time. And many men have profitably used their liberty, especially such as have sought out the lterall sence. The Allegory, Luther calls it a beauteous whore, that inticeth idle men, who thinke themselves in Paradise and Gods bosome, when they fall upon such speculations: Such was their interpretation; who by the cleane beasts in the Arke understood Virgins, and by the uncleane, Married Persons. And theirs upon Psal. 74. 13. Thou brakest the heads of the Dragons in the waters, that is, Devils are expelled by holy water sprinkled by the Priests. Luke 5. 4. Duc in altum; that is, Peter goe thou to Rome, the head and chiefe Citty, and there spread thy net, 1 King 17. 6. Crowes brought flesh to Eliab, that is, Laymen are to give all necessary things to Monks. Solomon Glassius hath collected many examples. I will only adde that of Antonius Archbishop of Florence, upon Zach. 11. 7. of Dominick and his Order, Zachariah spake in the person of God; I tooke unto me two staves, the one I called Beauty, and the other (*funiculum*) Bands: Beauty, is the order of Preachers, *funiculus*, the Order of Minors, who are girt with a cord. Thus as the Camels they drinke not of the fountaine till they have pudled it with their feet, St. Hierome had been much delighted this way, but found his owne error. When I was young (*saieth he*) I interpreted the Prophet Obadiab allegorically, because I was ignorant of the History. I thought then I could read a sealed booke. No man can write so ill, but some will like it. Such a one praised it, but I blush't; I now freely professe, that was the worke of my childish wit, this of my mature age. But I shall not need to enlarge against this, which even Salmeron and Ribera, and other Jesuits themselves have invewed against. But the lterall sence is the most noble and on all hands most allowed:
And

Luth. in Gen.
30.

See Bp. Morton
Appl. pn. 2. l. 5.
Ch. 15.

Philol. Sacr. l.
2. Tr. 2. pt. scil.
3. art. 4.

Anton. Hist. pt.
3. Tit. 23.

Hier. in prolog
ad Obad.

To the Reader.

And that since our Learned and Reverend Author, Mr. Richard Stock hath every where sought and followed throughout this his plain and most wholesome Commentary on Malachy, every where observing so many of those circumstances as his Text would give him leave to observe, which Glasius hath put together into two verses, *Qui, Scopus, Impellens, Sedes, Tempusque, Locusq;*

Et Modus, Hæc Septem Scriptura attendito Lector.

The Author, Scope, Occasion, Theme, Time, Place and next

The Forme. These seven let him attend that reads the text.

I have published him out of his owne Originall notes, and as largely as himselfe writ: Onely whereas on the third Chapter, verse the seventh, he had more largely treated of the Doctrine of Repentance, upon the request of his Auditory, who desired him to divert his ordinary course, as appears by his Dedicatory Epistle, to the Lord William Knowls, that I have omitted, because himselfe did publish it in his life time, Anno 1608.

I have followed his owne manner in the publishing of this, and have set his quotations of Fathers and other Latine Authors in their owne words in the Margin, and the Greeke Fathers, rendred into Latine, because many readers understand not the Greeke, which is his own reason given in his Epistle to the Reader, before that Treatise. Out of which Epistle of his I will also answer to those that may dislike his frequent use of the Fathers, in his own words, If any (saith hee) dislike my alleaging of Fathers, (as some have my using of reasons to confirm the Doctrine, but with very little reason as I suppose) I must

To the Reader.

I must pray them to give me leave to use them, till I can see that unlawfulness which they affirme to be in the practise; and to censure me in charity for the use of them, as I doe them for not using them. I will looke as well to my heart in the use of them, as God shall inable me, and when I shall see the hurt of them, I will as much indeavour to avoid them; in the meantime I will make the best use I can of them, to edifie the Church of God.

But I will detain thee no longer in a preface, but commend the booke to thy reading, and that to Gods blessing.

Thine in the Lord,

SAM. TORSELL.

A Breviat of the Testimony given by Mr. Gataker, to Mr. Richard Stock, at his Funerall Sermon.

THAT the Reader, if hee were not acquainted with the Author of this Commentary in his life time, may know what he was, I have thought fit to present unto him, a briefer view of that more large Testimony, which Mr. *Thomas Gataker*, preaching at his funerall, did deservedly give him.

After he hath commended him for his *unweariable industry* and *singular proficiency* in his owne, and his *abilitie* and *willingnesse* to bee helpfull to others *Studies*; even while hee was young in the *Colledge*; Hee descends to the consideration of him in his publique calling, That he proved a *paine full*, a *faithfull Minister of Christ*, a *skilfull*, a *powerfull dispenser of Gods word*.

The proofes of which were, his constant and incessant imployments in *Preaching* twice every Sabbath for many yeeres; besides his *Catechising* the younger sort in the week days, (which he did with notable discretion, the males and females apart, the riper and forwarder

warder in the presence of the ruder and rawer,
and then the rawer by themselves; together
with other offices of his Pastorall function,
privately performed.

Which *Ministry* of his was very effectual,
so that besides many other Christian
Souls converted by him (in which successe
few Ministers were to bee compared with
him) many faithfull Ministers also received
their first beginnings of light and spirituall
life and grace, from his Ministry; So that
he did not only winne many soules, but many
winners of Souls.

Those two things which make a Compleat
man, had an happy conjunction in him,
namely *Integrity* and *Judgement*. The proofes
of which were, both the desire that many had
to use him for the oversight of their last Wills,
and for the disposing of their estates; And
that so many reverend Ministers from all
parts of the *Realme* did by Letters or other-
wise usually seeke to him for the resolution of
their doubts.

As these made him a *Compleat man*, so he
had that which made him a *Compleat Minister*,
namely, *That he could speake his mind fitly*,
and *That he durst speake it freely*. For the former,
his ability to expresse himselfe, with
cleare Method, sound proofes, choise words, fit
phrase

phrafe, pregnant similitudes, plentifull illustrations, pithy perswasions, sweet insinuations, powerfull inforcements, allegations of antiquitie, and varietie of good literature; he was such an one as many strove to imitate, not many of them matched. For the other, his freedom of speech in reprovng of sinne even to the faces of the greatest, many are able to testify, and some accidents made it more publickely knowne, then his desire was it should have been.

Among other particular commendations of him, One was his zealous and earnest pursuit of reformation of some prophanations of the Sabbath, wherein he prevailed also for the alteration of some things in that kind offensive, as well with the maine body of the City, as with some particular Societies. Another was his pious care & diligence in the religious instruction and education of those that were under his private charge, children and others.

In these and the like employments, hee spent his time, he spent his strength, till God put an end to his incessant labours here, and translated him to the place of his endlesse rest.

for the pregnant countess, plentifully illustrated
out many reports, for the information of
others, and the use of the world.

as many have to in late, not many of
them married. For the other, it is
doubt of peace in respect of time, even to
the present.

February 1.

1639.

Imprimatur.

THO. WYKES.

the son and education of those that were
born his five children, children and others
in the land, and the like in the same, the
Lord his grace be praised, till God
will, and to his excellent labours here, and
in the place of his residence.

THE

The Summe or Argument of the
whole Prophesie.

TH E Israelites provoked to anger and heavy displeasure by their finnes the Monarch of the whole world: Wherefore he being thus displeased, sent against them Nebuchadnezar, who tooke them, and carried the King, his Princes and the whole people into Babel, after that he had spoyled their stately Temple, destroy'd their strong Walls, and laid waste Jerusalem it selfe; where they endured 70. yeares exile and banishment: which yeares expired, they were againe brought to their Countrey, when and where better things were expected from them, both in way of thankesfulnesse, and in remembrance of their former Captivity, lest a worse thing should afterwards befall them. But they forgetfull of former things, both beatings & benefits, as children are, returned to their finnes, polluted the Divine worship, gave themselves to diuers vices, began to make marriages with Infidels, againe embraced Polygamy, took up the custome of giving bills of divorce, committed sacriledges, cast out strange contempts against God, and blasphemies: By all which the Lord being againe provoked,
B sent

The Argument.

metaph.
sadum

sent the Prophet Malachy to reprove them sharply, and to threaten them severely with certaine new judgments, and to the impenitent certaine & finall destruction; yet in the meane time cheering up the good with comforts, provoking them to Repentance, perswading them to faith in Christ, refreshing them with many sweet promises.

Now it is no hard thing to make the Comparison, and apply these things to our times, that it may appeare, the handling of this is no unfit thing, but apt to the time.

For the finnes of the Land God was displeased, and gave over the people to captivity (though in their owne Land somewhat lesse than this, yet it was) both of body and soule to a new Nebuchadnezzar, which makes it the greater, the Church and spirituall Jerusalem much defaced, the Reliques of it partly put to flight, partly to the fire. But see how good God was, after a time he brought againe our Captivity. After which he looked for better things from us, and haply had them while the benefit was fresh, and the bondage yet felt. But see, these are worne out of minde, and we againe have committed great sins against God, by which we justly have provoked Gods indignation against us, yea and alas, we cease not to provoke it; for how great contempt of the service of God is there in every place? what prophanenesse? what corruption of manners? what unfaithfulnesse in covenant breaking? what uncleannessse in marriage? what horrible

The Argument.

horrible oaths; what fearful perjuries; what execrable blasphemies against the Highest; not in meane persons; but of the highest rankes; not in Countries only, but in famous Cities; not in meane mens Cottages only, but in noble mens places and Palaces, in Church and Common wealth: so that the Lord may say to us, as he said to Israel by Malachy Chap. i. v. because neither honour nor feare be performed to him. So that not onely just are those plagues that are come upon us, pestilence to the body now almost three yeares, and famine to the soule begun, and threatned more, but also particular & general judgments. Whatsoever is in this Prophecie, may justly both be threatned and executed upon us; when it is just with God, where the fault are, to bring upon them like punishments. This is the reason of my choice, as also the summe and argument of this Prophecie.

The parts of it are divers. After the Inscription, or Preface, we have,

1. Expostulations with the people and Priests touching their great and grievous sins.
2. Threatnings of punishments deserved by them.
3. Prophecies of the calling of the Gentiles, and the comming of Christ.
4. Exhortations to Repentance, and exercise of the duties of piety.

All which are to be found promiscuously, and intermixed one with another; the particular resolution of which is better in their place, and more

The Argument.

profitable, than now to spend time in pointing out every particular where it is to be found.

Ezra 6.

The time when this Prophecie was written, is, in generall, after they were returned from their captivity; more speciall, after Hagge and Zachary, the two Propbets of the Church, and yet more, after the building and finishing the Temple about some 24. yeares: for it was built in the first yeare of Darius King of Persia. Hagge and Zachary the second yeare of Darius, (after some 41. yeares interruption of the worke, all the time of Artahashte or Artaxerxes Longimanus) prophefied, and perswaded the people to build it; who by the favour and exhibition of the King did finish the worke in his sixth yeare, who reigned in all 30, after the finishing of the Temple 24. After whose dayes, in the time of Artaxerxes, Darius his successour, our Prophet began to prophefie, being the last of all such as did prophefie till the fore-runner of Christ John the Baptist.

AN



AN
EXPOSITION
UPON THE WHOLE
Booke of the Prophecie of Malachy,
delivered in certaine Sermons.

CHAP. I

THE burden of the word of the Lord to Israel by the ministry of Malachy.

2. I have loved you, sayth the Lord: yet ye say, Wherein hast thou loved us? Was not Esau Jacobs brother, sayth the Lord? yet I loved Jacob.

3. And I hated Esau, and made his mountaynes waste, and his heritage a wilderness for dragons.

4. Though Edom say, We are impoverished, but we will reurne and build the desolate places; yet sayth the Lord of Hostes, They shall build, but I will destroy it: and they shall call them, The border of wickednesse, and the people, with whom the Lord is angry for ever.

5. And your eyes shall see it, and ye shall say, The Lord will be magnified upon the border of Israel.

6. A sonne honoureth his father, and a servant his master. If then I be a father, where is mine honour? and if I be a master, where is my feare, sayth the Lord of Hostes unto you, O Priests that despise my Name? and ye say, Wherein have we despised thy Name?

7. Ye offer unclean bread upon mine Altar, and you say, wherein have we polluted thee? In that ye say, The Table of the Lord is not to be regarded.

8. And if ye offer the blind for sacrifice, it is not ayllie: and if ye offer the lame and sick, it is not evill: offer it now unto thy Prince; will he be content with thee, or accept thy person; sayth the Lord of Hostes?

9. And now, I pray you pray before God, that he may have mercy upon us: thus hath bene by your means; will he reward your persons, sayth the Lord of Hostes?

10. Who is there even among you, that would shut the doores, and kindle not fire on mine Altar in vaine? I have no pleasure in you, sayth the Lord of Hostes, neither will I accept an offering at your hand.

11. For from the rising of the Sunne unto the going downe of the same, my Name is great among the Gentiles, and in every place incense shall be offered unto my Name, and a pure offering: for my Name is great among the Heathen, sayth the Lord of Hostes.

12. But ye have polluted it, in that ye say, The Table of the Lord is polluted, and the fruit thereof, even his meate is not to be regarded.

13. Ye say also, Behold, it is a wearisome, and ye have misused it, sayth the Lord of Hostes, and ye offered that which was torne, and the lame, and the sick: thus ye offered an offering: should I accept this, at your hand, sayth the Lord?

14. But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, sayth the Lord of Hostes, and my Name is terrible among the Heathen.

The parts of this Chapter are two :

1. *A Preface or Inscription.*

2. *The Oracle or Prophecy.*

1. *The Preface in the first verse, generall to the whole.*

2. *The Prophecy in the rest.*

1. *An exhortation with the people and Priest for their ingratitude and corrupting of his worship, from verse 2. to the 9.*

2. *A Commination of judgment deserved by it, or a Commination of divers judgments, from vers. 9. to the end.*

In the Preface or Inscription we conceive two things :
The substance and circumstance of it.

1. *The substance, being the subject or matter of the whole, is in that it is called a Burden.*

2. *The Circumstance of the person, which is three-fold.*

1. *From whom, as the Efficient.*

2. *To whom, as the Object.*

3. *By whom, as the Instrument.*

VERSE I.

The burden of the Word of the Lord to Israel by the ministry of Malachy.



Burden.] Here is the matter or subject of this Booke, or Prophecy : He calleth it a burden, usuall with Prophets in their writings, all almost in some place or other. But *Nahum*, *Habakkuk*, and *Malachy* thus begin their prophecies. It signifies, as *Hierome*, a woefull and sorrowfull prophecy, full of threats and judgments, called therefore a *Burden*, because it presseth those against whom it is spoken, the hearts and spirits of them, as a burden the body, and suffers them not to lift up their heads, and themselves, as in former times. Some thinke it signifies not onely this, but also the Commandement of the Lord, by which the Prophet was burdened as from the Lord, that he should declare

clared it in ſo many words unto *Iſrael*: which they thinke follows thence, becauſe it is to *Iſrael*, not againſt; but I feare, this is ſomewhat nice; for it was ſent them, as it was againſt them for their finnes; and that which is againſt, is as much as a burden to the Prophet: but this muſt be underſtood *Trophee*, here being a *ſynecdoche*; for the whole Prophecy is not a burden, or threatening of puniſhment; but part onely of it; and ſo the whole is denominated of the part.

The puniſhment of ſinne; the affliction God inflicteth upon men for their finnes and tranſgreſſions, is a burden, not a light one, not ſuch as are the feathers of a bird, *onus ſine onere*; but as a talent of Lead, ſpoken of, *Zach. 5. 7.* heavy and grievous; ſo is it here, and in many places of the Prophets, as *Nah. 1. 1.* *Hab. 1. 1.* *Jerem. 23. 32.* *ſee*, he ſhewes what is the burden, *I will caſt you off, and ſend you into Babel captiues*, verſ. 36. that is, whoſoever ſhall ſay, The burden, he ſhall for that word beare his burden; that is, be puniſhed of the Lord; it is proved further by *Matth. 7. 9.* *Galat. 6. 8.* Hence is the complaint of *David*, *Pſal. 32. 4.* *Thy hand was heavy upon me.*

Becauſe ſinne, the deſerving and procuring cauſe, is a very grievous burden, *Pſal. 38. 4.* *Matth. 27. 38.* that is, to living men, and ſuch as have the uſe of their ſences; not to dead and benumbed men: then the puniſhment is grievous.

Becauſe the wrath and diſpleaſure of God, which is the efficient cauſe of it, is very heavy and grievous. The diſpleaſure of a Prince is heavy, the Kings wrath is as the roaring of a Lion, *Prov. 19. 12.* Now hence are afflictions heavy and burdensome.

Becauſe none can give eaſe in it, or deliver from it, ſave God onely, *Hof. 1. 6.* *1 Sam. 2. 25.* *2 King. 6. 26, 27.* The wound that is had by the biting of a Scorpion is grievous, when nothing can cure it but the almes of that Scorpion; much more this.

This may teach us what to judge of thoſe men who are in ſome affliction, under a judgment, and yet finde no burden, but goe as light under them, as a bird doth under her feathers; and ſometimes make advantage of them, as beggers doe make gaine of their ſores; they are ſenſeleſſe, they are benumbed, they are dead men. In common ſence, if any have halfe an hundred weight laid upon his hand, or foot, and preſſing him ſore, and he feele it not; what judgment is to be given of it, but to be a mortified and a dead member? ſo alas, how many dead men are in our times and daies? The burden not of the Word onely, but of the rod of the Lord, not threatened, but executed, hath bene upon our Land and Church by the fearefull Plague; now well towards three yeares wee have walked in the land of the dead, we have bene in the houſe of mourning.

Doctrine.

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ing. Indeed the living hath laid it to his heart, but so few have done it, that the dead are more than the living; not onely our wanton women, and voluptuous men, to whom that 1 Tim. 5. 6. *They are dead while they live*: but our worldly men, our ambitious and others all dead, for this they have not felt. We sorrowed for fifty & odde thousands that dyed in the former yeare, we have as much need to sorrow for so many thousands yet living, and dead amongst us; they never indeed felt, nor yet doe feele this burden: Their irreligious carriage when it was here amongst us, both at home & abroad, in the City and abroad, their small conformity since to the Law of God, little reforming of their corruptions, nay, their monstrous deformity in themselves, wives, and children, perswades my heart, as 'tis Psal. 26. 1. *The transgression of the wicked saith within my heart, there is no feare of God before my eyes*: so that they had no feeling of this at all; for they who truly felt it, would grow somewhat better, if not altogether reformed. If an heathenish people, who knew not God, at the burden of the Word of the Lord did so humble themselves, that the Lord said, *Jonah 3. 10. He repented of the evill he said he would doe to you, and did it not*; what shall be thought of Christian men by profession, living in the Church of God, if at the burden of his Word they repent not, nor depart from their evill wayes? but *Isaiah 8. 8. Though they be stricken, yet will they revolt more and more*: it is because they are dead men, and cannot feele it. Oh then weepe not forme, but for your selves, and children, as those not for the departed, but for the living dead: for if it be true, The beginning of the remedy is the sence and acknowledgment of the malady; how farre are they from cure that have not yet the feeling of it? I feared the Plague by a naturall infirmity, though God enabled me to abide upon my calling in the hottest brunt of it, and mercifully preserved me hitherto to his Church, and to speake this to you this day. But if it should now come by the providence of God upon me, that he beginnes to threaten it to the City, I should willingly embrace it, as thinking God to be marvellous mercifull unto me, and whosoever he should smite by it, to take it thus into his owne hand, and not to leave us to more fearefull judgments, which I cannot say, but I marvellously feare, is even at the doore to the wakening of dead men and women, or the sweeping of them away. I am no Prophet, I pray God my words be no prophecy; but what peace, &c.

This ought to teach men in affliction, if a judgment come, and imposed by the hand of God, to beare it patiently and meekely, as *David*, 2 Sam. 15. 25, 26. for it is a burden. The way to be eased, is not strugling with it, but meekely to beare it; for a prisoner to be free from his fetters, is not in the Jaylors sight

fight to ſeek to breake them, or to file them off; that is the way to procure more, or the longer lying in them: So, to be eaſed of a burden, is not to wreſtle with it when one is under it, but to goe ſoftly; there is more eaſe, while it is on his back, and ſooner comes he to be releaſed of it. *w* A man may with impatience wreſtle and uſe unlawfull meanes to eaſe himſelfe; and God happily will let them proſper for a while; but after ſir will bring a more heavy and inevitable burden on him, that with his former ſinnes ſhall make more heavy to him. There is a fable, but it hath his Morall for this purpoſe; A certaine Aſſe laded with ſale, fell into a river, and after he had riſen, found his burthen lighter; for the moiſture made it melt away; whereupon he would ever after lye him downe in the water as he travailed with his burthen, and ſo eaſe himſelfe. His owner perceiving his craft, after laded him as heavy with Wooll; the Aſſe purpoſing to eaſe himſelfe, as before, laid himſelfe downe in the next water, and thinking to have eaſe, riſing againe to feele his weight, found it heavier, as it continued with him all the day. The Morall is, that they who impatiently ſeek meanes contray to the will of God, to eaſe themſelves of their burden, ſhall have it more and more encreaſe upon them.

That men ſhould make a ſpeciall reſtrain to themſelves to keepe from ſinning, becauſe an heavy and grievous burden eſe is ready to be laid upon their ſhoulders. Sinne it ſelfe is an heavy burden, but few feele it, and fewer ſeare it; but to this burden ſhall the burden of puniſhment be added; and who is ſufficient for theſe things? if the firſt burden ſeares them not, becauſe there is ſome pleaſure in ſinne to the fleſh, yet let the ſecond, which hath no pleaſure at all. When thou art tempted to ſinne; by which thou muſt needs tempt and provoke God, learne to caſt thy accompts well, conſult if thou bee able to meete him that comes againſt thee, Luke 14. ſo, if thou bee'ſt able to meete him, and beare his burden, goe on, and ſpare not; delight in all thy wayes, reſtaine thy ſelfe from no ſinne: but if not, if we may invert and reſolve, *Doe we provoke the Lord to jealousie? are we ſtronger than he?* 1 Cor. 10. 22. then let this reſtaine us, if nothing elſe will; let us imitate Porters, who called, and offered money to beare a burden, will poiſe and weigh the burden in their hands firſt, which when they ſee they are not able to beare, no gaine will entice them; ſo in this caſe let us doe.

Of the Word of the Lord. The circumſtance of the perſon ſending, the efficient, and authour, as of other prophecies, ſo, of this; he comes not unſent, he ſpoke not of himſelfe, hee came not without the Lord; but from him; ſo he affirmeth, and truely, to get more reverence, credit, and authority with them; and

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and that it was thus from the Lord; and so Canonically, the testimonies of Christ and his Apostles, alledging him divers times for confirmation of Doctrine, and reformation of manners, to wit: that he addith, *the Word of the Lord* [1] not onely to the word that he had but the word, by the rod, and execution would come affayre in God making his word good: but as some thinke, to shew that he had no free Embassage; but that he was to deliver in a certaine and set prescribed words. Sometime when Prophets were more frequent and perpetuall in the Church, and God spake to them by dreames, or by visions, and apparitions, they had divers kinds of words, and had liberty for diverse manners of speaking and delivery: But our Prophet was such a messenger, as that the Commandement hee had received, and was credited with, he must deliver in so many words, and the same hee delivered them in, and so he doth; for in the whole he never useth his owne person, but the Lord onely, as Chap. vi. 1. and 3. and 4. and 5. and 6. and 7. and 8. and 9. and 10. and 11. and 12. and 13. and 14. and 15. and 16. and 17. and 18. and 19. and 20. and 21. and 22. and 23. and 24. and 25. and 26. and 27. and 28. and 29. and 30. and 31. and 32. and 33. and 34. and 35. and 36. and 37. and 38. and 39. and 40. and 41. and 42. and 43. and 44. and 45. and 46. and 47. and 48. and 49. and 50. and 51. and 52. and 53. and 54. and 55. and 56. and 57. and 58. and 59. and 60. and 61. and 62. and 63. and 64. and 65. and 66. and 67. and 68. and 69. and 70. and 71. and 72. and 73. and 74. and 75. and 76. and 77. and 78. and 79. and 80. and 81. and 82. and 83. and 84. and 85. and 86. and 87. and 88. and 89. and 90. and 91. and 92. and 93. and 94. and 95. and 96. and 97. and 98. and 99. and 100.

Here we might observe, that the Writers of the Scriptures are not the Authors, but God himselfe, of which Rev. 2. 7. But his particular may we herein observe, this following.

This Prophecie is the very word of the Lord, it is of divine, not humane authority, which is not onely here affirmed, but, lest it should be doubtfull, it hath the testimony of the new Testament: the 3. Chap. v. 1. hath testimony Mark 1. 2. and Chap. 4. 1. hath testimony Luke 1. 7. 8. and Chap. 1. 1. 3. Rom. 1. 2. 3.

Because this was written by a Prophet: for as all the Old Testament was written by the Prophets; so whatsoever was written by them, was and is Canonically Scripture: therefore 1. Pet. 1. 19. Luke 16. 39. Heb. 1. 1. Eph. 2. 20. now all men hold Malachi for a Prophet, the last among the Jewes till the coming of John Baptist.

Because the Church of the Jewes, the onely Church of God did receive this, and so acknowledged it as the word of God: That they did so, appears Mat. 17. 10. and the Apostles, and the Evangelists alledging of it; for it is a farre more impious and heinous thing to take away Scripture, than corruptly to interpret them, or to adde Scripture, if it were not of it.

We take instructions from hence, entering the opening and expounding of this prophecie, how I ought to labour with my owne heart, and to seeke from the Lord assistance and grace to handle this as his word, not carelessly, handling the word and worke of God negligently, taking his name in vaine, coming to speake out of it without due preparation and constant study, and speaking; so talke as of the word of God, 1. Pet. 4. 1. 1. not handling it with vanity, and affectation, not making merchandize, and playing the huckster with it; delivering it with

1. Doct.

2. Doctrine.

Reas. 1.

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with a sincere affection, dealing faithfully with it as a faithfull dispenſer, giving to every one his portion; where and to whom the Spirit of God hath ſet them downe; to Priſt and people, to old and to young; to married and unmarried; to the good and prophane, without feare and flattery, or any other ſiniſter affections; remembering that this in the firſt is in the whole, and to every verſe, it is the word of the Lord, ſeeking to corrupt, as well as to adde, leſt that I heare as tis Prov. 30. 6. *Adde not to his words leſt be reprove thee, and thou be found a lyer,* remembering that of Luke 12. 42. that I may be a faithfull and wiſe Steward, that I may obtaine that, Verſ. 43, 44. which how ſoone it may be generally, or to me in particular, whether before I have gone through the whole, or this Chapter, or this verſe, I know not.

This teacheth all to whom I am to ſpeake: firſt they muſt heare, for it is the word of the Lord; and never withdraw themſelves negligently, or careleſly preferring vaine pleaſure and profit of no value before it: If any withdraw himſelfe, the ſoule of God ſhall have no pleaſure in him, (to uſe the words rather than the full ſence) as *Iſrael* ſaid to *Sihon* King of the *Amorites*, Judg. 7. 24. ſo wouldeſt not thou heare that thy Prince, Father, or Maſter ſaith unto thee; nay, will not Idolaters heare that which their gods ſay unto them, how much more you that the Lord ſhall ſpeake to? This is the word; that we ſhall ſpeake is but the delivering of it in moe words, which is here ſet downe in fewer; preſſing it at large, which is here ſet downe more briefly; this as a clew of thread wound up, by us it is but drawn out at length; yea, and it muſt be heard as the word of God with all reverence, received with humility, believed by faith, obeyed with care; for the Lord having ſpoken it, it was not for the time and perſons preſent onely, but for all ſucceſſive ages and people. As the Lawes of Princes, and Decrees of Parliaments are not onely for them that live then, but for whoſoever ſhall afterwards be borne ſubjects to the ſame Sovereignes; therefore nor any ſinne is here reprov'd, but it is reprov'd in whomſoever it is found; nor is there any judgment threatened, but menaced againſt the men of our time that heare it; not any duty commanded, but it is appertaining to us as to them, becauſe it is the word of the Lord, who is our Lord as well as theirs; of the Gentiles, as of the Jewes. I cannot ſay as *Daniel* 4. 19. ſine, ſo the Prophecy is for others, and the interpretation of it is for others, and judgments to your enemies; but as *Peter*, Act. 2. 39. *It is to you, and to your children*: ſo theſe things here commanded and reprov'd are for you and your children. But why ſhould I ſpeake thus ſharply unto you? Verily becauſe God will nevertheleſſe bring theſe, if I ſhould hold my

uſe 2.

peace,

peace, and by speaking I may prevent he should not, if so be my exhortations this day may finde place in your hearts, and hereafter in your lives: But shall I come unto you, not with a rod, but in love, and the spirit of meeknesse? 1 Cor. 4. 21. then as *Chrysostome ad pop. Antioch. Hom. 27.* by our mutuall love, yours and mine, by all the travell I have felt for you, till Christ be formed in you fully, Gal. 4. 19. give me that wherein I may glory before men and devils, and in the presence of God. And what is my glory? but your progresse and increase in piety here, and your salvation in the life to come: Believe me, beloved, *Si fieri potest me pro vobis certamen bene gerere, vos autem bene gesta rei premia ferre, nunquam profecto vobis tantumurbationis ingererem; sed non licet hoc nobis, non licet inquam.* Chrysostom. *de virtut. & vitiis sermo.* If it were possible for me to undergoe the Combate, and you to beare the Trophies of the victory, I would not put you to so much trouble. But this may not be, this may not be, for every one must live by his owne faith, and passe to heaven by his owne piety and obedience: It is neither bought nor borrowed oyle in our Lamps will serve to enter in with the Bridegroom.

To Israel,] The second person to whom; as the Subject, to Israel; that is, to the whole people who were lately delivered out of Captivity, and now enjoyed their Land, and the liberty of Religion: and as men not sufficiently instructed under the rod and crosse, or forgetting their former calamities, returned to their former corruptions and sinnes, whose sinnes were the worse by that they had received, and made the more inexcusable; when they should have beene bettered by his mercies, they grew worse. By *Israel* he understands the whole company, both Priest and people, calling it *Israel*, which for distinction was before called *Judah*, after the rent happened betwixt the ten and two Tribes, *Judah* and *Benjamin*, and some of *Levi* to the house of *David*, and the rest to *Jeroboam*; for the ten tribes by *Salmanassor* were so led into Captivity, that they never returned; he now called these two Tribes by the old and wonted name: To *Israel* then his owne people, chosen out of the world, yea, reserved to himselfe from those ten Tribes, thus specially beloved, he sends, though with griefe thus threatening.

God will punish his, even his owne for their sinnes and offences, how deare soever they be unto him; it is indeed his love unto them that he will passe by many infirmities and weaknesse in them, as Matth. 7. 18. but yet sinnes of greater nature, habit, and custome he will not passe by unpunished, 2 Sam. 7. 14. 18. not onely the threatnings, but the execution of many afflictions and plagues recorded in the Word, upon the whole Church of *Israel*, upon particular persons, on *Moses*, Numb.

20. on

20. on *Miriam*, Numb. 11. *David* often, and others the good Kings who were puniſhed, proves this manifeſtly.

Becauſe hee loves his owne, therefore will hee conſent and puniſh them; for the ſparing of the rod is hatred, and love, the fondneſſe of affection, not the favour of judgment. Prov. 13.

24. It is love becauſe of that 1 Cor. 11. 32. when we are judged, we are chaſtened of the Lord, that we ſhould not be condemned with the world.

Becauſe he would be juſtified, not as wiſdome of her children onely, but even of wicked and enemies; for if he ſhould ſpare his owne, then would they ſay, God were wicked like them; as the wicked when he ſpares themſelves, ſay *Plalms* 50. 17. hence was the death of *David*'s child denoted, and performed to prevent or to ſtay the blaſphemy of the wicked. *Sam.* 12. 14. as he inſinuates in his *Plalme* of Repentance, *Plalme* 51. 4.

Becauſe he may manifeſt his hatred of ſinne, which he puniſheth it not in thoſe that are wicked onely, whoſe perſons he may ſeeme to hate, but in thoſe that are deare to him.

If God will, and muſt deal thus with his owne, generall and particular, let the whole Church and every member thinke of it, that they be not deceived; as if to them there were no feare of judgments and puniſhments, though they feare not ſinne, becauſe they are his: It is ſuch a corruption and deceit, that may ſeize upon thoſe who are his, even onely his, though uſually they are deceived by the ſleight of *Sathan*, whom he hath before deceived with another, perſwading men they are gods when they are not; for commonly none ſo confident as thoſe, none ſo bold as theſe blind byards; but whoſoever he is that is tainted with this, let him know, that as the Husbandman preſerveth the ſheepe of his paſture in a moiſt yeare from rotting in the heart and liver, when they are a litle tainted, by the ſalt waters of the Sea: ſo may he be recovered and preſerved by thoſe waters of the Sanctuary, even by thoſe ſalt waters, when the ſtreame runnes thus, that he will not, nor he hath not ſpared thoſe who are as deare to him as the apple of his eye, (untooth ſome happily may they be, but without doubt wholeſome they are) let no Church then truſt in lying words, *Jer.* 7. 2. if they continue in their wickedneſſe, *verſ.* 9. and make his houſe a den of thieves, *verſ.* 11. but let them know he ſees it, and goe to *ſiloh*, *verſ.* 12. and other Churches, and ſee what he hath done to them, and the like will he doe to it, *verſ.* 1. neither particular man thinke he may ſinne, as preſuming he is Gods; for if he ſpared not *Moses*, *Miriam*, *David*, and others, how him? could they not have challenged more than he? or is it not likely that God would have ſpared them as well as he? Let

Reaf. 1.

Nulla ira,
magna ira.

2.

3.

Uſe 1.

1500

him thinke of that to *Solomon*: I will be his Father, and he shall be my sonne; if he commit iniquity, I will chasten him with the rod of Iron; but my mercy shall not depart from him, 2 Sam. 7. 14. 15. if God make it true in him; it is the best he can looke for. If any aske, what benefit it is to be Gods? I answer, much every way; as that God will passe by many infirmities of thine when thou servest him; many finnes of passion when they are not continued in: Have you not heard of the patience of *Job*? Again, is it no benefit to be his Fathers Heire, unless he may be suffered to doe what he list without controulement or correction? Besides, even this is a benefit; for if that be true, Let the righteous smite me, and it shall be a kindeesse, Psalm. 141. 8. much more this, when that we are chastned, that we may not be condemned, 1. Cor. 12. 32.

Use 2.

This may serve for comfort when affliction and punishment is befallen one who is his. In such a condition a man is ready to faint, and his heart to faile him for feare, as if God had utterly cast him off; but it riseth from the ignorance of this, that God hath and will afflict his children; and because they have not beene experienced under the hand of God. A child when he is young and tender, not acquainted with his Fathers threats and corrections, no father sees his father lay hand upon rods, but feares he hates him, but a little use under this teacheth him there is indeed love where hatred is in show; And so with them, but they must learne this, that their hearts may rest upon it, as the *Ark* did stay upon the mountaine of *Araat*, after it had floated a long time upon the waters, seeing he afflicts his owne, yea more than the wicked in this life, and yet still his people.

Israel having forgotten their late miseries and calamities, the sence and feeling of them being worne cleane out of memory, they returne againe to their former corruptions and finnes; and are newly threatned with other, and more heavy judgments.

4

Doctr.

If men, many or few, a Country or City, one or a company, after they have beene delivered or freed from some calamity and judgment, doe forget it, passing it over without profit, and returning to their finnes and corruptions againe, they are in danger of new, and more fearefull judgments; for he did this to the greene tree, what will he doe to the dry? if to the naturall Olive-tree, what can the wild Olive looke for? This is manifest by *Esey*, who reproveth the people because they profited not by former judgments, but remained obstinate, and in their finnes, Chap. 1. ver. 5. specially vers. 21, 22, 23. How is the faithfull City become an Harlot, it was full of judgment, and justice lodged therein, but now they are murderers; thy silver is become drosse, thy wine is mixt with water, thy Princes are rebellious, and companions of thieves; every one loveth

veth gifts, and followeth after rewards; they judge not the fatherlesse, neither doth the Widows cause come before them: wherunto he addeth, therefore saith the Lord God of Hostes, the mighty one of *Israel*, Ah I will ease me of my adversaries, and avenge me of mine enemies, *vers. 24.* To this I adde *Esay 12. 9. 17. 21.* inferred upon *vers. 13.* manifest by *Deut. 28. 45.* *Jerem. 5. 3.* *John 5. 14.* An example of this also the *Ninevites* may be, comparing together the Prophecies of *Josab* and *Nabunus*.

Because it cannot be equall and right, that God should go away and give over, as overcome by the obstinacy and stubbornnesse of men; that were as if a Prince should give over a Rebel, because he were not able to subdue him with a small company, and not gather more forces, it were too much indignity and dishonour: So in this; for God striking for sinne, must not lay downe his Armes, till the Rebels come in, as *Josab* gave not over the siege of *Abel* till *Shebaers* head was given him, *2 Sam. 20. 22.*

Because it is dangerous for a people to harden them in their finnes, for if because sentence against an evil worke is not executed speedily, therefore the heart is fully set to doe evil, *Ecclef. 8. 11.* if the deferring be thus dangerous, what is the removing, and not renewing, or doubling the judgment? it hardens men.

Because he must doe it whether his owne or not; if his owne that he may cure them, as Physicians or Chirurgeons double the dose of their medicines, and use more violent meanes when they finde the body hard to worke upon, the disease more felled: so the Lord when he findes his owne more obstinate, if not his, that he may consume them, and shew his power upon them, that he is able to abase and destroy every one that is obstinate against him.

Learn then to feare before God, and to profite under his hand, to turne unto him that smites us, and to seeke the Lord of Hostes, lest otherwise God be provoked to cut off from us head and tayle, branch and roote in one day, *Esay 9. 13, 14.*

By the ministry of Malachy, or by the hand of Malachy } The third person is the Instrument, and by his hand, that is by his worke and ministry: some thinke it is said rather by the hand than the mouth, to shew how uncorruptly hee delivered this, and not by the mouth, because the mind and mouth are more apt to corrupt a message than the hand which carrieth sealed letters. But without opposition, I take it to be the phrase of the Scripture, to note the Ministry of him and others, as *1 Sam. 11. 7.* and *28. 17.* The Lord hath done as he hath spoke by my hand; *Malachy* signifies my Messenger, or my Angel; whence

Reas. 1.

2.

3.

Use.

rifeth the error of *Origen*, as *Hieronymus in hunc locum*, that an Angell came, and tooke the shape of man, and delivered this. But *Hierome* shews that the nature of a person is not to be taken notice of from the notation or Etymologie of his name, for then, whereas *Hoseah* signifies a Saviour, and *Joel* the Lord God: these should not be men, but Angels, or the Lord, or the Saviour of the world; which if it follows not, then not this: But whether he was *Mordecai*, as some thinke, or *Ezra*, as most, it is not certaine: the conjectures of men for the latter are probable, but easily answered: It is safer to content our selves with that which is revealed, than rashly or slenderly to affirme any thing in so weighty matters, especially when it is not so needfull that we should enquire into it; whether hee had his name from his birth, or circumcision, or it is a name of office, it is not knowne. It hath ever beene thought a vaine curiosity to make enquiry for the Messengers name and title, when the message is most certaine, *Judg. 13. 18.* as here it is by the testimony of the New Testament. There were in the Church three sorts of Prophets, some that were to be perpetually in it, and to exercise a perpetuall office to answer men when they enquir'd of them after the custome of time, and manner, as *Samuel*; *Hosea*; *Elisha*. Some for a time, both for this, and also to stand up in Gods person, for some particular thing to fore-tell it, which being done, they ended their office; as *Amos*, who prophesied for two yeares before the Earthquake. Thirdly, some, who were onely once to prophesie and fore-tell things, which done, their office ceased; as *Jonah* to the *Ninevites*, *Abdias* to the *Edomites*, and of this sort is our Prophet.

God in revealing his will, and publishing of his heavenly riches, the mysteries of Christ and his Salvation, hath and doth ordinarily use the ministry of Man; ordinarily I say, because at some time he hath used Angels to some particular and upon extraordinary occasions, yet never ordinarily and generally in an ordinary established Church, but alwayes the ministry of men, which thing is witnessed by the testimony of all times, and all Churches, as well in the Stories of the Scriptures, as other Prophets, Priests, Apostles, Ministers: How often that in the Old Testament, *I rose up early, and sent my Prophets*: In the New, as they were men employed under Christ, *Ephes. 4. 8. We have this treasure in earthen vessels*, 2 Cor. 4. 7. and *we are Embassadors for Christ*, 2 Cor. 5. 20.

Because Angels presence would have beene fearefull, as *Luke 1. 12.* and so unprofitable their Ministry, for things would have passed away as they heard it; for feare breeds such a lassitude in the joynts, that man lets that goe he seemed to hold; so of the mind.

To

why askest thou after my
name: which is secret. 1. god angellus

Doctrin.

Reas. I.

10 To honour the nature of man, for it to be man, much more
Gods Embassadors. He could have done all by an Angel; but
the humane condition had been vilified. If he had seem'd not to
administer his Word by man, it would have been as if he had
administered it by a creature of his own making, and not by a
creature of Gods making. And thus he sheweth that he will
have man to be his Minister, and not an Angel.

2.
Poterat usq;
per Angelum
omnia fieri;
sed abjecta
nolle videretur.

Because the message rather than the messengers should be re-
garded, and if any thing be effected, it might be given to the
power of God, and not the meane. If he had not sent it in
earthly vessels, but by some glorious Angel, they would have
left the thing, and have worshipped the person. Rev. 22. 3. If
of any thing had been wrought, they would have ascribed
it to the power of the meane, not to God, but that they
should not be thus disposed. 2 Cor. 4. 7.

3.
Poterat
per Angelum
omnia fieri;
sed abjecta
nolle videretur.

This ought to be matter of encouragement to the Ministers
of God, that their labour in preaching and performing the
worke of their Ministry be not tedious unto them, when it is
for Gods sake, and in obedience unto him, and the more they labour in
it, the more they partake of their double honour, 1 Tim. 3. 17.
day, full of content, and as Jeremy 23. 9. yet they serving
the Lord in their Ministry, he vouchsafeth them that honour,
ought to swallow up all there, knowing that we are not to be
amazed of the Gospel of Christ, because it is the power of
God to salvation, Rom. 1. 16, and who ever shall be saved,
receive it by them to believe, because they are the people of
them, though others charge them as Pharisies and Sadducees, that
they see their face no more. But if none will, see he will not
suffer them to goe unregarded, because he hath set them on
worke, they are his Ministers, as Ezech. 44. 6, 7. I said I have la-
boured in vaine, I have spent my strength for nought, yet surely
my worke (or my reward) is with my God. And though it be
not gathered, yet shall it be glorious in the eyes of the Lord.

Use 1.
Poterat
per Angelum
omnia fieri;
sed abjecta
nolle videretur.

To reach men not to be bated, or bawly to account of
the ministry of the Word, and the mysteries of Salvation, be-
cause they are brought unto them in such earthen vessels, so
weake meane, for it is the worke and word of the Lord, how-
soever by the ministry of man, weake and bare. Was it that
he wanted glorious Angels that he used not them? He had
land thousands of them, but for mans infirmity. Was it that he
had no power over the Kings and Nobles of the Earth, that he
employed not them? if he had spoken the word, they could not
have resisted. He that had Davids a Prophet, and Solomon a
Preacher, though not ordinary, could have made a demand of
other Princes ordinary Preachers and Ministers, but their great-
nesse would have obscured his power. Why then hath he cho-
sen meane men? That the basenesse and meane condition of the
person

Use 2.

perform might give place to his glory, that men might not dote on the person, but delight in the ministry and message, therefore as Princes shut up their treasures not in goodly and sumptuous chests, but in caskets of no price, and of base matter, to deceive the theefe, and to convey it whither they would have it: so God these, to lay a stumbling block to the reprobate; but as many as are called and chosen, to make it the power

* *Nihil adeo est quod obdu-
res mentes hominum, quam
simplicitas divinarum ope-
rum, qua in actu videntur,
& magnificentia qua in ef-
fectu re-promittuntur.* Tertul.
De bapt. lib. cap. 2.

*Ipsi mirantur quia credi-
mus; ceterum increduli si
miratur, non credit; miratur
simplicia quasi vana, magni-
fica quasi impossibilia. Idem.*

Use 3.

of God and the wisdom of God to them. * There's nothing that so much hardens mens minds as the simplicity of Gods workes that are seene, and the greatness of the efficacy which is promised, when as to the godly it is farre otherwise. They are marvel- lously wrought upon by them, because they look to him who workes by them; here is the difference of faith and infidelity, beleevers and infidels. We wonder because we beleeve; incredulity wonders, but beleeves not; it wonders at simple things as if they were vaine, at great things as if impossible.

Wee are the Ministers of God, and your servants for Jesus sake; that we bring to you, is the message and commandment of God. Looke that ye receive not us, if ye can dis-joyne us and our message, but that we bring, heare it, beleeve it, obey it. That we have delivered, that we doe and shall deliver as his commandment, his will: Looke therefore to it, that you receive it; for it both you and I must give an account, I, for the faithfull delivery of it, you for the fruitfull receiving of it, both of us for the carefull obeying of it. Let no man thinke much I call so much for hearing and obeying, when there is in the most still performance with the least, and scarce with the least. Tell me, when you lend your money, doe you not put your Deb- tor in minde of it when you meet him? so doe we, and so must I doe, for I feare lest in that day I heare that, *Math. 25. 26.* Thou wicked and slothfull servant, thou oughtest to have put my money to the exchangers, that at my coming I might have received mine owne with usury. I have often put forth Gods stock unto you, you must pay usury. *Usura vero est au- dita promissionis per opera exhibitio:* Your usury is to witnesse your profitable hearing by your workes. See then that you o- bey and doe, that as *Nathan* said to *David*, *2 Sam. 24. 13.* so I may to you, *Now advise and see what answer I shall returne to him that sent me.*

The burden by the ministry of *Malachy*, *Malachy* must carry to this people a burden, not onely things acceptable, but dis- pleasing and grievous.

The Ministers of God must not onely serve him in preaching the Gospell and comforts, but also threatnings and judgments.

VERSE

Doct.

VERSE II.

*I have loved you, ſaith the Lord, yet yee ſay, Where-
in haſt thou loved us? Was not Elau Jacobs bro-
ther, ſaith the Lord? yet I loved Jacob.*

I Have loved you ſaith the Lord. The ſecond part of the Chap-
ter is the matter and Propheſies conſiſting in two parts: on
Gods expoſtulation with the people and Priests for their ſinnes,
and his judgments againſt them for thoſe ſinnes. The firſt is
hence to the 9. verſe. Their ſinnes are two ſingularities, con-
tempt of him, and corruption of his worſhip. The ſecond is the 6.
verſe. Their ingratitude is expreſſed; that they did not acknow-
ledge nor account of his love, nor yet of his benefites, the fruit
of his love, which hee had from time to time beſtowed upon
them, that they might by the greatneſſe of the one, or by the
weight of the other, be drawne to performe the duties of Piety
unto him their God and King, who had deſerved ſo well at
their hands and of them. Firſt for his love.

I have loved you. A ſpeech ſpoken with affection ſpecially
by valuing his love, and diſdaining to have it ſo neglected of
thoſe upon whom he had beſtowed it. Some thinke it is a ſpeech
imperfect, broken off, and interrupted with griefe, when he
would have added more. I have loved you, griefe not ſuffering
him to ſpeake more. The ſupply may be, I have loved you al-
wayes, but you acknowledge it not, neither answered me
with love againe, but for this repayed me with ſinnes.

Love given to God, ſignifies not a paſſion nor affection, for
there is no ſuch thing in God. *Ira Dei non perturbatio animi e-
ſt, ſed iudicium quo irrogatur pena peccato.* Auguſt. of the an-
ger of God. *De civitate Dei, lib. 15. cap. 25.* So of this, it is
no paſſion, but his free election to beſtow, yea, an actual gi-
ving to them the adoption of ſonnes and eternall life. For God
is ſaid to be angry, when he doth that which commonly men doe
when they are angry; and to love, when he doth that which
men doe when they love. Now this cannot be underſtood of
his generall love, of which all are partakers, men and Angels,
blessing, preſerving, ſuſtaining them: for then were it no
great matter that he affirms here to his. But of a ſpeciall love,
that is, his chooſing of them to be ſonnes, and to beſtow on
them eternall life. I have loved you, that is, I have choſen
you to be my people, and I will be your God, to be my chil-
dren, and I will be your Father, and to give you the inheri-
tance of ſonnes, than which what can be greater? *Herome*
thinks

ing of him, and the araying of him with honour and glory. *Pſal. 50. 23. Who ſo offereth praiſe, gloriſeth me.* Then this is a great diſhonour, and then 'tis evill. That which is againſt the Crown and dignity, ſpecially immediately of a Prince, is heinous and grievous.

This being ſuch a ſinne, thus committed, argues our age guilty before the Almighty; ſome one way, ſome after another; yea, who can ſay, I am free? Many, and the moſt receive and devoure daily the bleſſings of God, and know not, or acknowledge not that he gave them, but thinke they come naturally or by friends, or by their owne labour, and ſo as *Habacuck 1. 16. Therefore they ſacrifice unto their net, and burne incenſe unto their yarne, becauſe by them their portion is fat, and their meate plenteous;* and ſo commit Idolatry with their friends, with the earth and heavens, with their labours and hands. But ſay they be ſo farre inſtructed that they confeſſe him the giver, yet how ſome have forgotten him and his benefits. A ſecond brings the oblivion of the firſt, a third of that, &c. As one naile drives out another, but an affliction makes all to be forgotten: as with men, one injury they doe us, makes us forget they ever did us good. But ſay benefits be remembred, and oftentimes ſpoken of, yet not ſo much as the afflictions and troubles: or if at one time many words to expreſſe the paſſion in ſuffering, few in receiving, or if of them, yet as Courtiers bragge of the Kings favour, as *Haman, Eſter 5. 11, 12.* more to magnifie himſelfe than the Kings liberality: for a long ſtory they will tell you of their wealth, and honour, and children, and ſuch like, but a few words, and that very unfavourily will they drop out of praiſe to God. They make not their Song or *Pſalmes* of thankſgiving as the faithfull have done. But if any can plead not guilty here, and be culpable in none of theſe, yet his unthankfulneſſe appears that he ſtill remains in his ſinne, and rebells againſt the Lord; not onely offending him, but by thoſe things he hath received from him: more than any married and modeſt woman will doe to her husband, by the Rings, Chaines, Bracelets, Apparrell, and ornaments he gave her to adorne her, ſo ſhe might be acceptable to him; not that ſhee ſhould give to an adulterer, to entice him to folly. And yet what elſe doe many, but by their riches and honours, their health and beautie, by their ſtrength and valour, and ſuch like, diſhonour him? By their riches they waxe proud againſt God, by their honours and high places they oppreſſe others without feare: health makes them ſtudy the adorning and trimming of the body, by their beautie they entice others, by their valour they contemne others, and like mighty *Nimrods* they tyrannize in peace and warre: ſo that God for all his colt hath not Grapes, but ſower Grapes, as *Iſaiah 5.* But ſay

Uſe 1.

say that herein they are not to be charged, yet are they ungratefull, because they have not walked worthy of such benefits, because they have not rendered according to their reward, and every benefit hath not been answered with obedience, and more care to please God.

Use 2.

To teach every man to labour to see and know himselfe guilty of this sinne, to humble himselfe for it, and repent of it, as of one of the greatest sinnes he hath, and the greater, as in the degrees he finds himselfe guilty of it. Now because there neither is, nor can be true repentance where there is perseverance in it, nor unlesse it be forsaken, and the former good acted; for he is ungratefull, that is not thankfull; as he is wicked, that is not just; the contrary evill is ever where the good is not, where and when it ought to be. Therefore must every one labour for the good, and strive to be thankfull, to acknowledge, to remember, to praise, to abstaine from evill, to reward with all good offices for such great kindnesse: Hee must stirre up the best instrument that he hath, the Lord, whose nature (as one saith) is such, that in offering of benefits hee is most liberall, and most covetous of our acknowledging. This is most acceptable to him, like the scent of all sacrifices, Levit. 3. 16, 17. Let it repent us that we have deprived him of so much as is due to him, and now strive to it, singing the songs of thanksgiving with cheerefull hearts when hee calls us to it; not loving him otherwise than he hath done us, both in word and deed: ceasing to grieve him, seeking to please him, and to recompence as he hath rewarded us. *Et si gravia preterierant, tamen gravium memoria ne pratereat; non ut doleamus, sed ut gratias agamus.* Chrysost. Hom. 12. ad popul. Ant. But Hom. 25. *Vera gratiarum relatio hac est, cum hac agamus unde Deum glorificari debet, cum ea fugiamus à quibus jam fuimus liberati. Nam, cum Rege contumeliis affecto, cum penas luere deberemus, honorati fuisset, & mox iterum affecisset contumelia, tanquam ingratitudinis extrema rei, maximam merito penam, & priore multo graviolem dare deberemus.* Whereas on the contrary, to be truly thankfull, is a great treasure, it is the way to more riches, because a man doth anew draw at the Well of Gods bounty; for to him that hath shall be given; if hee use it for his Maisters glory: and the evill avoided which else would come upon them.

I have loved thee,] This is understood not of his generall love, but his speciall, and that after a speciall manner: not such as he loves whole mankind by, but such as he loves his Church by. The love of a whole Family, of his Spouse and children is different, one more excellent than other; and so both more speciall and more excellent.

God,

In conferendis beneficiis est liberalissima, ita in gratiarum actionibus respiciendus est avarissima.

God, hee loves his Church with a more ſpeciall and excellent love, than he loves either all creatures, or all mankind. So here, Amos 3. 2. Exod. 19. 5. Now therefore if yee will heare my voice indeed, and keepe my Covenant, then yee ſhall be my chiefe treaſures above all people, though all the earth be mine: where the learned take the word to ſignifie, a people of a precious treaſure. The *Septuag.* read *thesauri*, a peculiar people. Tit. 2. 14. Now *electi*, est theſauri pro obis electi, and ſo it is more excellent, and more deare and precious in Gods ſight: theſe were for themſelves, and the Type of others. Hence is that, 1 Pet. 2. 9. Ye are a choſen generation, a peculiar people. Things elected are more ſpecially loved, hence are thoſe comparisons to ſet forth this love, that he is the Head of his Members, the Father of his Children, the Husband of his Wife. The Members are better affected than excrements, the Children than ſervants, the Wife without compariſon, as himſelfe is one fleſh.

Because love, precious and excellent love is diſcerned by the things which proceed from love, that are given and beſtowed upon the beloved: for he loves, who beſtows meate and drinke and apparell, but he more, that provides land, inheritance, and layes up treaſure, and gives knowledge and education. The ſervant is provided for, the Child much more: ſo the things God gives being more excellent, ſpiritually, Salvation, things belonging to it, but to others earthly things onely, 1 Cor. 9. 11. There is a three-fold ſtate of man, as Divines ſpeake of him: *Beſſe, bene eſſe, optimum eſſe*. Firſt, *natura*, ſecondly, *gratia*, thirdly, *gloria*. The firſt of generall love, the two laſt of ſpeciall love, which being thoſe God gives his, and his onely, then is it with a more ſpeciall love he loves them.

Because it is more conſtant and perpetuall: for the generall love of mankind is terminated not with the Sunne and Moone onely, but with their breaths, they part with their lives and his love together, but theirs is for ever, and then ſpecially is manifeſted when life is ended. That in life was but a pledge and earneſt of the other, a penny to one hundred pound, or an Angell to a thouſand pound, a bargaine of it.

Because in generall love onely, *ſua dat*, his bleſſings and outward benefits: but in ſpeciall, *ſe dat*, he gives himſelfe. Hoſea 2. 19. Now as that of *Samuel* is true, 1 Sam. 13. 12. Obedience is better than ſacrifice, becauſe in obedience a man gives himſelfe to God, but in ſacrifice he gives but of his, as *calv* of the fruit of the ground. *Abel* of the firſt of his ſheepe, and of the beſt of them, ſo in this.

This ſhould provoke every one to labour for this love, being ſo ſpeciall and ſo excellent: rare things are deare, and deſired, the

Doctr.

Reas. 1.

*Non tam a
veris rebus
ſormis ſu-
pervantur, quam
hec terrena
ab eternis il-
lis abſunt.*
Chryſoſt. da.
virg.

Reas. 2.

Reas. 3.

Uſe 1.

the more rare, the more deare, and more desired; but when they are rare and excellent, very precious then most of all, such is this love. But how may we get this? Labour to be his, and his children, and Church, so we all are. But he is not a Jew that is one outward. But how may we know that we are his, and have love? How doe commonly men know they have the generall love, and whence is their generall bragge of it? If they have the fruits of his love, peace, prosperity, riches, &c. So in this, if they have spirituall graces, as true saving knowledge, faith, sanctification, love, meeknesse, zeale, which are the fruits of his speciall love, Eccles. 9. 1. No man knows either love or hatred by all that is before us. They are things within us which must manifest that to us; for these then must we labour that we may know we have it.

Use 2.

This must teach every one to be more thankfull for this than he or others would be for the generall: the thankfulness is to answer his love with obedience, to heare and obey, Exod. 19. 5. Now therefore if ye will heare my voice indeed, and keepe my Covenant, then ye shall be my chiefe treasures above all people though all the earth be mine. The fruits of the generall love of God will require this, and the more fruits, the more obedience: He that hath received something, though with the least, owes the most he can doe; how much more he that hath more honour, credit, riches, &c. Ought to performe more obedience, be more zealous, religious, holy; as *August. Surgunt indoliti & celum rapiunt, &c.* If for these common blessings and love, how much more for the fruits of speciall love and it? If to whom much, of them much in the former; how much more in this? and of such as have his speciall love, he looks for obedience and honour, wherein is their thankfulness. The Courtier that is advanced above others, ought to be more respective of the Prince and his will, and with more care and cheerefulness performe all obedience, and the duty of his place than others. He that hath his life, liberty, and living given unto him when all was lost, if he shall not, if he should not respect him, every tongue would be ready to condemne him: But if he should be made heire to the Crowne, if his issue faile, or hee have no child, then more. So in this; and this not being, nothing wil more prove that they are not that they would seeme to be, and that they have not that they bragge on.

Use 3.

This is matter of comfort to as many as are indeed his, beloved of him, they may be sure they shall lack nothing that is needfull and good for them: for if he love them thus specially as his owne, God is faithfull to provide for his owne; for, as Rom. 8. 32. who spared not his owne sonne, but gave him for us all to death, how shall he not with him give us all things also? how much

much more readily will he give us other things, when he hath given us himſelfe, and hath married us to himſelfe? Will a father ſee his child to want? Will a husband let his wife want when he is rich and able? if they ſhould, yet will not God. *Iſaiah* 49. 15. Can a woman forget her child, and not have compaſſion on the ſonne of her wombe? though they ſhould forget, yet will I not forget thee: therefore they may beſt have their con- verſation without care or covetouſneſſe; they need not ſweare or deceive for gaine, oppreſſe, or offer injury to provide for themſelves; they need not prophane the Lords day, nor uſe unlawfull meanes to lay up for another time to come: for hee that doth ſo ſpecially love them, and hath laid up ſo great things for them, and given them the pledges of them already, and the earnest of ſuch infinite things, how will not he take care of them to provide neceſſaries for them. He that in his general love feeds the Ravens, the Lions, and Leopards, makes his raine to fall, and his Sunne to ſhine upon the wicked, and fills their bellies with his hid treaſures; what will his ſpeciall love make him to his owne? but many of his are often-times ſcanted. So the Phyſician keeps his patient at a ſtrait diet, when full diſhes are hurtfull unto him. And God often-times gives not riches, becauſe when they be humane miſerie remedies, the remedies of humane miſery, they will make themſelves instruments of voluptuſity and ſuperbie, the instruments of pleaſure or pride, and he knows their hearts better than themſelves. But they often want much, and have ſcarce to ſatiſſie nature, when the wicked have abundance; but their water and browne bread makes them looke as well as all the full diſhes of the wicked; as it was with *Daniel* and his fellows. And the prodigall ſonne had little to re- freſh him, when his fathers ſervants had bread enough, be- cauſe he abuſed his former portion, and runne from under the protection, and out of his fathers houſe. So with them: At his returne he had the fat Calfe killed for him, and apparrell and ornaments given him fit for a ſonne.

To admoniſh every one that is his, to looke for more corre- ction than others if they provoke him; for more love, more of the rod; more affection, more affliction; the more ſpeciall love, more ſpeciall and more ſpeedy correction. This uſe made *Aimōs* of it, *Chap.* 3. 2. *You onely have I knowne of all the families of the earth; therefore I will viſite you for all your iniquities.* Heads of families correct all, and moſt where they love; children be- fore ſervants, and of them, thoſe they love, if their love be with judgment, and not blinded with affection.

Wherein haſt thou loved us? Some take this to be a kind of prevention: the Prophet knowing what this people would ſay, thus accuſed, for themſelves, he prevents; Yee will aſke me

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wherein

Uſe 4.

wherein I have manifest any love unto you? my answer is ready, and the proofe manifest. Was not *Jacob* brother to *Esau*? but these are more likely to be the words of the people, for so their ingratitude rather appears, that they would not acknowledge the love of God, but some of infirmity, some of malice and contempt spake thus, Wherein hast thou loved us? In what special benefit hast thou shewed thy love unto us? *Carill* supposeth that it is likely they remembered the late captivity and calamity God had brought upon them, which did so sticke in their mindes, that all the good God did unto them before and since, specially spiritual, could not make them acknowledge he loved them.

Doctrime.

The corrupt nature of man is hardly drawne to confesse and acknowledge sinne, and himselfe guilty of sinne, but will doe any thing, accuse God or man, or any other thing to cover their sin. This people is a manifest proofe of it here; and *Gen. 6. 7.* and *Cap. 2. 14.* and *2. 7. 8.* *Job 31. 33.* If I have hid my sinne as *Adam*, concealing mine iniquity in my bosome. *Trem. more benignum*, noting the corruption of man to hide and cover it. It is manifest by *Adam* accusing *Eve* and God, and *Eve* the Serpent, to cover their sinne, *Gen. 3. 12, 13.* *Achan*, *Joshua 7.* who covered it till God had found him out. *Saul*, he covered his by accusing of the people, *1 Sam. 15. 13, 14, 15, 20, 21.* *David*, *2 Sam. 11. 6. &c.* yea, even when *Nathan* came to him, *Cap. 12.* who might, if he did not, take the Parable to himselfe, before it was applied by *Nathan*. The Priests, *Matth. 27. 4.* *Gregory*, They are like the Cuttle-fish, that when he perceiveth men goe about to take him, doth so dye and colour the water about her with a kind of blacke moisture, that a man cannot tell where to have her: so these, and so others, either by denying, as *Matth. 25. 44.* by defence, as *Jahab*, *Jonah 4.* by cautelous answer, as *Gen. 4. 9.* by a good purpose, as *Gen. 20. 6.* by putting it off to others, *Adam* to *Eve*.

Reas. 1.

Because selfe love beares rule and sway, which will make him so cover his sinnes, *Job 31. 33.* If I have hid my sinne as *Adam*, concealing mine iniquity in my bosome. The latter part *Tremel* reads, *Abdendo ex dilectione mei iniquitatem meam.* And this is to avoid both punishment from God, and shame from men; naturally they know God is just, and out of his justice will visite the iniquities of men: and they thinke him as man, and that the Proverb is true, Confesse and be hang'd; supposing he cannot know, unless they disclose. Therefore to avoid his knowledge, and so his punishment, they willingly smother them. Againe, to avoid shame from men, because they will even upbraid them with their sinnes they have confessed, though happily themselves more wicked, but more covert. Therefore they

Hosea 12.8.

2 Sam. 13.
13.

Plus imo delinquit, qui scilicet cum Deum cogitans, evadere se pernam criminis credit, si palam non crimen admisit. Cypr. de laps. Ut in corporibus qui vulnera negligenter, febres gignunt & putrefactiones, & mortem denique, itidem & in animis, qui pusilla dissimulant, majores invitant. Chrysost. ad Gal. cap. I.

leeves, he may escape the punishment of his fault, if he committed it not openly, and so if he cover it. Secondly, he brings more and greater finnes upon himselfe. As in our bodies the neglect of wounds may cause Fevers and putrefactions, and at length death: so in our soules, the hiding of small, is to invite greater; for both Satan is emboldened to suggest more, and their conscience hardened, they easily receive more. Thirdly, they bring more shame and punishment upon themselves. If the smothering of it here, were the burning of it for ever, their policy were not amiss. But when for all this it must come to judgment; their cunning is but cruelty to themselves. What profit is it to a malefactor obstinately to deny his fact to the Judge in his private Chamber, or before some few, when he hath favour promised him, and be made to confesse it at the Barre before the whole Countrey; when his owne hand and his fellows in the fact, shall be brought against him, without all hope of receiving any thing but severity of judgment, where every excuse and cover he hath had shall increase both his shame and punishment. If this be the corruption of nature, and the sinne of this people, let us learne to cast from us the cloakes of shame, and repoynd for our finnes, and threatened, let us with the people at *Johns* preaching, *Matth. 3* confesse our finnes, that we may escape the wrath to come. What else is required of us, than that the Church of God hath usually done? as *Ezra 10.* and *1 Sam. 7* & what but this, wherein we may glorifie God, *Joshua 7. 19.* for in confessing our finnes we give him the glory of his justice, as punishing where he was provoked. What? but that we may disburden ourselves, and get a wholesome and soveraigne medicine to our wounds. Our wounds have beene grievous, as *Isaiah 1. 6*. Our finnes as the infection have beene declared unto us, our pride, covetousness, &c. let us not cover them either by impudenty, or infamy; let not our proud women say, their husbands would have it so, nor the covetous men, our wives and children must be maintained so: let not the sweeter say, he can not be believed, or utter his wares, or any such cover of state and condition; accusing sometime God, sometime men; for he that thrusteth thus the Greene tree, what will he doe to the dry? the naturall Olive, what will he doe to the with Olive? Certainly it shall not be so easie to us as to them: but if all will not, let me speak to as many as feare the Word of the Lord: Thou and thy house, thou and thy wife and children, doe not hide them, but confesse: Remember that, *Prov. 28. 13.* He that hideth his finnes, shall not prosper: but he that confesseth and forsaketh them, shall have mercy; so common in experience, that it is a Proverb.

Wherein

Wherein haſt thou loved us?] This they ſpeake, becauſe of their late captivity, as if for that one croſſe they were not bound to be thankfull unto him for the other mercies: or ſhewing their blindneſſe and corruption of nature, that for one croſſe or affliction they acknowledged not, nor account of other mercies.

It is the blindneſſe of mans nature and his corruption, in an affliction and trouble not to account and eſteeme all other the former bleſſings of God: ſo in this people. It is manifeſt not onely in the wicked, where corruption is in the ſtrength, but in the good, where it is abated, and yet creeps where it cannot goe. In *Haman*, Eſt. 5. 11, 12, 13. In *Rebeckah*, Gen. 27. 46. *Jonah* 4. 3, 9. in *David*, Pſal. 77. 7, 8, 9. in a multitude of both kinds. Pſal. 78. 19, 20.

Becauſe men uſually live by ſight and ſence, not by faith, and ſo they onely ſee and conceive of things preſent and before them, as beaſts doe, and doe not looke to things paſt.

Becauſe the children of God, howſoever they have true faith, yet in moſt, weake, and in beſt often full of doubts; that when troubles and afflictions come, though they forget not their former bleſſings, yet make queſtion whether the former were of love or no.

This teacheth us whence are ſo many ſtrange practices of the wicked, and paſſions of Gods owne in ſome troubles and diſquietneſſe: the wicked offering violent hands to themſelves, hanging, ſtabbing, drowning themſelves, though they be in the middeſt of many bleſſings, that a man would thinke they wanted nothing that heart could thinke or deſire. It is not onely from the things themſelves, which give no comfort, when there is none within, like cloaths that warme none but them who have naturall heat: but from the blindneſſe of the minde and their corruption, which cannot account nor rejoyce in them; but doth often ſo transport them and carry them out of themſelves, that they know not they have any ſuch comfort to delight in, and for eaſe of one trouble deprive themſelves of all. The godly upon ſome loſſe or other trouble fall into ſuch paſſions, as *Rebeckah* and others, their lives irkeſome and tedious unto them, and find no comforts in all for one diſcomfort; like children, who if they have one of their trifles they play withall taken from them, caſt away all the reſt in great diſcontent, and can find no pleaſure in it; like to men, who having an hundred Acres of ground, if one be gained from them by Sea, or wreaked from them by title of Law, take no pleaſure nor joy in all the reſt. So they in the loſſe of a Child, take no pleaſure, at leaſt in their paſſion, nor account not of many other of Gods bleſſings, which many of Gods, as deare to him as they,

Doctr.

Reaf. 1.

Reaf. 2.

Uſe 1.

Use 2.

have not, or not in that abundance: All this is from the corruption of their nature.

If this be the corruption of nature, and the sinne of this people, let us see our selves in them, and examine our selves, we shall easily find this in our selves, being all of one metall. Let us learne to mourne for it, and hereafter to strive against it, esteeming and accounting of the blessings we have, or tasted in former times, though God have given us worme-wood and gall. If any blessing be taken from us, or trouble come upon us, let us be thankfull unto God, and comfortable in the midst of other of his blessings: and if we be discontented, let it be with our selves; if we grieve, let it be at our sinnes, for abusing such blessings, or walking unworthy of them; and therefore hath God taken them from us. In them let us stay our selves, as *Job* stopped his wifes mouth, *Job 2. 10.* when she moved him to discontent and discomfort. And in the meane time let us labour for good consciences and sound spirits, the feeling of Gods favour, and assurance of his love; so shall we beare all our infirmities, *Prov. 18. 14.* And griefe or losses to him shall be but as so many sparkes falling into the the Ocean. Chrysost. *de vita recta. Hom. 25. ad popul. Ant. 12. 1. d. 2.*

Was not Esau Jacobs brother?] Here is Gods answer to their murmuring question, and as it were a plaine deniall of his love, proving evidently to them that he loved them. Now he reasoneth not from common benefits, as that he had created them, that he preserveth them, that he gave them health and peace, prosperity and comforts; having brought them from their captivity, and seated them in their owne land, &c. but demonstrated his love unto them from the beginning of their nation, from their Head and Author. You, as ungratefull creatures, will not acknowledge my love; this is your impudency: but see, I will make you confesse it. And first of all to fetch things from the very beginning, *Was not Esau Jacobs brother?*] And so as if all things be considered, no cause why I should love one more than other, they were both begotten of one father, both borne in one wombe, both successors of the Covenant, both boughes of one roote, both digged out of one rocke; yea, if any privilege and cause of love, it was in *Esau*, because he was the first begotten; yet I loved and freely chose *Jacob*; yea, before he was borne, and hated *Esau*. But some will say, What is this to this people? much every way; because these were two nations, that is, the heads of them: so that what God did to them, he did to their posterity. Then it follows to be reckoned as a benefit to them, and so proves his love, when he had chosen them, and rejected their brethren, without any desert of theirs. Then was their ingratitude so much the greater, and worthy the reprov-
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Was not Eſau Jacobs brother? yet I loved Jacob.] They were in many things equal, and in none *Jacob* before, but *Eſau*; yet here is a cloſe preferring of *Jacob* as chiefe man in the familie; and notable as by ſomewhat in himſelfe to overmatch his birth-right, and make him more acceptable, and more allowed of God, which is his piety. The like is Gen. 5. 32. *Shem* is put firſt, though not the eldeſt of the three: for this, becauſe he was greateſt in Gods bookes for his piety. In our common ſpeech we ſo ſpeake, when we ſhew our account of one, ſuch an one, ſuch an Earle or Lords brother; here though we ſpeake of the brother, we imply a greater dignity in the Earle: ſo was not *Eſau Jacobs* brother? here *Jacob* is preferred.

They who are in priviledges of the fleſh and worldly reſpects inferiour by much to others, are in the account of God not leſſe, but greater, and more honourable, if they have pietie with other vertues and ſpiritual graces, which others are condemners of.

Doctr.

In the propheſie of *Iſaiah*, the Lord comforts his holy Church, and tells her ſhe is precious in his ſight, and honorable, and that he loves her, *Eſa.* 43. 4. This people, the poſterity of *Jacob*, were but a neglected people in reſpect of other nations; the Lord found them in a deſert land, in a waſt howling wilderneſſe, not allured to become their Tutelar God by their greatneſſe, or the richneſſe of their Countrey; yet he led them about, he inſtructed them, he kept them as the apple of his eye, *Deut.* 32. 10. The godly are many times as ſtones diſallowed of men, but choſen of God; and precious, as *Chriſt* alſo himſelfe the Corner-ſtone was, *1 Pet.* 2. 4; 5.

Becauſe God ſees not as man ſees, he loves moſt that in men whereby they are likeſt to himſelfe, that is, their holineſſe & piety, and other vertues, which are above other priviledges of the fleſh. Men judge by the outward condition, as the *Barbarians* did, *Acts* 28. and as *Zophar* did, *Job* 11. But ſo doth not God, he ſees what is in the heart, and what doth truly deſerve.

Reaſ.

Then let not men carry themſelves high upon the priviledges of the fleſh; as *Eſau* is no whit better for being the elder brother. *Iſmael* was elder, yet *Iſack* was accepted. One Nation may be more noble and honourable than another, yet God reſpects not that: But in every nation he that feareth him, and worketh righteousneſſe, is accepted of him, *Acts* 10. 35. *Nabal* may be richer, *Achitophel* wiſer, *Ahſalom* fairer, *Tertullus* or *Herod* more eloquent than many of Gods people; yet leſſe in Gods eſteeme. It is a greater honour to be the ſonnes of God, than the heires of Monarchs, and ſo *Moses* counted it. He reſuſed to be called the ſonne of *Pharaohs* daughter, chuſing rather to ſuffer affliction with the people of God; *Heb.* 11. 24, 25. And hence

Uſe 1.

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it is, that when the very Disciples of Christ began to grow proud, that they could subdue devils, &c. he corrects them, and tells them there was another thing wherein they were rather to rejoyce. Luc. 10. 18, 19.

Use 2.

Let us learne to imitate God, to preferre such as are godly in our esteeme. This is made one note of a man that shall come at last to Gods holy Mountaine, that in his eyes a vile (that is, a wicked) person is contemned, but he honoureth them that feare the Lord, Psal. 15. 4. This is to be like unto God, who respected *Mary* though she were poore and meane, *Thou hast regarded the low estate of thy handmaid*, Luc. 1. 48. And this Saint *James* teacheth us, that it is not agreeable to the Christian profession, to have the faith of Christ in respect with persons, to preferre a man because he hath a gold ring and goodly apparrell: but saith he, *Hearken, my beloved brethren, hath not God chosen the poore of this world, rich in faith?* Jam. 2. 2, 5.

VERSE III.

*And I hated Esau, and made his mountaines waste,
and his heritage a wildernesse for Dragons.*

A*nd I hated Esau, and made his mountaines waste.* Some think that this is only added to prove his hatred to *Esau*; viz. You may easily see my hatred: when as that famous mountaine *Seir*, where there were so many Dukes, as Gen. 36. 15. *ad finem*, is now without any dweller, and all the Cities and habitations of them are destroyed. Which thing as it is true, and wee doubt not in part the meaning of this place, yet not the whole, because the Lord aimes not so much to set out his hatred to *Esau* and his posterity, as his love to *Jacob* and his: therefore there must needs be somewhat more in it, that is, the dissimilitude or dislike effect, to shew his love to them, which riseth thus: Those whom I love, I keepe them in their countrey, and suffer them not to be led captive; yet if for correction I suffer the enemy so farre to prevaile, I doe againe reduce them into their owne countrey, and give them their owne land, and the comforts of it. On the contrary, those whom I hate, those for their finnes I cast into banishment, and never bring home againe: but let their land to be a dwelling for beasts, Dragons, and such like. Now the former I have done to you who are *Jacobs* posterity, and the latter to *Esaus*; now contrary effects have contrary causes. So then as they may see in them my hatred, so in your selves ye may apprehend my love, who are now at home in your
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owne Land and Countrey, and enjoy your comforts in your Countrey. This then apparently ſhews his hatred to *Eſau* poſterity, as in ſpiritual things, the Apoſtle being interpreter, Rom. 9. ſo here in temporall things, and cloſely and by compariſon his love to *Jacob* ſeed, and to this people. The firſt onely to the children of promiſe, but this to all, even the whole ſeed, and not they onely which were bleſſed in *Iſaac*.

Exile and baniſhment when it falls to a man, or multitude, to a family, or a whole nation, it is a ſigne and a prooſe of the wrath and diſpleaſure, of the anger and hatred of God. So is it here made and proved, becauſe God threatneth by his Prophet uſually, that which men threaten and menace when they are angry, that proves their anger when it is effected. Deut. 28. 41, 64, 68. Thou ſhalt beget ſonnes and daughters, but thou ſhalt not enjoy them, for they ſhall goe into captivity. And the Lord ſhall ſcatter thee among all people, from the one end of the earth even to the other, and there thou ſhalt ſerve other gods which neither thou nor thy fathers have knowne, even wood and ſtone. And the Lord ſhall bring thee into Egypt againe with ſhips, by the way whereof I ſpake unto thee; thou ſhalt ſee it no more againe; and there ye ſhall be ſold unto your enemies for bond-men and bond-women, and no man ſhall buy you. Going into captivity, ſcattering and ſerving the enemy, are threatned as tokens of wrath. Mic. 1. 15. and 2. 4.

Chriſt. 36. 16, 17. And ſhall be ſold unto your enemies, and you ſhall be ſcattered among all people, and there ſhall ye ſerve other gods which neither thou nor thy fathers have knowne, even wood and ſtone. And the Lord ſhall bring thee into Egypt againe with ſhips, by the way whereof I ſpake unto thee; thou ſhalt ſee it no more againe; and there ye ſhall be ſold unto your enemies for bond-men and bond-women, and no man ſhall buy you.

Reaſ. 1. Becauſe it is a judgement of God upon whomſoever; now the judgement of God ſhews his wrath and diſpleaſure.

Reaſ. 2. Becauſe it is a bleſſing, and ſo a token of the favour of God, to have houſes or lands, and ſo to enjoy them.

Object. Many are baniſhed and caſt into exile for Chriſt and the profeſſion of his truth. Ergo.

It is true, that as among the *Grecians* they had an *Oraculoſum*, a Law to baniſh every one that excelled other in riches, or in honour, or favour, or eloquence, and wiſdom; yea, in their outward juſtice: As *Ariſtides* was baniſhed *Athen* by the voyces of all, even a ſuſtick who knew him not by face, but becauſe they called him juſt; ſo falls it out in the world, and in the kingdomes of it, that they doe expell thoſe who profeſſe Chriſt and piety, but that is nothing againſt this. Firſt, for that which *Juſtine Martyr* ſaith, *Epist. ad Diogenetum, de Chriſtianis*; *Omnis peregrina regio, patria eſt eorum*; *Omnis patria eſt peregrina*: Every forreigne Countrey is their home, and at home they are ſtrangers, and ſo they are baniſhed whereſoever. Againe, becauſe this comes onely from the malice and diſpleaſure of men, and is a favour of God, that they are enabled to part with all for his ſake, as Act. 5. 41. ſo wee may rejoyce if wee be counted worthy to be exiles for his name;

but

Salvian. Ex
duobus letha-
libus malis
levius, ut reor,
est captivita-
tem corporis
Christiani,
quam capti-
vitatem ani-
ma sustinere.

Use. 1.

If any should
not, we may
then use the
words of Sal-
vian. An cre-
dimus forte
quod capti-
vus animo
populus ille
non fuerit,
qui leguntur
in suorum
captivitati-
bus fuisse? cap-
tivus. eor-
de & sensu non
erat, qui inter
suorum sup-
plicia ride-
bat? qui ju-
gulari se in
suorum iuga-
lis non intelli-
gebat? qui
mori se in su-
orum morti-
bus non puta-
bat? Quo an-
te.

Use 2.

but this here spoken of comes both from the wrath and displea-
sure of God and man. Further, as *Causa, non pars*, the cause, not
the punishment makes a Martyr. So *Salvian* speaketh of a dou-
ble captivity, or of two sorts of captives; one who are *external*
secundum carnem, captives outwardly in the body, others, *internaliter*
et captivi, inwardly in their mindes, and affirmeth, Of two
great evils, I suppose it is more easie for a Christian to sustaine
the captivity of his body, than the bondage of the soule. Now
they which are captives in body for this, are freed in their minds;
and *contra*, they who hold them captive, are most captive, for
they are in their minds so, as 2 Pet. 2: 19.

This may teach all such as may fall into captivity and exile,
that when it betides them, they should learne to groane under
it, as under the manifest signe, yea, and the thing that is the
wrath of God: for if they may and ought to apprehend Gods
displeasure, when their land brings not forth abundance to them
and their use, what, when it beares not them any longer? But
this lesson you may teach those that are in captivity, we neither
are, neither are we in feare of it. I answer, that men carefull of
themselves will learne and regard medicines or prescriptions be-
fore they have need of them, especially if there be any likely-
hood they may fall into a disease, lest the remedy not ready,
the danger may be, and prove the greater; and the knowledge
of any thing is no burden. So in this. But have we no feare of
this, that we have no need to learne it? What then meant this
late and most horrible treason or practice, that every Nation,
Christian or barbarous, whether *Turkey*, *Tartars*, or whoso-
ever, heard of? If our Papists, the greatest enemies of Christ
this day the world hath; if our Pseudo-catholicks, the most
despightfull enemies to the King and his posterity, to the State
and the prosperity of it, to the Church and the peace of it, had
prevailed in their designs, what would have beene our condi-
tion but this? Questionlesse either must it have come to cut-
ting of throats, and the spilling of our blood, after which the
Scarlet-whore and her whorish brood hath a long time thirsted,
or else this captivity and exile, if not carryed out of our
owne Land, yet made slaves in our owne Land; for they that
had remained, should have served a stranger in their owne land;
Deut. 28. 49, 51, 52. and vers. 66, 67. for whereto else tended
this, but to bring in a forraigne power, to the slaughter of most;
and slavery of the rest?

Then is it a speciall favour to be acknowledged, and God to
be with all thankfull minds glorified of all those, who finde that
they are kept in their owne Land, nor unthankfully as this peo-
ple said, *Wherein hast thou loved us?* when they had this benefit.
But herein hast thou loved us, that we are not carryed or taken
captive,

captive, that our Cities and Townes are not laid waste: it is for us in respect of many other deliverances, and preservations from dangerous attempts, so of this last nor the least, but that which is every waies the greatest, for it was the horriblest and most fearefull creation that ever was plotted: if the danger of overthrowing the Church and State be greatest, if the confusion to us and ours the most fearefull, if the greatest signe of Gods wrath and displeasure, if they had prevailed, not onely to lay the Parliament-house waste, when they cryed, *Raze it, raze it even to the ground*: but to overthrow both Church, and Common-wealth, when their condition that had beene blowne up with the Houle, and then perished, had beene better than ours who were out of it: when our men were appointed for the swords and slaughter, our Wives and Daughters for rapes and adulteries; and after to the Sword, our children to have beene dashed in pieces against the stones of our streets, our Cities to have beene set on fire over our heads, and all our wealth to have beene a prey for desperate and forlorne wretches: Then, that God hath delivered us from all this; it must needs be a token, yea, the greatest of his favour and love. He that seeth it not, is blind; he that seeth it, and doth not acknowledge it, is unthankfull; he that sees and acknowledgeth it, and doth not praise and magnifie God for it, is very wicked and impious. If it had beene the preserving of goods alone from the spoile, if our Cities alone from burning, if our children onely from perishing, if our wives onely from rapes and uncleannesse, if our lives alone from death, and our soules from the grave, the least of these, and any one of them had beene a speciall favour and signe of his love, what, when not one of these, but all? The preservation of them continually, and every day, when there is none that hunts so after them, and seekes extraordinarily by malice to take them away, is a favour and a signe of his love. More, when they had laid their counsells thus deepe, and sought it so dangerously, if he had revealed it halfe a yeare since in the beginning of the plot, it had beene a token of his good will: but when it was come to such ripenesse, and as there was but a step betwixt *David* and death, so not a night betwixt us and confusion; it was much more. Therefore to set forth his love, he brought us within the sight and smelling of the danger, that we might the more account of it: Our Cities not wasted as *Edoms* mountaines, is a token of his favour. *[His mountaines wast.]* Mountaines are for strength, for the defence and preservation of any thing, and by them is signified the greatnesse of *Edom*, and all his power and strength; and *Metaphoricke*, the great and mighty men, as *Mich. 1. 4.* No outward thing can privilege a man from Gods judgments,

Doct.

Doct.

ments, or be a sanctuary to save any from his wrath and displeasure, when he will punish and execute his wrath.

And his heritage a wilderness for Dragons. Mount *Seir* it was *Esaus* inheritance and his posterity, not onely left then of his father, but given him of the Lord: *Joshua* 24. 4. Notwithstanding when they had defiled this with their finnes, as followeth in the next verse, the Lord cast them out, and made it, cast them out, that it was no longer inhabited by them, but possessed by Dragons.

Doctr.

They who defile their land and inheritance by sinne and wickednesse, shall be cast out of it, and it shall spue them out. *Vide Mich. 2. 10.*

VERSE IIII.

Though Edom say, We are impoverished, but we will returne and build the desolate places; yet saith the Lord of Hostes, They shall build, but I will destroy it, and they shall call them, The border of wickednesse, and the people, with whom the Lord is angry for ever.

Quicquid in scriptura dicitur de omnibus malis, ad hoc dicitur, ut civitas Dei ex comparatione contraria vel proficiat vel emineat. Aug. De civitat. Dei. l. 16. c. 2.

T*hough Edom say,*] To evict this people more manifestly of ingratitude, he proceeds to other benefits he had bestowed on them, as fruits of his love, and so proving that he loved them. And this was but by comparison set downe, insinuated under the contrary, and in the amplification of the signes of his hatred to *Esau* and *Edom*: for this here spoken was not for them, but for his owne people. So here; for when the contrary was to them, if this were hatred, that must be love; for them then and their use are these things written. And the force of it stands thus: See, it is my hatred to *Esau* and his posterity, that they are not established in their owne land, nor defended there in their coasts, but destroyed and cast out, and justly for their finnes, of which you are eye-witnesses, that in them and their ruine I have magnified my selfe and my Name. Then must it needs be love unto you, that having brought you from your captivity, I have confirmed you in your Land, and defended it and you.

Though Edom say,] The first part is the anticipation or preventing of them, setting downe under their person the swelling and proud words and speeches they would speak and utter:

That

howsoever every mans carriage and fruit hath beene, the Lord hath seene it, which is matter of comfort to as many as have beene truly humbled, the Lord hath seene their hearts, heard their prayers, accepted their repentance, the fruit whereof they now enjoy, that they live to praise God, Isa. 38. 19. But it is matter of terrour to as many as either contemned this duty in others, making the publick humiliation a meane or cause of encreasing the Plague, or neglected it in themselves, or performed it onely in subtilty, making a shew of that they had not, seeming to be truly humbled, and willing to forsake their sinnes, when it was but in cunning to get his hand removed, which seemeth to have beene the state of most: which howsoever it was not so well discerned then, yet it hath appeared since

Hyemis lucrum tunc maxime demonstratur cum illa prateritis, namque veridicis segetes & folia affluentes arbores per ipsam aspectum clamant, utilitatem sibi ex hyeme factam.
Chrysost. ad P. A. Ho. 18.
Item contra.

even to every man: For the benefit of the Winter is chiefly seene when Winter is gone, for the springing plants, and the trees cloathed with leaves and fruit, tell us by their pleasant shew how they gained by winter: And if men, then God much more, be not then deceived, God is not mocked. And as his taking knowledge of the humiliation of the good be to reward them, what of your deceits but to recompence? Though *Pharaoh* deceived often, and his owne person escaped, yet the Lord paid him home at last in the Red Sea.

Use 2.

For the present time, or that is to come in every judgment and affliction, whether poverty, banishment, reproach, disgrace, disease, or any other thing, the Lord he takes notice how thou art affected in them: whether thou art patient, or murmuring, whether thou art comfortable, or heartlesse, whether using lawfull meanes, or unlawfull, whether trusting in them, or relying upon him. Then see thou be the same in secret, or when thou art turned to the wall, as when the Minister or thy well affected friends are with thee; nor as many who have good words, shew great patience before some men, either that the Minister might praise them at their burials, or others might commend them after they were gone from them. But thinke when they are gone, the Lord stands by thy beds side, or is in thy secret closet, yea, in the secrets of thy heart, and takes notice of all things at all times.

Doctrinc.

Wicked men, the posterity of *Esau*, when they are downe and decayed, impoverished, or any way afflicted, thinke to repair themselves, to overcome the judgment, and recover themselves of themselves, and by meanes they like of, and pleaseth their humour, without seeking the Lord, manifested by these *Edomites*, also by the *Ephraimites*, the most of them, and

and the worst, the god. who sits in their piddes, showing of their
the brack are fallen down, and we will not mark him in the same.

Because they see these meales to prosper of themselves, by the
indulgence, or rather the angel of God, : *quodammodo in se ipsos felicitate pro-*
which if they be creole in any times, *quodammodo in se ipsos felicitate pro-*
they impute but to want of grace and *quodammodo in se ipsos felicitate pro-*
power. *quodammodo in se ipsos felicitate pro-*

Reas. 1.

Because they are ignorant of God, the Author of their crea-
ble, and impute it to fortune, or to the luck of causality, which
they doubt not, but of themselves, and by such means to fortify
themselves against, and to make an advantage, that they have
the power to *quodammodo in se ipsos felicitate pro-*

Reas. 2.

Because they are no wayes with or for God, neither
his power, nor his will; but they are privy unto themselves,
they have contemned him, do in the height of reason, they see
is just he should contemne them.

Reas. 3.

This being so, consider if we have not many wicked men,
many *Edomites* who are desirous and desirous to raise up
themselves without the Lord by unlawful means, and never
humble themselves to him; and if formally they do this, yet
still more to themselves. Amongst these the chief are our Papists,
who having their mountains and Monasteries laid waste, their
habitations made a wilderness for Dragons, and being im-
punished by the just judgment of God upon them for their Idol-
lery and mysticall *ceremony* against Christ, by the hand of King
Henry 8. in policy, and of *Queen Elizabeth* of blood money, in
piety and policy, they resisting of God, as if they were stronger
than he, have assayed as heretofore, to of late to renew and
renew their desolations. But by what means? not *propter*
iniquitatem, the weapons of the Church; but by fire and sword,
by fraud and treachery, seeking to build againe their desolate
places; and to lay the foundation of them in the blood of the
King and his seed, the Peeres and Prelacy, the Gentry and
Commons of the Land, all which is without God; for he will
build his Church *sanguine Martyrum*, by the blood of Martyrs
shed by others, not by the blood shed by these who account
themselves Martyrs. And though some deny that they are not
all such, and that it is against charity to think so of them, be-
cause they seeme now to condemne this more than barbarous en-
terprise; I thinke (as every man aboundeth in his owne sense) I
should doe them no wrong; nay, every learned Papist, if he
were in place where he durst speake it, would not thinke I should
doe him wrong, if I should judge him, *damning* this which is so
meritorious and commendable by their doctrine and practice;
for if for one, and the King, to lay their hands upon the Lords

Use 1.

Doctric

.X. (1651)

appointed, why not for the rest? And for others of them, though a little humane pity makes them a while to abhorre them; yet the schooling of a Jesuite or Priest will easily and in short time harden; and I doubt not, but he that seems now most pittifull, would have been an Edomite, as *9. ad. 18. 19.* shewes them what they were, by telling them what they should not have been, *vers. 11, 12, 13, 14.* But to leave these, we have others, who imitate the Edomites, would raise up themselves by themselves and evil meanes, not seeking to the Lord: hee that is in disgrace seeks to rise by undermining of others, and by flattery and fraude to make himselfe great againe. In sickness to expect his health by unlawfull meanes, or unlawfully using them, *1. Id. 18. 19.* not at all seeking the Lord: In poverty and decay, by lying and swearing, and deceiving, and breaking, which once done is better then many yeeres standing.

1. Id. 18. 19. *Let the Lord of Hosts.* Here is the second part of Gods threatening against their swelling braggies; vowing as it were to disappoint all their Counsell and endeavour. And to the end that they may be assured, it shall be so; the Lord sets himselfe downe with such an oyer, as may assure them, hee is able to doe what he saith hee will. For he that speaks this, is the Lord of Hosts, such, and so great, and mighty, that he commandeth all creatures to helpe and hurt, whom, and when he pleaseth, to save and to destroy, no further, and hinder, as the generall Commands all the army, and all the Bands, so hee all creatures.

The Lord our God is the Lord of Hosts, hee that is able to command all creatures for the saving of his, or the destroying of others the wicked, to helpe where hee will, or to punish whom hee will, and when hee will. Hee is here called the Lord of Hosts, applyed to this: Hence it is, that this title is given unto him in infinite places, sometimes for good, and sometimes for evill. *2 King. 19. 33. 1 Chronic. 2. 9. Isa. 1. 24. and 2. 12.* This is manifest by his manifold commanding of Creatures, both for good and evill, both to save and to destroy. Angels are his Ministers, *Psalm. 104. 4.* They are sent by him. *Psalm. 78. 49. Isa. 37. 36.* Hee commands the Sunne, *Josh. 10. 12, 13.* the Sea, *Exod. 14. 21.* the Windes, *Matth. 8. 26.* the Fire, *Dan. 3.* the Lyons, *Dan. 6.*

Because, hee is the Creator of all creatures, and such a one as still sustaines, and upholds them in being, not as a Shippe-wright, he makes, another maintaynes; no marvell if he can command what he will?

Because

Doctrine.

Reas. 1.

Because of his omnipotent power, his wiſe providence, to guide and govern them, to twine and turne them whither ſoever he will, if he have given it to weak man in his ſkill, and with his weaknes to guide a ſhip, and turn other creatures, how much more himſelf?

This may teach every man, when he findes any of the hoſt of God againſt him, any creature to worke for his hurt, to affront him in body, and goods, and name, or howſoever to ſay as 2 Sam. 26. 10. *Let him curſe, becauſe the Lord hath ſaid unto him, curſe David: who ſhall then ſay, wherefore haſt thou done ſo?* So bid him curſe not as ſinne, but as a puniſhment or judgment, or chaſtiſement; for he cannot be author, but *ordinator peccati*, one who doth diſpoſe of their ſinne and evill, to the end not they, but himſelfe aimes at. The malice is *ſhimele*, the Lord he diſpoſeth it, to afflict *David* to humble him; ſo in every particular thing, thy meat and drinke, the ayre, fire, water, beaſts, any creature, man, great or ſmall, if they hurt, ſay it is the Lord who bid them; complaine to him of it, ſeek to him for redreſſe of it, humble thy ſelfe; and by the mediator ſeek reconcilement: they who are annoyed by a band of men, or the wing of a battle, will ſeek redreſſe from their Captaine, or Generall: So here, as Act. 12. 20. *Herod was highly diſpleaſed with them of Tyre and Sidon, but they came unto him with one accord, and having made Blaſtus, the Kings Chamberlain their freind, they deſired peace, becauſe their Country was nourished by the Kings Country:* So ſeek to God on whom you depend. Otherwiſe, if *Absolom* will ſtand out, when *Joab*, and the reſt of the Hoſt is ſent againſt him, he muſt looke to be pierced with darts.

To teach every man who would have the Hoſt of God to bee for him, and with him, to pray unto God, the Lord of Hoſts, who can diſpoſe of them, who hath them all at command, who can take from them their malice and malignity; or as a wiſe Phyſitian, make a wholeſome medicine of that which is poyſon; for he hath farre more abſolute command of them, then any Generall over his ſouldiers, as the Centurion inſinuates, Luk. 7. 7, 8. Hence did *Jacob*, when he feared *Eſau*, and his band, pray, Gen. 32. 9. and found the fruit of it; cap. 33. 4. Hence in the Goſpell, they ſought from him the ejection and diſpoſſeſſion of Devils, of what number and quality ſoever, the curing of diſeaſes, the rebuking of windes and ſea, the converſion, or reſtrai- ning of enemyes; for he was the Lord of Hoſts: ſo muſt we ſtill, for he is the Lord of Hoſts. Meanes we muſt uſe; as for defence, weapons; for health, Phyſick; as the Jewes uſed the diſciples, but he muſt be looked unto on both ſides; becauſe he is the Lord of Hoſts: for that any can helpe, that is not from themſelves, but from him.

Uſe 1.

Uſe 2.

Use 3.

If any would be free from their hurt, and have their help, let him seek to be at peace with God, and to have him his friend: for to whomsoever he is a friend, they will all be friendly: When there was peace betwixt the two Kings of Israel and Judah, *Jehoram & Jehosaphat*, each people with horses served other, when it was, *I am as thou art*, then it followed, *my people as thy people, and mine horses and thine horses*, 2 King. 3. 7. So here. Prov. 16. 7. *When a mans wayes please God, he maketh even his enemies to be at peace with him.* Many men would have all the hosts of God, for him and his friends; but seekes not the favour of his love, as if these being more then naturally his, could love where he hated, or where he is hated. But he that would have all things servicable, must seek his favor, & to be at one with him: then Rom. 8. 28. *We know that all things worke together for good to them that love God, to them who are the called according to his purpose.* But who have more enemies then these? they make themselves as a prey, all hate them: *Ans.* When their love and favor shalbe better to them then their hatred, they favor them, and shall doe so; but when their hatred is good for them, they profit by it, are exercised and purged, and made fitter for heaven: The Lord is the Lord of hosts, who thus can make it work.

They shall build, but I will destroy. He threatens to overthrow them, and all the meanes they have to establish themselves, that though they prosper a little by his connivence, and suffer them, yet they should faile of their hope, for he would destroy all they had done.

Doctr.

All the hopes and endeavours of the wicked shall be frustrated and vaine, so that that which they hoped to establish themselves by, shall be their ruine. God will destroy it, & after them by it, so here, & Ps. 112. 10. *The wicked shall melt away, his desire shal perish:* all their studies, counsels, desires, endeavours; this hath usually fallen out, as Hosea 10. 6. *Ephraim shall receive shame, and Israel shall be ashamed of his owne Counsell.*

Use 1.

No marvell then if we see every day wicked men disappointed of their hopes, when they thinke by any unlawfull meanes, to build up, or edify themselves, their names, houses, or posterity, they may happily build a while and prevaile, as Babel; but it wilbe their ruine; nay it hath been to many of them, by usury and oppression, they have got lands and livings, they have left them to their babes; they have builded houses, and called them by their names: but in a few successions how they are destroyed and come to others, how they hold not herein to the third heire, how they have been their destruction, who sees not? so for ambition, many seeking to rise like *Haman*, accusing, despising and maligning the people of God, have had like ends and destruction:

deſtruction: above all we may remember, as others, ſo this laſt enterpriſe of the Papifts, with joyfull remembrance, I pray God with as thankfull hearts and lives, how God hath diſappointed the hope of our wicked, perjured, and perfidious Catholiques and Papifts; who had thought to have built up themſelves, and to have reeſtabliſhed all their Idolatrous eſtates, by their bloody and cruell, barbarous and ſavage attempt; yet that they built, God hath, and none elſe deſtroyed, and we doubt not, but it wilbe to their greater ruine among us: for howſoever the State hath uſed too much mildneſſe towards them, yet they will, no doubt, upon this, lay to their hand, and draw forth the ſword.

To admoniſh a State, as ours, that it will be in vaine for them, to imagin to eſtabliſh themſelves without the Lord, by uſing unlawfull meanes, and policy; for God will deſtroy them. The danger hath been lively before our eyes, upon that connivence of ours, and little ſtrength they had gotten: what if they ſhould be ſuffered to grow with us? is not that which Pharaoh feared of *Israel*, (*Exod. 1. 10. Come on, let us deale wiſely with them, leſt they multiply, and it come to paſſe, that when there falleth out any war, they joyne alſo unto our enemies, and fight againſt us, and ſo get them up ont of the Land.*) more juſtly to be feared of theſe; for they never held it lawfull to take away lives of Princes, to take up armes againſt them, to depoſe them, becauſe they were Idolatrous, and rejected of God; But theſe doe as *Simanca* in his institutions, *Tit. 23. ſect. ij. and 13.* and *Dominicus Bannes* in *22. Sum. Tho. quaſt. 12. Art. 2.* that ſubjects are bound to deny obedience to ſuch Soveraignes, and to take up armes againſt them, if they have power to doe it; for by Hereſie he is deprived of all dominion, and he expreſſeth himſelfe what is meant if they have power, becauſe, ſaith he, with great detriment, with the danger of life, and loſſe of goods, they are not bound to take armes againſt them, or to exempt themſelves from obedience, if they be not in danger of a mortall ſin, that is, of falling from the catholique faith: and therefore it follows, that the faithfull of England and Saxony are to be excuſed, who do not exempt themſelves from the power of their Princes, neither take up armes againſt them, becauſe they have not power to make their wars againſt their Princes, and they are incident to great perils if they ſtirre. By which it is apparent that they waite but till they have ſtrength, if their ſecrer plots bee thus frustrated. So that he which will ſpeake for favour to be ſhewed towards them, he is either ignorant of this, or elſe he is a ſecrer enemy to the State in plaine reaſon, beſides the judgments of God, who will overthrow, when men thinke thus to build.

But I will deſtroy it.] The Lord takes this to himſelfe, to over-

Uſe. 2.

verturue all their buildings, and destroy their strength, and their kingdome.

Doctr.

It is the Lord, that as he plants, so puls up Kingdomes, Nations, and men, that calts out and brings in, that sets up and puls downe, that make and destroyes states publike or private at his pleasure; they are all in his hand, and done by him, and fall not out by any fortune, or by an ordinary revolution and vicissitude of things; or yet from men, though they be the meanes, but this evill is of the Lord; as here: so, Micha: 2. 4. Jer. 18. 6, 7. *O house of Israel, cannot I doe with you as this Potter, sayth the Lord? behold as the clay in the Potters hand, so are yee in my hand, O house of Israel.* Dan. 2. 21. *He changeth the times and seasons, he removeth Kings, and setteth up Kings; he giveth wisdom to the wise, and knowledge to them that know understanding.* Luk. 1. 52. *He hath put down the Mighty from their seats, and exalted them of low degree.*

Reas. 1.

Because he is absolute Lord over all, all the kingdomes of the Earth are not Satans, as he falsely affirmed, Math. 4. but the Lords, Psal. 24. 1. *The earth is the Lords;* yea. 1 Sam. 2. 8. *The pillars of the earth are the Lords, and he hath set the world upon them.*

Reas. 2.

In omnibus quædam dispositio divina ordinat, quædam potentia divina sustinet, quædam sententia divina judicat.

Because the smallest things are not without, but by his power and providence; the falling of a sparrow, the putting downe of one mans estate, and from his estate, Psal. 75. 6, 7. in all these a certaine divine disposition orders, divine power susteines, divine sentence judges.

3.

Because it happens unto them, then onely when they have defiled the land, and defied the Lord, and as it were set up sin and Satan against his will and word.

Use 1.

This may teach us when we see kingdomes overturned, and wars raised, whereto to impute it, what to make the cause of it, *vid. Mich. 1. 15. I will bring an heire unto thee, O inhabitant of Moreshah.*

Use 2.

If our bloody Romanists had prevailed in their barbarous, and cruell plot, to the supplanting and overthrow of our Kingdome, Church, the burning of our Cities, the raizing of our Townes, the sacking of our houses, and our utter ruine; we ought to have looked unto the Lord, who destroyes and puls up, and they but onely the instruments of his wrath.

Object.

Then you justifie their act and intent, if it were the will of God, and they but his instruments for it:

Answ.

I justifie them as much as *Luke* did *Judas*, and *Herod* and *Pilate* the Rulers and the Jewes; because in the Crucifying of Christ they did the secret Counsell of God. Act. 4. 28. who were condemned to Hell for resisting his revealed will, and committing murther, and so must these without speedy repentance: Besides,

ſides, Gods and their ends were indifferent, God had done it to purge the Land of us, and of our finnes; and that in juſt juſtice, they of malice, and for our principall good, the profeſſion of Pietie, and the Goſpell, and the hatred of their more then heatheniſh Idolatry.

To teach us if we would not bee deſtroyed and rooted out, if we would be eſtabliſhed and confirmed, in deſpight of all Pa-piſts and Atheiſts to ſeek to have the Lord on our ſide, if he be on our ſide, who can bee againſt us; or if they ſide againſt us, they ſhall not prevaile to deſtroy us; for if hee onely deſtroy, then no other can. Then though they provide their great armies, though they have their ſecret plots, though they ſtrive our wayes with Gunpowder, yet inquiry ſhall be againſt the wicked, and we ſhall eſcape, and as we have, ſo ſhall we ſtill have occaſion to praiſe God, ſinging, Pſal. 124. and 135. For hee onely deſtroies and ſaves; when he will ſave, nothing can deſtroy, *contra*, Men and Munition, wiſe counſellors, grave Senators, valorous Captaines, reſolute Souldiers are ſome helpes and meanes; It may be good, to have peace with other Nations and Kingdoms, about them; But to eſtabliſh a State, to keepe it from falling, nothing can be ſure, but to have peace, and be at one with God; that we may have him our protector, then ſhall we not onely not fall and periſh, but bee without feare. *What need be feare the world, who hath God to be his guard?*

And they ſhall call them,] the ſecond thing that God threatens is ſhame to their deſtruction, reproach, and diſgrace from other nations and people, ſcorn, and contempt, expreſſing how great their miſery ſhould be, when as for it, they ſhould become a by word to other people and nations. They ſhall call them, that is, other nations that live about them, or paſſe by them, or heare of them, ſhall take as it were this parable againſt them. And ſay, this mountaine of Seir is a border of wickedneſſe, a region whom God hath curſed for their finnes, and layd waſt for their iniquity, this deſtruction is not come unto them by chance, or naturall and humane revolutions, and courſes of things, but for their wickedneſſe, and impious manners hath God curſed, and deſtroyed them for ever.

God makes men odious and contemptible among men, a parable and by word for their finnes and iniquities.

The border of Wickedneſſe the people.] from their judgement and utter deſtruction, they gather their ſinne, and Gods wrath, as the cauſe of their ruine and deſolation.

From the generall judgments of God upon a Country, or Nation, men may gather their finnes, and Gods wrath; their deſerts, and Gods diſpleaſure: So here, and threatned beforehand,

Deut.

Uſe 3.

Joſh.

Quis ei de ſe-
culo metus
eſt, cui in ſe-
culo Deus tu-
tor eſt, Cypr.
de Ora. Do.

Doſ.

Doſr.

Deut. 29. 21, 22. and 1 King. 9. 8, 9. and Jer. 18. 8, 9. *And many Nations shall passe by this City, and they shall say every man to his neighbour, wherefore hath the Lord done thus unto this great City: Then they shall answer, because they have forsaken the covenant of the Lord their God, and worshipped other gods and served them.*

Reas.

Because though it is read that he afflicteth particular men, for some other respects, as for the tryall of their faith, the manifestation of their graces, the glorifying of himselfe, sometimes for preventing of sin, and shewing they are but men; though great things be done by them, as he did *Job*, the blind man, and the Apostles, yet was it never read that he afflicted a generall Land, but for sinne and iniquity, or a State generally: And the reason of this and the whole is, because generall judgments come upon the multitude who are ever wicked, who have been a long time spared for the good, who now being either taken away, or intangled with their finnes, that is removed which hindered, and so the wrath comes upon them: then by these judgments may the finnes be noted.

Use 1.

Then have the ministers of God done us no wrong, when for the generall judgment that hath been upon our City and Land, the spreading and devouring Plague, they gather and affirme that we are marvellously defiled and polluted, even the border of wickednesse: Some wrong might haply have beene done to particular men, so to judge of them, when men either have not committed these sins which deserve it; but for some other cause it is befallen them, or they have humbled and reconciled themselves unto God, which another cannot so discern; But to the generall there can be none, seeing God useth not to bring generall Plagues, but where the finnes of men are generall and full; whereas then *the whole head hath been sicke, and the whole heart heavy &c.* Isa. 1. 5, 6. It must needs follow that such hath been the state and time, *covered with iniquity*; for wise Physicians doe not administer Physick, for the whole, when one part only is ill affected; nor just magistrates doe not shake or smite all with the sword, when a few have offended; much lesse will God, onely wise, and the most righteous judge, destroy the righteous with the wicked, send a generall judgment, when but a few have deserved it: one mans finnes may bee an occasion of it, but the merit is generall, as in *David* and his people. 2 Sam. 24. 1.

Use 2.

If others, passingers, lookers on may thus gather, what may those who suffer themselves, how may they gather their sins and his wrath: That their finnes are many, and their fallings away generall, because their judgments are thus; The one the cause, the other the prooffe, as did *Daniel*. 9. a 5. and 15. So may wee from

from our generall judgements, argue our generall Apoſtacy and Impiety.

They ſhall call them the borders of wickedneſſe.] The firſt of Gods witneſſes of ſuch as give testimony to his judgments, and the uprightneſſe, and juſtice of them, is the heathen, and other nations, who know him not aright.

God will have witneſſe and testimony of his judgments, from wicked and prophane nations and men; the wicked ſhall be witneſſes of his judgments, upon others; ſo here, ſo Deut. 19. 22. Dan. 5. 22. Revel. 18. 8, 9. Pſal. 38. 7, 10. Dan. 3. 22, and 6. 24.

Becauſe God will not only, as is ſaid of wiſedome, be juſtified of his children; but of the wicked and prophane; for that may have ſome exception againſt it, leſt it ſhould be partiall; this none in that kinde, but God wreſting this from them, making them as *Balaams* aſſe, to ſpeake againſt nature, ſo they againſt their mindes.

Becauſe they might be without excuſe, when the judgments of God come upon them; they have not humbled themſelves, when they were made eye witneſſes, or ſuch as had certaine notice of Gods judgments, ſo *Daniel* inferres, Dan. 5. 22. and without doubt, that is it which doth amplifie the finnes of men, to make them riper for judgment, as of *Cain* and *Leahs* daughters.

This may teach us, when wee heare of wicked and prophane men, ſpeaking of the judgments of God upon others, not upon Gods people onely, which they may doe in hatred of them, becauſe they like *Iſrael* ſacrifice that to God, which they as *Egyptians* worſhip as God, their luſts and affections and ſuch like: Nor upon ſuch, whoſe perſons for ſome private reſpects they hate; but others, whoſe perſons and finnes they liked well enough before the judgement, yet now they ſpeake of them, and give testimony to the judgement of God as juſt: For, ſay they, he was an adulterer, an uſurer, an oppreſſor, or a grievous blaſphemer, when they live, not in the ſame judgments, nor in the ſame finnes, but in as great finnes of another kinde, living voyd of the feare of God, being wicked and prophane; therein obſerve the wiſdome and providence of God, which makes even the wicked to witneſſe for him, who by his powerfull providence makes the wicked (whether in truth or hypocrifie it ſkilts not) give testimony unto him, if the good will be ſilent; as theſe hold their peace, the ſtones ſhall ſpeake: one inſtance we have worth the noting, agreeable to the times; our Papiſts, for their late more then helliſh plot, are taken, and nye to their deſerved ruine and confuſion: they who are out of the ſnare cry, It is juſt with them; whether they ſpeake out of ignorance and humane

Doct.

Reaf. 1.

2.

Uſe 1.

ſed

The

humanity, or out of cunning and dissembling policy, (not tolerable in their superstition for the Churches good) it is not much as Philip. 1. 15. 16. If such comparisons be not odious; howsoever God is justified; and hee hath testimony of his justice from the wicked, while they say, These are the borders of wickednesse, these are but a few desperate Papists, and this is just upon them.

Use. 2.

To teach us, though wicked, yet by the company, encouragement, example, or applause of other wicked, not to commit that which may bring the judgment of God upon them; for come when it will, they shall be as ready as other to justify God, and condemne them, (whether in hypocrisy and sinister respect, if it is not to the purpose, or in truth), when the other did not so strengthen their hands to sinne, as that will presse them, and make their hearts to sink in them. But let them learne to look to those judgments, of which God hath made them eye witnesses, and given them as certaine intelligence of them; and humble themselves to God, and avoyd such and the like, lest as they give now testimony to the justice of God in seeing his punishments upon others, for others may give of them, yea and by such things their sinnes be made the greater, and their judgments be the heavier.

I. 10

The border of wickednesse. That is, a Nation or Country, where the people are marvellous wicked, who have this recompence for their wickednesse, in iniquating in them the cause of their destruction, the moving, and deserving cause, their sinnes.

Doctr.

Means are the causes & procurers of their own destruction, on what ever it be. Isa. 3. 2. 1. *For unto the wicked, it shall be ill with him, for hee removeth his hands from his head, and will not be grieved when hee shall be destroyed, and a people of whom the Lord is angry for ever.* Here two things are intimated unto us, the one the cause in God, which moves him to punish the wicked, his anger and displeasure; as fitteth the cause in themselves. Another the perpetuity of their punishment, their destruction is for ever: first for the cause, then the continuance.

Doctr.

When the Lord bringeth vengeance and punishment upon the wicked, it is in indignation and wrath, whether temporall or eternall, upon few or many. Isa. 27. 4. *God sayeth in his care of his Vineyard, furrivati in ira, by the opposition and comparison, we see his fury against the wicked: hee corrects his owne in love, nor in anger, but he is as fire, which hath no pity against wicked men; Rom. 2. 6. 8. who will render to every man according as his workes: but unto them that are contentious, and doe not obey the truth, but obey unrighteousnesse, indignation and wrath.* and Rom. 9. 22. Jer. 10. 25. *dw*

Be-

Because when he cometh to judge them, he comes as a Judge, who intends not the mending of malefactors, arraigned before him, but the ending of them, and the cutting of them off, so he with these minds only their destruction.

Because the Lord accounts them as enemies and adversaries, such as he hates and abhors, *Pſal. 5. 6.* now when men come against their enemies, it is in indignation and wrath, as *Iſa. 1. 24.* Therefore saith the Lord, the Lord of hosts, the mighty one of Israel's *Oh I will ease me of mine adversaries, and avenge me of mine enemies, mourning that to them hee must come in wrath as to enemies.*

This proves, that there is a manifest difference betwixt the afflictions and corrections of the godly, & the punishments of the wicked, those from love, these from hatred, those from a friend, these from an enemy, those from a Physician who seeks to cure and mend them, these from a judge to end them one, in wrath, the other in love.

To admonish wicked men, to carry themselves very warily, and to take heed, how they procure punishment by their sinnes, not onely for the thing it selfe, but for the affection wherewith God will lay it upon them. The thing of it selfe is heavy enough, intolerable to be borne, which the children of God with all the helps and stayes they have, have enough to undergoe, and not to faint under, how is it to them, who are voyd of such things? But how when they onely want not it; but this is added, his indignation and wrath: grievous to a patient, is the lancing, cutting, searing and corcives of the Chirurgion, though he do it with all the love and care he can possibly, and expresse his fervent desire to cure them: how grievous would it be; if he should come raging, and seek to fill himselfe with wrath and indignation, when he comes to it: so in this. As the prayers, and sacrifices of the wicked, are abominable; how much more, when they are offered, with a wicked minde; so in this, if they be heavy in themselves, what? when they are brought upon them with indignation and wrath: the wrath it selfe is heavy, the messenger of death; what? when such a thunder shall bring such horrible haile. Be admonished, then, you wicked ones, great and small, he respects not persons and do not make sport of your sins: thinke not, when God shall come to judgement, your riches, or honours will beare it out; for not as he is a Judge, much lesse, as he is an irefull one, and full of wrath, and comes with indignation, will he be abused.

For ever.] The continuance and perpetuity of Gods wrath upon the wicked, it is not for a while, but for ever.

The punishments and judgments of the wicked, though often long in coming, they are alwayes long in continuance, they

Reas. 1.

Use 1.

Use 2.

Doctrine.

they are utter and perpetuall destructions : So here, for ever. Isa. 27. 7, 8. Psal. 37. 18, 19, 20. Jer. 30. 11. Mich. 7. 10. And as in this life, much more in that to come. Jude, vers. 13. Math. 25.

Reason. I.

Rom. 2. 5.

Because they have hearts, that cannot repent, nor remove the cause of these judgments, their finnes. These then cleaving fast to them, no marvell though the other be fastened upon them.

2.

Because justice requires to punish proportionably, their finnes are infinit, not in time, not in quantity; yet in relation of person, sins increase by the person committing, and against whom; as in our State, the same offence against the King, is great then against another man.

Use I.

This, as the former, teacheth a manifest and smoother difference berwixt the correction of the good, and the punishments of the wicked; when one is temporary, the other perpetuall and eternall, here and after: with his, he deales onely in the branches, with the wicked in the roots; his are as vines, the other as bryers and thornes: The husbandmen, though they set the fire often to the thornes, and use the axe to the rooting and stocking of them up, yet to the vines doe they never; sometimes they unbare the root, and use a pruning knife, to prune and purge them, that they may abide still in the Vineyard, and bring forth fruit.

Use. 2.

Job. 21. 6.

To teach us to see the folly of the wicked, and not to imitate their practise in sin, for their pleasure, seeing their judgments are thus, Rev. 2. 27.

Use 3.

Not to envy their prosperity, or be offended with their flourishing estate, vide Mich. 7. 10. ult.

VERSE V.

And your eyes shall see it, and yee shall say, The Lord will be magnified upon the border of Israel.

And your eyes shall see it,] The second witnes of Gods judgments upon Edom: the Church, her eyes should see it: these God calls to give testimony of it; and that they should bee witnesses, without exception, he sayth, they should see: for one eye witnes is more then ten others, for it is a sence nothing so soone deceived as the hearing; by it wee judge more certainly: that is, I have said it, it shall be most certainly, my threatnings shall not bee in vaine, for your eyes shall see it; which, unlesse I make my word good, cannot bee, and thou shalt

ſhalt be a witneſſe: that thou mayſt ſee, when no ſuch thing is befallen thee; that then I love thee: Seeing, after the Hebrew, is put for ſeeing with pleaſure and delight, when, or becauſe that comes to paſſe, we wiſhed: So here, and Mich. 7. 10. Pſal. 54. 7, & 35. 21.

To this, not to the ſecond ſentence ſome adde, The border of Iſrael, and read, from the border, not upon; and ſo it is they being ſafe in their own coaſt and borders, ſhould then behold the judgment of God, ſo manifeſt and perſpicuous they ſhould be, in the ruine and overthrow of the wicked.

The judgments God threatens againſt the wicked, hee certainly performs; his decrees for juſtice and puniſhment, are as certaine, as for mercy and bleſſings. So here, and Numb. 23.

19. *God is not a man, that he ſhould lye; neither the ſonne of man, that hee ſhould repent; hath he ſaid, and ſhall he not doe it; or hath he ſpoken, and ſhall he not make it good?* 1 Sam. 15. 29. *And alſo the ſtrength of Iſrael will not lye, nor repent; for he is not a man, that he ſhould repent.* Hoſea 13. 14. *Matthi 24. 35. wiſa. 14. 24.*

Becauſe he is without all change himſelf, therefore his decrees: Mal. 3. 6. Gen. 1. 17. For he and his word are all one.

Becauſe he cannot be reſiſted. Iſa. 46. 10. Rom. 9. 19. For then he ſhould not be omnipotent; but another as ſtrong and mighty as he; but he is and none like him.

The Church and Children of God, may rejoyce at the deſtruction and fall of their enemies Mich. 7. 10.

As God will have testimony from the wicked, of his judgments; ſo eſpecially will he have his Church and Children witneſſes of them: So here. Therefore did he in the ſight of Iſrael, lay ſo many plagues and judgments upon Egypt, Pharaoh, and his people, and his finall deſtruction in their fight, they ſtanding upon the ſhoare, he and his Hoſt drowning in the Sea. Exod. 14. Hence is it, Pſal. 58. 10. *The righteous ſhall rejoyce, when he ſeeth the vengeance; he ſhall waſh his feet in the blond of the wicked,* and Pſal. 97. 8. *Sion heard, and was glad, and the daughters of Judah rejoyced, becauſe of thy judgments O Lord.* Mich. 7. 10.

Becauſe they might feare, and be affected with them, to grow better; and to reſtrain and reforme their wayes by them. If the judgments of men muſt effect ſuch a thing in them, Dent. 13. 11. much more the judgments of God. And if the hearing of them, more the ſight, for this affecteth more, as to pittie and compaſſion, to joy and gladneſſe, to anger and wrath, ſo to sorrow and diſlike.

Becauſe they might magnifie and praife him, his wiſedome, power, juſtice; as here: for though he wring it from the wicked,

Doctr.

Reaf. 1.

Reaf. 2.

Doctrine.

Doctrine. 2

Reaf. 1.

Reaf. 2.

where it seems to be without partiality; as not this; yet is this farre more acceptable to him; their praises as their prayers; for they are done willingly; cheerefully; sincerely; all which he loves. Besides, they are from those he loves; and so the things better affected.

Use.

To teach every one that is Gods, what is his duty, what he ought to doe; namely, not to shut his eyes at the judgments of God; but to open them wide, and to behold all his judgments. It is the part of children to observe all the workes of their fathers, that they may imitate some; and admire others; love them for some; and feare them for others; yea, their workes, whether they touch themselves, or their fellow-brethren, or the hired servants: so is it the part of Gods children to observe all his workes, his meeknesse, mercifulnesse, goodnesse, patience, and long suffering, to admire them, to imitate his bounty, care, providence, and riches in benefits towards them, to love him, his judgments, to feare him. If upon their brethren, to know they must looke for the same, as they hope for the goods and blessings, so expect the evill and correction. If upon hirelings, as they think God will deale farre better with them than the other. If he care for servants, more for sonnes; so to think he will no lesse spare them than servants, because they thinke he loves them; his judgments then must they especially look upon, and consider. As children are specially affected with their fathers anger, when it is but against servants or others; then they feare and tremble; seeke to please him, and to avoid such things by which he is provoked; especially when there is any good nature in them at all: so ought they, that as it is written of the Lion, that he trembles to see a Dog beaten before him; so if they have any alliance to the Lion of the Tribe of Judah, they must see and feare, feare and flee when the wicked are smitten, more, when it is upon his owne who are in the Church, and of the Church, as David, Psal. 119. 120. *My flesh trembleth for feare of thee, and I am affraid of thy judgments.* And 2 Sam. 6. 9. *And David was affraid of the Lord that day, and said, How shall the Aske of the Lord come to me?* And Act. 5. 5, 11. *And Ananias hearing these words fell downe, and gave up the Ghost, and great feare came on all them that heard these things.* And great feare came upon all the Church, and upon as many as heard those things; not on as many as take no notice of the judgments of God at all, as not of other of his workes; but as they thinke all things fall out by naturall course or common skill, and providing and fore-cast of men for good, so they thinke for evill; and as they are not affected with Gods blessings to love him, because they are common; so not with his judgments, but onely when they feele them.

Tour

no man eyes shall see it.] Edom hated Israel, enemy word her; whose destruction as they sought, and had rejoyced at; so Israel would have been glad to have seen Edom; and for Isaac was ready to faint, as if they should never see it. The Lord descends to her infirmity, and assures her, she shall see it.

The Lord he often descends to the infirmities of his, to let them see their desires upon their enemies, and to see their destruction as here, so Psal. 37: 8, 9, 10. *Grasp strength, and forsake wrath: fret not thy selfe in any wise to doe evill: for evill doers shall be cut off; but those that waite upon the Lord, they shall inherite the earth: for yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place: and it shall not be.* Psal. 37: 10. *The God of my mercy shall prevent me: God shall let me see my desire upon mine enemies.* And Psal. 54: 7. *For he hath delivered me out of all trouble, and mine eye hath seen his desire upon mine enemies.* Israel saw Egypts ruine, the Jewes Haman, and their enemies; Daniel his accusers, Dan. 6. Peter, Herod, Act. 12.

Because he might strengthen and consume the weak faith of his children, which would often stagger in this kind without these staves; as the best have done upon the sight of the prosperity of the wicked; as Davids, Psal. 37. and their suffering at their hands: Therefore God deales with them as Parents with their children, when they are not able to goe alone and of themselves, they have tressels and formes to goe along by; so God affords these helps.

Because he would assuage and appease their impatient minds that can hardly be perswaded God is appeased towards them, and at one with them, after he had scourged and afflicted them by the hand of the wicked; till they see his hand turned upon the wicked; the rather, because God saith, Psal. 81: 13, 14. *O that my people had hearkened unto me, and Israel had walked in my lawes, I should soone have subdued their enemies, and turned my hand against their adversaries.* As then a father, to shew his child he is friends with him againe, is content to throw the rod into the fire, and to burne it before his eyes and face: so God, to shew him pacified againe towards his people, is content in their sight to plague those he hath punished them by before.

But this must be understood not as a thing that God alwayes doth, but as it is said of signes, that he gave some, though not many and usuall, lest men should depend on them, and be out of heart when they want them; yet some, for the confirming of the feeble; and converting of the unbelievers: so he doth not alwayes shew them the confusion of the wicked, their enemies in this life; because he would not have them to looke for it, and to inure them to goe without a stay, and to swim as it were without helpe, without bladders; and yet sometimes, lest

Doctr.

Reas. 1.

Reas. 2.

they should faint when they see the rod of the wicked rest upon the lot of the righteous; and never turne againe upon their oppressors: but if ever he deny it, he gives them another proof, to assure them they shall see it, though not now, when they shall judge with him the world and Angels.

Use 1.

To admonish the wicked enemies of Gods people, (if they would take notice of it) that oppose themselves, and persecute the people of God, to give over in time, and not to doe it with such despight and malice, as usually they doe, lest God comfort his servants in their confusion, and recompence unto them that they have done unto the Church, and measure to them as they have meted, and having beene fire to them, that is, to purge them, he extinguish them: for though they have them never so sure, as they suppose, in their clutches, yet God can free them as a bird out of the snare of the Fowler, and take them in their net, they thought to have taken others his people in: who would have believed it? at least, *Haman* himselfe would never have given credit to it, that *Mordecai* should ever have seene him hang upon the tree that he had prepared in his owne house for *Mordecai*; or that the *Jewes* that he had enclosed by vertue of the Kings Letters, as Deere in a royle, should ever have had their will upon his house, and see that end of his sonnes that after they came unto; yet so it was, a thing so unlikely God brought to passe, even he, 2 Pet. 2. 9. *He knows how to deliver his out of trouble*, yea, and how to lay trouble upon those that trouble them, to the refreshing and comfort of his, who would have believed, at least not our Nobles, Knights, and Esquires, with their dependants, who are now forth coming, with hundreths more of the said associates? If the day before it had beene told them, that the Church and people of God should have seene them in hold, and see them come to their just reward, to the ruine of themselves and their houses, when they intended all their destructions, and to have subverted Church and Common-wealth: Or if it had beene told the Pope at *Rome*, whence this came, who would have beene ready to have done as *Sixtus Quintus* in his Consistory, when *Clement* the Monk and bloody Parricide had slaine *Henry 3.* King of *France*, 1589. a Catholick King, his eldest sonne; did not punish it, but excuse it; not that onely, but defend it; not that alone, but praised it, and that with that choise and excellent comparison from the birth of Christ, Heb. 1. 5. commanding Heavens to open, and receive therein the Parricide, and shut out the other, yea, and denied him the prayers of their Synagogue, yea, Princely Funerall, yea, honest buriall; preparing the way to Heaven, not by the blood of Christ, but by the blood of Kings; not by the Crosse, but by a murdering knife. See the Martyrs of the Romish

Romiſh Church, with what aſhes it is increaſed. I have ſtept aſide; but to come home, if it had beene told him, I ſay, and all his ſlaves, and our fugitives, and all his inmoſter Countreys, who were not without the knowledge at leaſt of theſe things, they would not have believed; but ſee it is even ſo: *2 Pet. 2. The Lord knoweth how to deliver the godly out of temptation, and to reſerve the unjuſt unto the day of judgement to be puniſhed.* It were well for their owne good they would be warned at length, when they ſee God fights for us every where, and watcheth over us in every place, and brings all their purpoſes to nought. It were better if they, as the people enemies of the Church, *Eſter 8. 17. became Jewes, the feare of the Jewes falling upon them,* ſo they could become Proteſtants, and renounce their Antichriſt; our feare falling upon them, which they ſee they are not ſo bloody as *Haman*, but ſo bootleſſe, before ſuch a thing befall them.

This may ſerve to cheere up and comfort thoſe who are the Lords in the middeſt of dangers and troubles, they are never ſo farre from God, but God may yet ere they dye or be overthrowne, relieve them by temporall deliverance, and ſend thoſe packing before them, who thinke to make a ſpoile of them, and let them ſee the miſerable and wretched ends of thoſe who make full reckoning to ſeek their blood, and vitiate their ſtate. How many diſtreſſed ſoules in the dayes of *Queene Mary*, thinke we, in this Land lay looking dayly for death, when God by the death of one made an end of that bloody time, that had cut off the lives of ſo many of Gods ſervants, and let them ſee even the ruine of ſuch as made full account of theirs. What hope had the Iſraelites, but to be even eaten up by the Egyprians, and to be cut off, as one man, when God in the turning of a hand overturned them that even opened their mouths, and ſwallowed them up quick, and overwhelmed them before their eyes in the Red Sea. Little thought *Daniel*, when he was caſt in to the Lions den, that he ſhould ſee his accuſers devoured there before him. And very unlikely it was that *Peter* ſhould have lived to have ſcene *Herod* conſumed with wormes, and eaten up with lice, when *Herod* had him forth coming, and had killed *James* before him, *Aſt. 12.* And ſmall probability, as we may now diſcerne, was there that we or Kings, &c. ſhould have eſcaped the cruell deſignes of our bloody *Edomites* the Papiſts, when their barbarous plot was come to the ripeſſe, and had beene concealed ſo many Moneths: ſmall preſumption was there that our eyes ſhould ſee the times as they are now, and the ruine of them who were ſet on murder and blood: yet may we uſe that *Psalme 48. 8. As we have heard, ſo we have ſeene in the City of the Lord of Hoſts, in the City of our God, God will eſtabliſh it*

uſe 2.

for

for ever. And with David, Psal. 54. 7. For he hath delivered me out of all trouble; and mine eye hath seen his desire upon mine enemies; that we may learne to cleave to the Lord who hath thus fought for us, and let us see his salvation; and say as the three resolved servants of God, Dan. 3. 17, 18. If it be so, our God whom we serve is able to deliver us from the burning fiery Furnace; and he will deliver us out of thine hand O King. But if not, be it knowne unto thee O King, that we will not serve thy gods, nor worship thy golden Images which thou hast set up. So not to shrink from him; but say, we know our God is able to destroy our enemies before our face; but whether he doe or no, we will depend ever upon him.

[Thine eyes shall see it.] The Edomites, when the Jewes were surprised by the Chaldeans, stood looking on, and laughing at their destruction, Obad. 12. 13. Now God telleth them they should be served with the same sawce themselves, the Jewes should see their calamities that should befall them, and be comforted in their fall, who rejoyced before over them in theirs.

Doctr.

It is a just and usuall thing with God in the generall, as to recompense a man as he hath done with others, as he said Jud. 1. 7. and to measure as is meted, Matth. 7. 2. so in this particular, when they rejoyce at the fall of other men, to make other glad at their fall. So was it told Edom, Obad. verse 15. For the day of the Lord is neere upon all the Heathen; as thou hast done, it shall be done unto thee; thy reward shall returne upon thine owne head. And Prov. 24. 17, 18. Rejoyce not when thine enemy falleth, and let not thine heart be glad when he stumbleth; lest the Lord see it, and it displease him; and he turne away his wrath from him.

Reas. 1.

Because he hath made a law for the Magistrate, executing his justice and judgments to doe so, as Levit. 24. 19, 20. and that not for the deed onely, but for the endeavours, when the end of them are made manifest, and he must not pitty him. Deut. 19. 19, 21. Now if he make a law for others, he will not break it himselfe, when it is fitting and comely for him; for some things befit him not, no more (saith one) than a Countrey-mans coate becomes a King; but this being not of that nature, he will doe it.

2.

Because of his owne reason to the Judge, Deut. 19. 19, 20. no way so excellent to prevent much evil and oppression; and hurting of others; for men would abstaine, not in love to others, not for love of righteousness, but for feare of this law of retribution. Besides; it is a speciall meanes to break off sinne, at least that for feare of more in the party so offending.

Object.

Then you taught us false doctrine before, when you taught we may rejoyce at the destruction of the wicked; for if this be just with God, then is not that lawfull with men.

Solut.

This is not contrary to that, because there was spoken of publick

publick enemies; here either of no enemies; or private enemies; ſuch as diſlike us, and we them, for ſome ſiniſter reſpect. As it is lawfull to kill a publick enemy of a State, but not a mans private enemies; ſo of rejoycing againſt the enemies of God and his truth; not their owne. Therefore ſaith Solomon, Prov. 24. 17. *Rejoyce not when thine enemy falleth; and let not thine heart be glad when he ſtumbleth.*

Then may men expect for this retribution from the Lord, upon many whom they ſee oppreſſing, undermining, and ſubverting, and triumphing over others, when they have wrought their fall often by indirect and vile meanes. Hiſtories of all times are full of examples, beſides the Scripture; one we may obſerve of *Conſtantine*, ſome of the *Emperſſe Irene*, who put out the eyes of *Nicephorus*; and by retribution from God, had his owne eyes put out by the cruelty of his Mother, the very ſame day fixteene yeares, or there abouts. The like of the deſtruction of *Jeruſalem*, that it was as in the ſame day that they crucified Chriſt; *Leg. Euseb. l. 3. c. 3. fine*, ſo it was by the ſame men that put him to death, the *Romans*, as *Baſil* obſerves. They are living who can remember in former Princes times, *Henry 8.*, *Edward 6.*, *Qu. Mary*, how juſtly God did repay our Nobility, when they cut off one anothers heads. The like may be expected in future time, as they have done, ſhall be done unto them; nay, the like we have a comfortable aſpect, or may have, to ſee how God juſtly doth make that true, 1 King. 21. 19. *And thou ſhalt ſpeake unto him ſaying, Thus ſaith the Lord thy God, Haſt thou killed, and alſo taken poſſeſſion? and thou ſhalt ſpeak unto him, thus ſaith the Lord, In the place where dogs lick the blood of Naboth, ſhall dogs lick thy blood, even thine.* When our Papiſts had thought our blood ſhould have been licked up, theirs ſhall be; God holding his owne law, doing to them, as they would have done to us; or ſeeing that is not done in the ſtrict juſtice that God requireth, we may fearefully expect, for this ſinne of ours, this retribution from the Lord, as in 1 King. 20. 42. *And he ſaid unto him, Thus ſaith the Lord, Becauſe thou haſt let goe out of thine hand a man whom I appointed for utter deſtruction, therefore thy life ſhall goe for his life, and thy people for his people.*

To teach every man to take heed how he carrieth himſelfe to others, how he injures and oppreſſeth them, and to doe but that to others, the like he would have others to doe, and receive from them. The rule of nature is, *Quod tibi non vis, alteri ne feceris*; and that of Chriſt, *Matth. 7. 12. All things, whatſoever ye would that men ſhould doe to you, doe ye even ſo to them, for this is the Law and the Prophets*: Of which *Tertul.* God hath meaſured out my actions by my will, that I ſhould not doe that unto others, which I would not have done unto my ſelfe; and ſhould

Uſe 1.

Uſe 2.

should doe to others, as I would have others to doe to me. And if that of *James*, will and shall be true, *Jam. 2. 13. He shall have judgement without mercy, that sheweth no mercy, and mercy rejoiceth against judgment*; how much more extream cruelty shall be inflicted upon them, who carry themselves cruelly to others. men should take heed then how they abuse their power and authority, to the oppressing and wronging of the weak; their skill and cunning to circumvent and beguile the simple; their countenance and credit to use men at their pleasure, lest God meet with them, as he did the Edomites.

Use 3.

In the particular, to take heed how that he insult not over the fall of his enemy, lesse of another) lest God give them the like occasion by so casting us downe; It is that which *Salomon* advised, *Prov. 24. 17, 18. It is a crime which Job* laboureth to cleare himselfe of, *Job. 31. 29, 30. If I rejoiced at the destruction of him that hated mee; or lift up my self when evil found him, neither have I suffered my mouth to sin, by wishing a curse to his soule.* Teaching that a man should be free, not onely from outward shew, but from inward touch of joy: the first is easie, partly by nature, and partly by cunning, and hypocrisie, to cover it at least from a multitude or many; but the other is hard, and the harder more commendable, more to be laboured for; the outward odious to man, so the inward to God, which look not *in facie*, but *in corde*, as *Cyprian*: And a speciall meanes to make him turne his hands upon us. Avoyd it, labor against it, if it steale upon us, check it, repell and cast it out.

And yee shall say, the Lord will be magnified,] The second thing in this verse, the magnifying of God, the thing is a speciall effect, which Gods judgments work in his people & Church, differing from the wicked and Gentiles; for they see it, and but jibe and jest onely at the Edomites, as they had at Israel; but Israel sees it, and magnifies God for it: the words are originally somewhat otherwise, the Lord doth magnifie himselfe, true, for so he doth, in destroying these; magnifies and honors himselfe, and they religiously so confesse it, and celebrate his magnificence and greauesse for delivering themselves, his Church and people, and destroying their enemies: hence we may observe two things and lessons.

Doct.

It is the glory of God to deliver his people, and destroy their enemies, it is that which doth honor and magnifie him much, and spreadeth his fame farre and nigh. So it is here, and *Isay 30. 18. And therefore will the Lord wait that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you; for the Lord is a God of judgment, blessed are all they that waite for him. Dan. 9. 15, 19. And now O Lord our God, that hast brought the people forth, out of the Land of Egypt, with a might-*

thy hand, and haſt gotten thee renowne, as at this day, we have ſinned; we have done wickedly. O Lord heare, O Lord forgive, O Lord hearken, and doe; deferre not for thine own ſake; O my God, for thy City and thy people, are called by thy name, *Psalm. 74. 10, 11.* O God, how long ſhall the adverſary reproach, ſhall the enemy blaſpheme thy name for ever? Why withdraweſt thou thy hand, even thy right hand? pluck it out of thy boſome.

Because he is their God and King, theſe his people and ſubjects. *Psalm. 74. 12.* For God is my King of old, working ſalvation in the miſt of the earth. It were a ſhame and diſhonour for a Prince to ſuffer his ſubjects, to lye in miſery & diſtreſſe, ſpecially if he be able to releevethem; & contra, it ſpreads his fame farre and neare, when he ſuccoreth and ſaveth them.

Because they are rebels, 'tis the princes honor to overthrow them.

They ſhall ſay, the Lord doth magnifie himſelfe.] That is, they ſhall give the honor of their deliverance, and the glory of their preſervation to God, when the enemy is deſtroyed, and they ſafe.

The people of God in all deliverance and preſervation from what danger ſoever, by what meanes or howſoever, ought to give the praiſe and glory of it to God; ſo here taught what to doe. *Psalm. 50. 15.* Call upon me in the day of trouble, and I will deliver thee, and thou ſhalt glorifie me. *Hosea 14. 3.* Aſhur ſhall not ſave us, we will not ride upon horſes, neither will we ſay any more to the worke of our hands, ye are our Gods; for in thee the fatherleſſe findeth mercy. Examples of *Moses* and *Miriam*, with the people: *Exod. 15.* Of *Barak* and *Deborah*, *Judg. 5.* Of *Eſter* and the Jewes, *Eſter 8.* of *Hezekiah*, *Iſa. 38.*

Because it is he alone, who is the deliverer and Saviour of his people: meanes he often affords them, and meanes they uſe and muſt, leſt they tempt God; but that meanes are not effectually, it is ever from him; elſe, why one and the ſame meanes bring to ſome deliverance, to others none? Hence *Psalm. 144. 10.* It is he that giveth ſalvation to Kings, who delivereth David his ſervant from the hurtfull ſword.

Because in this as in all other benefits, it is the high way to obtaine moe and new deliverances; when we pay the old we run on a new ſcore: as men are encouraged to helpe when they receive their juſt glory, for that is paſt; ſo God is drawne on, as it were, to beſtow new.

This ſerves to reprove the common praſtiſe of men, who are ready to give, and doe give the glory of all their deliverances to others then God, and not to him; If victory in war, they aſcribe it to the wiſdome and power of ſuch and ſuch, and oft-times ready to make war among themſelves for the honour of the day, when God is never thought on. In other preſervation

Reaf. 1.

Reaf. 2.

Doctr.

Reaf. 1.

2.

Uſe 1.

tion or establishment, to the wildome of their gravest and experienced Senate; from sicknesse to Physitians and such other meanes: not at all to the Lord, never magnifie nor praise him; God seldome made mention of, or only cursorily, and because of those who are present, for which cause he oft taketh from them their meanes, that either they may perish in new dangers, or else more sensibly discern that it is he that gives deliverance.

Use 2.

To instruct all and every one, to give the glory and praise of all their deliverances, whatsoever, unto God; and to magnifie his name for them. Particular deliverances from danger, and sicknesse, and such like; every man must magnifie God and his Name for it: our first seeking in danger should be to him, and he should be the first, we should praise for the deliverance; not as many, that doe both send, first for the Physitian, before they send up to God, agree with him, before with God; and praise him oftner to men, then ever they did God: But it should not be so, he should be magnified principally and chiefly. Yea every one for our generall deliverances, of which we are all partners, should magnifie him of which we may say, as Jer. 23. 7, 8. *Behold, the dayes come saith the Lord, that they shall no more say, the Lord liveth, which brought up the Children of Israel out of the Land of Egypt; But the Lord liveth, which brought up and which led the seed of the house of Israel out of the North Country, and from all Countreyes, whither I had driven them, & they shall dwell in their own Land.* Many are the deliverances, we have had, and this nation, from the tyranny of Romes Church at the death of Queen Mary, from the invincible Navy 88. from the Insurrection of the Earles of Northumberland and Westmerland, from the treason of the Duke of Norfolke and Queene of Scots, from that of Babington, and his fellowes, from Arden, Somerville, Parry, Cullen, Lopes, Squire, and such like: yet now to this that it may be said, the Lord lives, that hath delivered his Church, from any one or all the former, but from the cruell, bloody and desperate unmatched plot of our wicked papists; which is the Lords only, because the cariage of the thing was his, that he would have it wholly ascribed to him. Therefore we may say, the Lord hath magnified himselfe many wayes, but now he hath surmounted them all: we ought then to magnifie him, and give the glory of it to him, not in word only, but for ever in deed; The Parliament, King and Commons, to make lawes more for his glory, against Sabbath breaking, Oathes, Drunkenness, Usury, Oppression, to further his Church, and to remove stumbling blockes: The Judges to execute them, without sparing and partiallity: All to obey God more constantly, and man for God: For disburthening us of the danger and feare, he burthens us with more obedi-

*Dens exonerans onerat.
Bern.*

obedience and thankfulneſſe. This all ſhould doe, yet if it be not in generall, let every one for himſelf and his family, as *Joſhua*, and mourn for the finnes of the time, God will marke him when he brings a generall Plague, *Ezechiel 9*. In times of danger, many are *petentes*, few *promittentes*, moſt few *perſolventes*. But we muſt not onely aſke deliverance, but promiſe new obedience, and perform our vows, elſe let us looke for that, *Mat. 23. 37, 38*.

VERSE VI.

A Sonne honoureth his Father, and a Servant his Maſter. If then I be a Father, where is mine honour? and if I be a Maſter, where is my feare, ſayth the Lord of Hoſtes unto you, O Priests, that deſpiſe my Name? and yee ſay, Wherein have we deſpiſed thy Name?

WEE have ſeen the firſt ſinne reproved in this people, together with the arguing of it, and the evincing of them of it. The ſecond followeth from this to the ninth verſe; It is contempt and prophanation of Gods ſervice and worſhip; and in it, as in the former, we have firſt, Gods accusation, ſecondly, the debating of it. And in this, firſt, their anſwer and excuſe, ſecondly, Gods reply manifeſtly evicting them of it. In Gods accusation, we conſider the vice he accuſeth them of, ſecondly, the perſons. In the firſt, the thing and the reaſon of it, which is firſt ſet down, then applied. The ground is a plaine Axiome, in nature, or a rule of nature.

A Sonne honoureth his Father,] Though the handling of theſe duties ſeeme not ſo eſſentiall to this place, ayming at his own honour, rather then theirs, yet it being ſo neceſſary, and the contempt ſo great, it ſhall not be amiſſe to ſtand upon it. The coherence and meaning is plaine; we muſt ſpeake, firſt of the duty, then of parry, to them: The duty is firſt, inward reverence, a reverent affection to them.

Children, ſonnes and daughters, muſt inwardly reverence their parents, carry reverent affections and opinions towards them. This is a ſpeciall part of honour, to be performed to them. *Solomon* makes it the part of a wicked childe to deſpiſe his mother. *Prov. 15. 20.* he commands, *not to deſpiſe the mother; no not when ſhe is old.* *Prov. 23. 22.* he threatens a fear-

Doctr.

full curse from God, to such. Pro. 30. 17. *The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young Eagles shall eat it.* And if the King must be well thought of, Eccl. 10. 20. how the parent to whom our affection naturally is more? *Chams* curse came in part for his unreverent thought towards his Father. Gen. 49.

Reas. 1.

Because God hath made them reverent, in that he hath communicated unto them part of his excellency and dignity: now then as a man cannot endure to see so much as his picture or image lightly regarded, and not set by, but cast at the heels of those, who ought to reverence it; so God who regardeth the heart and inward affection, as much or much more then the outward action, cannot abide to see any sparke of his own image despised, or any unreverent thought conceived of those, whom he hath graced with extraordinarie dignitie of excellency or authoritie.

Reas. 2.

Because they ought to love them, and if they doe love them, they cannot disdain them, nor despise them. For 1 Cor 13. 5. *Love disdaineth not.*

Reas. 3.

Because else outward reverence is unsound, fained & counterfeite, when the inward is wanting, as the inward is lame, maymed and unperfect without the outward.

Use 1.

To teach every child to see his sinne, even every one of us, for who can say that his heart is cleane, that hath had naturall parents living, when he had use of reason, to whom though he have given outward respect & reverence, for some sinister respect, for feare, or shame, or gaine, of the rod, the world, or hope of some better portion, yet he hath had many disdainfull and despising thoughts of his parents: which if they were disliked and resisted were the lesse sinne; but not checked in them, they have proved the seed and spawn of many outward corruptions & unreverences toward them, yea of much disobedience, and dishonouring of them; for as the mouth speaketh of the abundance of the heart, so the eye looketh scornfully, or the tongue speaketh disdainfully; or the whole outward carriage is disloyall, when the heart is so corrupted: for *Chams* dishonouring his father to his bretheren, rose from the disdainning of him in his heart in secret. But if it hath not broken out to this, but either grace hath subdued it, or worldly respect hath made us smother it, yet must it be put upon the account among our sinnes, when we humble our selves before the Lord for them; to get a discharge of these as well as others.

Use 2.

To teach every childe, to whom God hath given that comfort, that he hath parents, both or one, to labour for all good, and reverent affection towards them, to honor them in his heart,
and

and inwardly to have all honourable eſtimation of them; for the Lord he looks into the heart, and this he requires, as the other, and by all meanes labours againſt the contrary, and that which is condemned of God, which will make them contemne the counſells and advice of their Parents, whoſe perſons they diſdaine in their hearts, and take every thing from them in the worſe part, and ſomake their whole government uſeprofitable unto them. Beſides, the feare of Gods curſe threatned, Prov. 30. as he well ſaid, he was a ſinner with a witneſſe, whom the Holy Ghoſt gave witneſſe againſt; ſo he is accuſed with a witneſſe, whom the Holy Ghoſt ſo accuſeth; for it (ſaith Tremel.) God will condemne and bring that perſon to ſome evil end or other, who ſhall ſcorne and diſdaine his Parents; for his curſes are not threatnings alone, but inflictions; not denouncings, but performance. This were a good caveat to be written upon the doores of young mens and womens hearts, to baniſh and keepe out unreverent and ſcomefull thoughts of their Parents; and a fitter Poſie to be written upon the walls of Parents, than the vaine inventions of Poets and Painters.

The ſecond is outward reverence, both in word and carriage towards them.

Children, ſonnes and daughters muſt outwardly reverence their Parents, that is, in behaviour and ſpeech, give them all reverent reſpect in geſture, and ſuch titles as are due unto them. For if inward; more outward; ſeeing the contrary is more offence to them who take notice of it, more grieve to their Parents that ſee and heare them. Here to belongs that, Prov. 30. 11. There is a generation that curſeth their father, and hath not bleſſed their mother; and that he ſpeaketh of the eye, verſe 17. ſhewes that in the whole outward man is required reverence. Hence was the bleſſing of *Shem* and *Japhet*, Gen. 9. 23, 26, 27. Hence was the excuſe of *Rachel*, Gen. 31. 35. and the practice of *Solomon*, 1 King. 2. 19, 20.

Beſides thoſe in the former point, this may confirme it, becauſe they have their bodies, whole, and parts from them, made of their ſeed, framed in her wombe, nurled and nourished up by them, then ought they by the whole and parts to doe them all the reverence they poſſibly can.

To teach every one to ſee his ſins paſt or preſent, when they have beene in this marvellous deſective, nay, doing the contrary, little reverence in geſture and ſpeech to their Parents, ſhort of that it ſhould have beene, nay, often carrying diſdainfull eyes, diſloyall and deſpightfull tongues, the ſinnes of our youth in this reſpect to be repented of. The cauſe with many why they are deſpiſed, and want this outward reverence of theirs; God uſing this retribution, becauſe they have done ſo;

Doctr.

Redſon.

Uſe 1.

yea, and when they have children of yeares to discern such things, who see them unreverently use their Parents both in gesture and speech, both with looks and words, who teach them how to use theirs, while they let them see how they use theirs. Yea, divers Parents, (my selfe have beene an eye-witnes of some) who teach their children when they are young, not onely to disdain others, but themselves; the father teaching the child to scoffe or miscall his mother, and delight in it; which falls out justly, that they keepe the sent of this liquor, and when they are elder, so despise and contemne them. But if now when they finde such things from theirs, it is good to call to mind their owne sinnes, and to think that they thus use me, for I have used mine the like, and yet never repented of it.

Use 2.

To perswade every child (as before) to labour to give them all reverence both in his word and carriage, to thinke it little enough to reverence them with the whole and every part which they received from him. Let none thinke this is needlesse, or too much curiosity to stand upon such things; they acknowledge them their Parents, (and respect them somewhat) what need all this? for this must be done, and not greater things neglected; and the sinnes of children in this kind are in some sort greater than those in the other of greater note: For as a man sometimes sinnes worse in a small than in a greater fault; for the greater by how much the sooner 'tis acknowledged, 'tis quicker mended; but the lesser, while 'tis counted almost none at all, is therefore worse, because we more securely lived in it. So of this particular, though disobedience and want of reverence differ in themselves, yet is unreverence thus the greater, because it is accounted as none, and men lye very secure in it. Therefore ought men to avoid it, and strive against it, both because they are forbidden, and because as a little wound neglected, will fester to a great one; so this unreverence accustomed, will breake out to a greater contempt and disobedience; and if Christ make him culpable of sinne, that saith but *Raka* to his equall, and him of hell-fire, which calleth him Foole, Matth. 5. 20. what shall he be worthy of that calleth his Parents so, and useth them most unreverently? And if 2 Kings 2. 23, 24. Children, that mockt the Prophet, were torne with Beares, how shall such things escape a judgment? They shall not; for that of Solomon shall be true. Prov. 30. 17. The outward reverence must not stand in signes and words onely, but as 1 John 3. 18. speaks of love: My little children, let us not love in words, neither in tongue, but in deed and in truth; So say we of this; this reverence must appeare in our actions, and this will part it selfe into obedience and subjection: for the first so much.

Children, sonnes and daughters must not onely give inward and

*Nonnunquam
in parva de-
terius quam
in majori
culpa pecca-
tur; major a-
nim culpa
quo citius ag-
noscitur, eo
etiam celeri-
us emenda-
tur: minor
vero dum
quasi nulla
creditur, eo
pejor est, quo
& securius in
usu retinetur.
Greg.*

Doctrine.

and outward reverence in thoughts and words, but they muſt obey them, as Chriſt ſheweth by his condemning of the ſonne who obeyed not, Matth. 21. 30. Hence are the Commandements, Coll. 3. 20. *Children obey your Parents in all things, for this is well pleaſing unto the Lord*; in all lawfull things: as the like, 1 Cor. 9. 22. *To the weak became I as weak, that I might gaine the weak*: I am made all things to all men, that I might by all meanes ſave ſome; as farre as I may lawfully, not ſeeking my owne profit; 1 Cor. 10. 33. *even as I pleaſe all men in all things, not ſeeking mine owne profit, but the profit of many, that they may be ſaved*; in all lawfull things not ſeeking his owne profit, preferring the pleaſing of them before it; the oppoſition being betwixt his and their pleaſure and profit, not betwixt their profit and pleaſing of God: So in this, not betweene Parents and God, but their will and their Parents; ſhewing that the ſonne is not to obey his Father in what he will and liketh, but he is ſimply bound in all things, though never ſo diſlike to him, ſo they be not diſpleaſing to God. Hence is the Commandement, but with ſome limitation, Ephes. 6. 1. *Children obey your Parents in the Lord, for this is right*. The Lord, when he commends the *Rechabites*, Jer. 35. doth ſhew this thing as a duty.

Beauſe it is a thing well pleaſing the Lord, Coloff. 3. 20. ſo pleaſing, as that his owne obedience is more acceptable with it; and without it he will not like of his owne at all; as appeareth, Matth. 15. 5, 6. But ye ſay, whoſoever ſhall ſay to his father or mother, it is a gift by whatſoever thou mighteſt be profited by me, and honour not his father or his mother, he ſhall be free: thus have ye made the Commandement of God of none effect by your tradition. And undoubtedly he that preferred pitty and mercy to men before ſacrifice, doth much account of piety towards Parents.

Beauſe if not in all things, but where they pleaſe, and according to their owne will, then they preferre themſelves before their Parents, & indeed obey not their father, but themſelves. As they who love others from whom they looke for good, doe not love them; but themſelves: ſo in this; therefore is it that they muſt endeavour to obey in all things unpleaſing.

To reprove all diſobedience that is found in Children of all ſorts to their Parents, young and elder, and all ages. If the Law, Deuter. 21. 18, 19, 20, 21. were now in force, alas, how many Parents ſhould long before this be bereaved of all; ſome of divers of their children: becauſe not onely negligence is to be found, and omiſſion, but in many, apparent contempts, upon whom the Law was to take hold. See your finnes, and forſake them, O children; elſe know, that if the former ſhall not goe unpuniſhed, leſſe this; and if ſuch puniſhments for that,

Reaf. 1.

Reaf. 2.

Uſe 1.

more for this: And know you, that if you have, or may have children, and live to that, God shall make them revenge your Parents quarrell, and contempt, to bring you to repentance, or to punish you for it; and the more securely you now contemne the admonitions of the Ministers, the more sharply shall God then punish you, and the more piercing shall it then be unto your Soules.

Use 2.

Let this then admonish every childe to give obedience to his fathers commandements, whatsoever they are; not only when they are pleasing to him, but even how crosse soever they be to his liking, doing his fathers will, not his own, being affected in regard of his earthly father, as Christ was of his heavenly, John 6. 38. *For I came downe from heaven, not to doe my owne will, but the will of him that sent mee;* and therefore was contented to breake himselfe of his owne will, rather then to crosse his fathers will. Math. 26. 39. so must they. To obey them in things that are pleasing and profitable unto them, liking them well enough, is not so commendable, because they may be led with these respects, rather then duty or love; but in things difficult and hard, crossing their will and affections, is a double obedience, and shall receive a greater reward: Therefore endeavour thus to obey them, and God in them; it is not his will of permission, but of command, wherein Gods law is broken, if they be disobedient: And not so onely, but he will reject all service done to them, when they neglect that they owe to theirs: so that he will be deafe to their prayers, contemn their service, his eyes shall be shut to their miseries; they may pray, he will not heare; stretch out long hands, he will not regard; yea cry to him, yet will he not accept: if the sighes of thy father, and tears of thy mother, come up before God, for thy rebellions towards them, thinke that thy prayers shall little be accepted of God. If *Moses* his words to God for the rebellion of *Corah* before God, made not onely their sacrifice unacceptable, but brought a curse upon them; think of it, and take heed of the like.

Num. 16.

Command. 17.

But some in this matter may doubt, and for it object and question thus. First, what if God commanded one thing, and mens parent another? It is answered, thou must then answer with the Apostles. Act. 5. 29. We ought to obey God rather then Man; or heare from God. Mat. 15. 3. why doe you also transgresse the commandements of God by your tradition? for ever his command is above them and theirs: else this were to make them gods, and God, man; and were a deed of Idolatry performed unto them. *Martin Luther* sayd well, that in keeping of the first precept, was shewed obedience of all the rest; for hereby we acknowledge God to be our God in preferring his will, before the will of any other. And

so

ſo whoſe will we preferre before Gods, we take them to be our god. The Apoſtle makes the Devill to be the Prince of this World; becauſe men obey his will before Gods, ſo in this: Therefore if the queſtion be of theſe two, God muſt firſt be obeyed. ^a Honour thy father; but ſo, as he draw thee not from

thy true father, ſo long acknowledge the bond of blood, as he acknowledgeth his Creator; otherwiſe as it is, Pſal. 45. hearken, O daughter, forget thine owne people, and thy fathers houſe, ſaith St. Hierome to Furia. And his reaſon is, ^b thou art not his of whom thou wert borne, but new borne, who hath redeemed thee with a great price, even his blood. And Clemens Rom. Epifſola. 4. to the ſayd purpoſe, ^c Our parents are not the authors, but the instruments of our life, they give not life, but are the meanes of entering it, only God is the author and fountaine of life; he is then to be preferred, and his commandement; and not as many who have excuſe for things they doe, our fathers did ſo, or they commanded us: In things, wherein God hath neither commanded nor forbidden, it is ſufficient; but where either, there muſt they take notice of it, and obey him. But yet he muſt doe it with due reſpect and reverence, manifeſting no contempt of their authority.

Some will demand: The magiſtrate commands me one thing, and my parents a contrary, what muſt I doe, whom muſt I obey? It is answered, that the magiſtrate muſt be obeyed; God hath given him a larger Commiſſion then to them, for they themſelves are ſubject, as their children; who neither may doe, nor command contrary to their authority; but doing ſo he ſinneth, and the ſonne ſinneth in obeying. Again, Princes commands commonly reſpect common good, and the good that is more common, is more excellent; a common good muſt not be neglected for a private; nor this preferred before it. A mans country is to be preferred before his parents, and the goods of it: And to obey them, were not a good thing, for ^d a good thing out of its place, is not good; blood out of the veines in other veſſels is hurtfull, though in his place the life conſiſt in it. A good thing not done in his place, were better undone; yea it cannot be well done. Moreover, we muſt diſtinguiſh betwixt the affection and action. A man may love his parents better then the magiſtrate, but he muſt obey him rather; as he may love a good man, better then a great man, yet in many caſes he is not bound to doe ſo much for him. The firſt, becauſe God hath ſhewed his ſpeciall love more to him, then them. The ſecond, becauſe

^a *Honora patrem tuum, ſed ſi te à vero patre non ſeparat, tam diu ſcito ſanguinis copulam; quando ille ſuum noverit creatorem: alioquin, Pſal. 45. 10. Hieron. Ep. 8. ad Furiam.*

^b *Non es ejus cui nata es, ſed cui renata, & quia grandi pretio redemit, ſanguine ſuo.*

^c *Autores non ſunt vita noſtra parentes, ſed miniſtri; non enim vitam præbent, ſed ingrediendi in vitam exhibent miniſterium; ſolus deus vita auibor & fons eſt. S. Clem. Rom. Ep. 4.*

^d *Bonum non ſuo loco non eſt bonum.*

because God hath given him a great authority of command. So 'tis in this inward affection, and outward obedience, because the bond of nature is stronger in the one, and the force of authority is greater in the other. Finally, if the things prejudice the State, they must not be obeyed; but if it doe not prejudice the publique good, and be much benefit to a private parent, so the ends of the two be regarded, & no contempt of authority shewed, & a man be content to abide the penalty, a man may disobey, and prefer Parents before Magistrates without sinneto God. As in the case of *Hester* and *Mordecai*: and the Jewes and the Kings commandement.

3.

What if my Father commands me one thing, and my master the contrary, I am a servant or an apprentice, What must I doe? *Ans.* As before, obey thy master, for thy father hath given over his authority to him, over whom he hath no power, for his power is not subordinate to thy fathers, as a Steward, or Tutor, wherein there is reservation, but absolute: And thou art now of another regiment and corporation. But yet as before, thy affection may be more to thy Father, but thy labour and service to thy master, thou mayst with his good more; but thou must work for and procure the others good; for, for that end thou wast placed under his power. But if without neglect of thy masters affaires, thou may be helpfull to thy parents, standing in need of thy helpe; or by leave and consent, thou art no more free to refuse now, then before.

4.

I am the Daughter of my Father, he hath bestowed me in marriage, if the commands of husband and father crosse one another: whom must I obey? undoubtedly thy husband, for the father hath given over his authority to him: And more then in the former; both thy affection and action must be more to thy husband, love him better, and obey him rather. For Gen. 2. 24. is spoken comparatively, when the one must be forsaken, or in cases that so fall out that both be in question. For he ceaseth not to be a father still, but reserveth to him as reverence, so obedience while it is not crosse, yea in some things he may challenge it that are crosse, if it be not to the prejudice of thy husbands good, and greatly for his helpe; yea, and thou must obey him with some hazard of thy selfe; so there be no contempt of the authority of thy husband: As in the case of *Hester*, which serves both for a subject and a wife. Hitherto of their obedience, now of their subjection and submission; and this may consist in these things. First, for correction.

Doctr.

Children, must submit themselves to their Parents, to be rebuked and corrected by them. It is that which we have. Pro. 15. 5. *A foole despiseth his fathers instruction, but he that regardeth reproofe is prudent.* When the Apostle maketh it a reason for

for ſubjection to God. Hebr. 12. 9, 10. it muſt needs hold in this: yea, the Apoſtles will carry it, not only when they doe it juſtly, and from ſufficient matter, but for a wrong cauſe, which the tenth verſe ſheweth, implying thereby that this ſubmiſſion is required when they ſhall correct; of a ſpleene, or a humour, for their owne fancy and pleaſure only without good ground or manner: may not this be ſeen by that of *Iſaac* ſubmitting himſelfe to his father, to cut him at his pleaſure, Gen. 22. yea of *Iſrael* to be circumciſed; and of *Chriſt* to his mother. Luke 2. 48, 49?

Because by this they ſhew wiſdome, Prov. 13. 1. *A wiſe ſonne heareth his fathers inſtruction, but a ſcorner beareth not rebuke;* and they get and increaſe wiſdome; Prov. 29. 15. *The rod and reproofe give wiſdome, but a child left to himſelfe, bringeth his mother to ſhame:* for they learne to avoid the like finnes, and to eſcape greater ſtroaks from their father. That which gets wiſdome, muſt be ſubmitted to; becauſe by it they prevent greater deſtruction, and bring to ſalvation. They are called *The way of life*, Prov. 6. 23. wholeſome things, though bitter: To prevent greater evil, and bring health, we eaſily ſubmit our ſelves to the Phyſitians hand to receive.

Beauſe they come from love, Prov. 13. 24. For thoſe men love not, or they hate in effect, under affection, thoſe they correct not.

To reprove the ſtubborne and ſtiſſe-necked children of our age, who repine at their fathers reproofe, their hearts ready to ſwell againſt them, if they check them for their carriage, ſpecially when they are of ſome few yeares; they will frowne as long as their Parents can doe: They imagine they know how to carry themſelves well enough, yea, better than their Parents, and often give them word for word, or mutter and murmur marvellouſly againſt them: the cauſe being not onely want of grace in their owne hearts, but the omiſſion of correction and the rod when they were younger, becauſe they did not correct them betime. Many Parents, like *Eli*, neglecting the rod when they were young, cockering of them, that they get ſuch heads when they are growne, that they will not beare the rod; and better nothing at all by their reproofes, but they live often to ſee their periſhing, as *Eli* did his ſonnes. Whereas if they be duely and maturely uſed to the rod and correction, they will be nothing ſo audacious, and in the end a word ſhall doe more with them than many ſtripes.

To teach children to give honour unto their Parents, in ſubmitting themſelves to their reproofes and correction. Wiſdome will make them take them from others who are farre off, when it may be doubtfull with what minde they doe it: how much more

Reaf. 1.

Reaf. 2.

Reaf. 3.

Uſe 1.

Uſe. 2.

more from Parents, of whose love they cannot doubt. It is profitable faith *Chrysostome*, Ho. 27. ad pop. A. to have many admonishers and keepers, many reprovers, is profitable; because as a beast that is hunted and set on of all sides, cannot escape: so shall not a sinne or vice, but when such as are so nigh us, who see in secret and open, it is farre better: But we could beare it if there were cause, and we had deserved it; but when they doe it without cause, as we thinke unjustly, that is it which makes us repine. First know, that the Physitian sees often more than the Patient, so doth the Parent: But if yet there be no cause, the Apostle shews yet we should submit. And we should consider, as *Hierome* would have *Salvina* to judge of his reproofe, that it was *ex abundantia amoris*, and it is his *cujus votum est, se necesse, qua metuit*. Besides it is more thanke worthy, when a man can, in such cases, suppress the rising and swelling of his impatient and corrupt nature, onely for conscience of the commandment: for here being some conflict betwixt his word and our will, he taketh tryall of our obedience, who hath simply commanded subjection in this kind to children, which is to bee obeyed, as that thou shalt not steale: Therefore should every one endeavour to it, and thinke it is the part of a good childe to kisse the rod that beates, as the hand that gives.

The second thing, wherein their subjection is required, and submission, is for their calling and education.

Doctrine.

Children must submit themselves unto their Parents, to what calling they shall thinke fit to bring them up in and to. So did *Samuel* to his Mother, he yeelded to her, to be set apart for the service of God, and to be brought up to it. 1 Sam. 1: 28. For that which she gave he performed. So *David* submitted himself to his father to be a shepherd, and some of his brethren souldiers; So *Christ* was disposed of by his Parents, when he was fit to teach others; and for another manner of worke, Luke 2. 46. yet he went and was subject to them, and in the same trade verse 51. and Marke 6. 3. *Justin Martyr* thinks so: 'twas likely, the wisdom of God to blind the wicked, and hide him from their eyes. Then as 1 Joh. 2. 6. He that saith, he abideth in him, ought himselfe also to walke, even as hee walked: so for this particular.

Reas. 1.

Because they in all reason are far better able to judge of them, and their parts and gifts, what they are fit for, and wherein they are most like to give them most comfort, and glorifie God, and profit themselves, then they can of themselves. That same borrowed speech, Psal. 127. 4, 5. As arrows are in the hand of a mighty man, so are Children of the youth; happy is the man that hath his quiver full of them, they shall not be ashamed; but they shall speake with the enemies in the gate; seems to intimate some-

somewhat, they are as arrowes of diuers heads, some fit for one marke, some for another, he hath them in his hand; and knows best which is fit for which.

Because they are not in their owne power, but his, while they live in his house, and government; but part of his substance: therefore the Devill smote not *Jobs* wife as part of himselfe, but his children, as part of his substance and temporall goods; 'tis equall then, he should have the disposition of his children; not themselves or others.

It shall appeare that he may dispose of them in Marriages, and not any other, nor themselves, which is then when they are of more yeares; and grown of greater discretion in the world, more when they are younger, and without experience.

To reprove the finnes of many Children, who sometime without asking consent, if denyed, doe dispose of themselves at their owne pleasure in what calling they like, as if their parents had no power over them; as if they onely knew what was fit for themselves; and their parents wanted the wit and experience they have to dispose of them for the best; the cause of many miscarrying of them, and not prospering in their profession; because they went not to it the right way, only led by their affection without judgement, not knowing what God had fitted them for; nor regarding their parents, whom God had set over them, for that purpose; whence often the curse of God is upon them, that they prosper not in such courses; or if by the indulgence of God they prosper, that their parents see not their ruine, yet when they are dead, their sinne living, not repented of, they are requited often in the same kinde againe; as they did to their Parents; so their children doe to them, yea often not without them; but farre worse courses then they tooke.

The third thing wherein their subjection is required, and submission, is for their portion and childe's part.

Children must submit themselves unto their parents, in receiving their provision and portion; and be content with that they have provided and allotted unto them; whether in their life, or at death, not being their owne carvers, nor sharing it out as they list. The Prodigall sonne amongst much evils, is noted to be free from this; to share himselfe; but was content his fathers portion: whereas his elder brother, though free from many other evils, yet is blotted with this, Luke 15. 12, 29. It is commended in the sonnes of *Abraham*, that they in this thing submitted themselves: At least no contrary thing is manifested of them. Gen. 25. 5, 6. As *Adoniah* is reprov'd for usurping the kingdome, and making his fathers will for his; not content with his portion, so is it the commendations of the rest of *David's* children,

Reas. 2.

Reas. 3.

Use 1.

Doctr.

dren, that they were content with their portions, and never murmured that *Solomon*, not the eldest, but the son of *David* age, had the kingdome given him of his father, *Kings 1. 1. 1.* The rest of the *Patriarkes* are not recorded to be malecontent; that *Joseph* had a double portion among them. *Gen. 48. 22.*

Reas. 1.

Because they must thinke, they discerne better of their own estate, and what they are able to afford every one out of the stocke while they live, and they maintaine an honest and comely state as before, and at their deaths; how that they have gathered will part it selfe to them, so some portion be for God, good uses, and other thing necessary. *Gen. 48. 22.*

2.

Because the father best knows them, and with lesse partiality then themselves, who hath beene to him the best childe, and who have more grace in them, according to which he may deale and dispose. As did *Isaac* to *Jacob*, *Jacob* to *Joseph*, a double portion; all the other raynted with some grosse sinne; for their goods they may and ought to dispose of according to grace and vertue, which makes the youngest the eldest; and so, *contra.*

3.

Because they are able best to discern, who is like to doe more good to Church & Common wealth; and see in some one more hope then in another: and if he so dispose, they must be content.

Use 1.

To reprove discontented children, not content with the portion the father hath set out for them, neither living nor dead; but murmuring at the dealing of his father; as if his were lesse; the other too much; as the *Prodigall* sonnes elder brother, or as *Adonish*, making choise of his own portion; and if they have not the allowance they would have, they thinke they may come by it as they can, and whatsoever they get from their father, they thinke is well gotten, and but of their own; and no sin. But see what the holy Ghost sayth, *Pro. 28. 24. who so robbeth his father, or his mother, and saith it is no transgression, the same is a companion of a destroyer*; making such a sonne a companion and cozen german to a murderer. At his death, and in his sicknesse, if either they be privy to his will, or guesse by his affection in his health, that that will not fall to their portion; they desire to helpe to shorten his dayes, and hasten his end: he shall heare newes that they have shar'd for themselves, as *Adonish*; after his death, many a sonne shewes himselfe gracelesse, telling a broad every where, how unkindly his father dealt with him, that his portion was so small; nor remembreing in the course of common society, *de absentibus & mortuis nihil nisi bonum*, much more for parents, whose infirmities must be covered being living; more dead; neither remembreing how little they deserved at their fathers hands, or how unkindly they used him in respect of others, or how little hope they gave him that they would

would uſe that well he ſhould leave things and by it be profitable to God or man, Church or Common-wealth.

To teach every child to be content with the portion his father ſets out for him, living or dead; whether more or leſſe, equal or inferior to others: imputing ſomewhat and not a little to his fathers wiſdome; knowing his owne abilities; ſeeing their preſent graces, or their future hopes; ſomewhat looking at home, how dutifull he hath been in compariſon of others; how little deſerving, what little graces and ſo leſſe goods. And if his father ſeeme not to have dealt ſo equilly, yet it is his duty to ſuſpect his owne wiſdome rather than his fathers; to accuſe his owne demerits; yea, to cover it in every place, and every way ſhewing himſelfe contented. If Jacob ſee good cauſe to diſinherit *Reuben*, and to paſſe by *Simeon* and *Levi*, and leave the Lordſhip to *Judahs* hand; yea, if he ſhall ſkip over *Dan* and *Aſſer*, and the reſt, till he come to *Joſeph*, from the eldeſt of all to the youngeſt, or ſtate one, and beſtow the double portion on him and his, the reſt muſt not be diſcontented with his diſtribution; but give him leave to doe with his owne as he liſt; honouring him thus, yea, and uſing his portion left thee for his honour, for increaſe and advantage, as the Talents; that the world may judge of the juſtice and uprightneſſe of thy fathers getting of his goods.

The fourth thing in this ſubmiſſion is, to be diſpoſed of for their marriages and marching.

It is the duty of children to ſubmit themſelves to their Parents in their matches and marriages; to be given and taken in marriages, this is a part of their honour, for the Scripture gives this authority to the parents to beſtow them, as is proved, Deut. 7. 3. 1 Cor. 7. 38. yea, to break them, Exod. 22. 16, 17. then muſt they and ought to be ſubject. Beſides the examples of all good children who have thus ſubmitted themſelves: And exempla ſanctorum pro regulis ſunt, ubi deest regula, vel contraria non datur; *Iſaac* ſubmitted to *Abraham*, Gen. 24. 3. *Jacob* to *Iſaac*, Gen. 28. 1, 2. *Sampſon* to his parents, Judg. 14. 1. *Rahel* and *Leah* to their father *Laban*, Gen. 29. 19. yea, even prophane and wicked have in ſome ſort done it: *Iſmael*, Gen. 21. 9. *Shechem Hamors* ſonne, Gen. 34. 3. 6.

Be cauſe this is to honour them, when they thinke them wiſer and better able to provide for them than themſelves; whoſe advice if they muſt ſubmit themſelves to for their calling and portion, more for this, when they are led commonly by the heate of affection to the liking of the perſon onely, when there are many other things as neceſſary to concur as that; as religion, honeſty of kindred, good report, equality, and ſuch like; all which is rarely found in youth to be ſo duely reſpected,

H

as

Use 2.

Doctr.

Reas. 1.

Reas. 2.

Use 1.

as parents by their experience respect, and are able to discern.

Because he may not dispose of the goods of his father without him, nor sell his land, or alienate any thing from him; but as he will dispose; how then himselfe

This reproveth those children that dispose themselves without their parents consent, prey upon their right, intangle and contract themselves; yea, and consummate marriages; they not witting, yea unwilling, or by some necessity forced to shew some willingnesse; which is the cause of so many untoward, unclean, and polluted families, and prophane successions; as other times can witnesse, so too many presidents in our dayes. For as when children are compelled to match against their wills, and where they have just occasion of exception, for some sinister respect the parents have, there follows much uncleannesse and impiety: so when without the parents consent, and not of their providing, but they are their owne choosers; shewing where parents consent is wanting, there Gods blessing is away; yea, where parents consent is not, there is Gods curse; as in *Esa* and his posterity, in *Judah* taking his Hoasts daughter, Gen. 38. 2. having *Er* and *Onan*; such as God would not endure to live; but slew them himselfe. Yea, that may also be seene, Gen. 6. 2. in the sonnes of *Seth*, the Church which matched with cursed *Cham* seed of themselves, without parents consent, had such a wretched posterity. This thing then is reproofe-worthy, yea, damnable in children without repentance; parents are often causes of it; and that first, to some it is Gods retribution, because they so served and abused their parents: Secondly, because they give such liberty to their daughters to wander, as *Dinah*; and so Ezek. 23. 3. *their breasts come to be pressed, and the teats of their virginity bruised*: or else their affections by often meeting are so intangled and inflamed, as the fathers threats will not loose it, nor the mothers teares cannot quench it. It was not so, Prov. 30. 18, 19. it should not be so. *Hierom* to *Demetr. Epist.* 8. 11. would not have Virgins alone, *sole sine matre*: for in a flocke of Doves the Kite often will prey upon one when they are abroad; and it is a scabbed sheep that loves wandring, and leaves the fold.

Thirdly, because parents doe not take and use their right, and provide for them in due time mates fit for them, which makes them provide for themselves, not without sinne, but greatly sinning; yet the parents partakers of it, and oftentimes of much shame and grieve, as it was with *Tamar*, Gen. 38. 26. But howsoever, one mans sinne cannot excuse another, nor yet the parents the childs sinne, nor will not exempt them from the curse of God, when they thus match to the grieve of their parents, and the shortening of their dayes and life, by whom they received

ved life, and ſhould have their lives continued and lengthened.

To inſtruct children to be ſubject to their parents, knowing what power they have over them to guide their choyce; that without them they may not chuſe; and if they chuſe for them, they cannot without great cauſe and juſt exception ſtray themſelves from liking: ſmaller things they muſt endeavour to overcome, they muſt not ſuffer themſelves to be entangled by ſome who ſeeke by kind uſage of them to ſteale away their hearts from their parents, for their daughters, to advance them, as is the manner of ſome wretched and unconſcionable men. As Uſurers get their fathers inheritance from them by feeding them with money: ſo they muſt not ſet their affections by ſervency of ſociety and company upon others, without parents, and where never like to give allowance. They ought to remember this is the fathers right, to chooſe, to diſpoſe of them, not onely in the generall, but for the particular perſon: But what if he be farre off, and cannot ſee? If he give thee liberty, duely aſking it of him, he hath given his right from himſelfe, as *Iſaac* to *Jacob*, Gen. 28. But what if he upon ſome ſiniſter reſpect, deferre and paſſe the flower of her age? I anſwer; then hath God ordained the Magiſtrate as for their puniſhment, ſo for their reliefe, who is not to be ſought to but when moſt urgent neceſſity requirerh, when the oppoſition ſtands betwixt Marriage and burning, becauſe that reveales the fathers fault, and bewrayes his or her infirmity. But what if he tender a match out of the Church, a Papift, or ſuch like? Then muſt the Child reſuſe with reverence, not diſpoſing of himſelfe, for as it were ſinne to yeeld, ſo the other is ſinne to make choyce of himſelfe. But what if another that is not ſo religious and ſo fervent a lover of the Truth, as is to be wiſhed? No direct denyall is lawfull, but a wiſe delaying and a diſcreet gaining of time to ſollicite God with their prayers, who hath the heart of their Parents in his hand, and to intreate them by mediation of beſt friends, who if they can be diverted, it is well; if not, I know no warrant a Child hath to deny his fathers choyce, (though he thinke, and it may be he might chooſe better) and he may looke for a bleſſing from God, if in duty he thus ſubmit himſelfe to his Parents.

The laſt part of this honour is thankfulneſſe, which Children muſt performe to their Parents.

Children muſt performe all thankfulneſſe unto their Parents, that is, helpe them when they need, and in age, when their ſtate and bodies are decayed; and to be eyes, and leggs, and limbs unto them, and to adminiſter liberally according to their ſtate and ability to them, as they did to them when they were young, and when yet they had nothing, nor knew not how

Uſe. 2.

Doctrin.

to get any thing, that this is a part of honour Christ sheweth Math. 15. 4, 5, 6. some thinke that of Psal 128. 3. when children are made Olive plants, not Olives onely, and Olive branches, which was a signe of peace; so they to make peace and love betwixt their parents: but plants, such as might stand under them, underprop and uphold them in their weaknesse: and thus verily have good Children honoured their parents: so did the sons of Jacob Gen. 42. 1, 2. so did Joseph Gen. 47. 12. so did Ruth, though but a daughter in law. To this purpose Paul forbids that the Church should be burthened with widowes, but their children & Nephews ought to maintain them. 1 Tim. 5. 4.

Reas. 1.

Because else he should not onely be unnaturall; but unjust, when the father by his speciall care for him, and the mother by her prayers, bearing and carrying of him, watching with him, lending eyes and legs, and limbes to him, feeding and nourishing of him, deserveth it. All which they the better deserve, if they have children, with whom they have the like labour and endeavour: now justice requires to pay debt due and deserved.

Reas. 2.

Because they had forme from them, as body, and members, and limbes, so their education, their trade, their stocke and portion; or both; whereby they are that they are, by the blessing of God; reason then, they relieve and maintaine them by it, if they need require.

Use 1.

This reproveth many gracelesse children, who never perform any such duty unto their parents: specially if they stand in need of them indeed; but if they be base & poor, will hardly acknowledge them, as thinking it their reproach and shame, not forgetting, but disdaining the rock whereout they were hewed, the pit whereout they were taken: or if they doe releve them, or be kind unto them, it is either because they have yet somewhat to give and bestow, which till it be gotten, they use them kindly; yea if many children, they strive which should shew most kindnesse; but once gotten, made over to them, they set them light, and carrie them out; some making their parents complaint to authority against them, or if they keep them, decayed, they make them drudge as servants, they set them with the Hyndes: some so gracelesse, as they complaine they are a burthen unto them, the best of them never tendering them, as they did them, nor maintaining them as they are able; neither answerable to their former condition, nor their owne present; and some driving them away, and not affording any entertainment of releefe: to these and such like we apply that of Solomon, Prov. 19. 26. He that wasteth his father, and chaseth away his mother, is a sonne that causeth shame, and bringeth reproach, and foethem of them, as God hath marked them.

To

To teach Children to performe all thankfulneſſe to their parents, if they live to be able, and they to ſtand in need of them; if they be never ſo baſe, be not aſhamed of them; but remember the time was, when thou waſt naked and needy, and not only had nothing, but if thou hadſt had all the world, couldſt not have had helpe, but by them, or ſome in ſteed of them. And yet they covered thy nakedneſſe, were not aſhamed of thy infirmities, carried thee in their armes, and nourished thee carefully: Suppose and conſider, where thou hadſt been, if they had neglected thee, thinke how many nights without ſleepe, and dayes without reſt they ſpent about thee, when thou waſt young, or weake or ſicke, ſee how love made all their labour light, and all their charges as it were a gaine unto them: And if thou haſt any true naturall affection in thee, thou wilt thinke nothing too much for them: But feed and nourish them at thy table, with thy morſell and cup, carry and ſuſtaine them in their weakenes and infirmities; yea, though they ſhould live as long, or longer in infirmities and wants, then thou waſt of them; there are ſome birds ſaith *Baſill*, who feed their dams, as long as they fed them, and carried them, how much more Chriſtian Children? oftentimes when thy father is dead, his garment or his ring is deare to thee, this thou carrieſt upon thy finger, and wouldſt not loſe it for any thing; think how ſhould his body, when he is living, *S. Aug. de Civ. D. lib. 1.* or if thou ſee others ſo eſteeme them, apply it to thy ſelfe, and give them their whole honour; or elſe looke for the ſhortning of thy daies, and for the like recompence from thine.

His Father.] Having ſeene the duty, we muſt proceede now to the parties, to whom this duty and honour is to be performed; to the father and parents, as their parents, authors of their being, or at leaſt instruments of their being; God being Principall.

Children muſt performe all theſe duties, this honour to their parents, all their life long; nothing will free them from them, nor diſpence with the neglect and omiſſion; no greatneſſe nor excellency themſelves may come to, no ſtate nor condition of theirs; neither want, infirmity, and imperfection of theirs: This is manifeſt by the example of *Joſeph*, the ſecond in the kingdom of *Ægypt*, yet did not omit the leaſt duty to his father; but performed all in their places, obedience, ſubjection, maintenance, reverence in his infirmity and weakeneſſe, and his own greatneſſe, *Gen 48. 12. (& ceteris capiti)* *Solomon* to his mother, *1 King. 2. 19, 20.* *Chriſt* to his parents, *Luke 2. 51.* Hence came the curſe upon *Cham*, pronounced by his father, and executed by God, notwithstanding what he had to ſay, and could hold out for his defence: his father was drunke and like

Doctrinē.

a beast, Gen. 9. But *Shem* and *Japheth* blessed who did him reverence: To this purpose is that of *Salomon*, Prov. 23. 22. *Hearken unto thy father that begat thee, and despise not thy mother when she is old*; howsoever unworthy of it, yet thou must performe it, even to thy mother weaker by nature, subject to more infirmities; by so much more apt to despise them; more then, when the infirmities of their sex, and the imperfections of the age are combyned together; yet we have no liberty to despise or deny duty.

Reas. 1.

Because neither the greameffe of the one, nor the weakenesse and infirmities of the other can breake that relation which is betwixt childe and parents, which the Law of God being morally hath made perpetuall unto everlasting: And the reason of this is, because as *Chrysostom* in *Rom. 13. non principi sed principatui*, that honour, obedience and subjection, is required not so much to the Prince, as to the Princedom; not to the person, as to his place: So of this, the honour is due not to the father, but his fatherhood; not so much to the person of him as he is a man, and so either a bad or a good man, as to his place & office, as he is a father: now he is a father, the another, though of never so bad life or bad parts, and so to be honoured: and the childe is to give it, not as a man; and so great or base, high or low; but as a childe, which he ever is, and so must alwayes performe it.

Reas. 2.

Because they are the authors, or principall instruments of their lives; essence and being, which is that which never can be blotted out, but will ever remaine while they are, therefore is this to be performed: 'Tis *Solomons* ground, Prov. 23. 22.

Use 1.

This serves to condemne the Church of Rome, and their odious and impious positions, where they allow by doctrine, the childe to disobey his parents; for they allow him not so much, as to acknowledge him to be his father, if he be an Hereticke, if a protestant; yea by the heresie of the father, children are freed from all obedience; and the father deprived of all his naturall power. (*Symoncha. Justit. Cathol. Tit. 4. sect. 74.*) see yee not these men going against the current of humaniry, and against the light of nature, and are opposite to the light of the word. *Cham* may not dishonour his father though he be drunke, but he shall have the curse; how shall they escape it? But Heresie is a greater sinne then drunkennes: undoubtedly not as they count Heresie, which is to differ from the Church of Rome in anything, specially in matter of the seven Sacraments. And what is this in comparison of that which makes a man a beast; which is worse, sayth Saint *Chrysostome*, then to bee a beast, because *istud natura, illud culpa est*: which some small difference from them cannot make: But say it were greater, yet doth it not therefore dissolve the knot, or relation betwixt them; for

for it is not in the greatneſſe of the ſinne, but when ſuch a ſinne can be given that doth breake the relation: for inſtance, Idolatry is a greater ſinne then adultery, yet this, not that, breaks and diſſolves marriage: Becauſe that, not this meets in cominterpoſition with the knot of marriage. In that they being and becoming one fleſh with another, 1 Cor. 6. 10. and ſo cutteth himſelfe from her, he was knit to before: in this they are onely one ſpirit with an Idol, and ceaſe to be one ſpirit with the Lord. So this, It is not hereſie for his greatneſſe, that can diſſolve this naturall bond, which is perpetuall; for it cannot make that he had not his eſſence and being from his father, and the duty depending upon this, *obey thy father that begat thee*: hath he begotten thee, it is no matter what he is, thou muſt honour him. Then impious are their poſitions; but no marvaile if they reach rebellions, and diobedience, and murdering of Princes, if they allow diſhonouring of parents.

To teach every child to perſorme this, honour his Parents, whatſoever he is, whatſoever they are. Art thou higher and richer, and wiſer than they? yet muſt thou doe them honour; and by it ſhalt thou have theſe the more. Looke upon *Joſeph*, *Solomon*, and *Chriſt*, and nothing can be in thee that can give thee freedome from it, when they did it, the two firſt *ex debito*, *Chriſt ex placito*, to fulfill all righteouſneſſe, and give us example. Though then thou be married or advanced, or howſoever, yet ſtill they are thy Parents, and thou muſt not deny, but perſorme honour unto them; for thou haſt thy being from them, and till that be diſſolved, thou oweſt them ſtill the duties, the bonds remaining; yea, whatſoever infirmity is in them, no ſinne diſſolveth the bond, it makes not an annullity of the duty: for as Gold is Gold, though it be ſmeared over with durt and filth; ſo are they thy Parents, whatſoever their lives and manners be. Thinke with thy ſelfe, how their love made them beare with many naturall infirmities of thy Childhood and not to neglect thee for the many untoward carriages of thy youth, and not to caſt thee off from them: And thinke what duty now ſhould bind thee unto; if they for their perfect love, and upon ſome hope of comfort many yeares after, did paſſe over all, how much more thou in duty and in lieu of thankfulneſſe for that which thou enjoyeſt from them? Children muſt not be like Flies (as *Plutarck*) which ſlip along the glaſſe where it is ſmooth, but catch hold of it where there are any ſcratches or flaws: They muſt turne away their eyes from their infirmities, and forget their hard uſage, if it have beene any; and not be undutifull for that, becauſe they have their being and education from them. Take heed of *Chams* curſe, and ſeeke *Shems* bleſſing, by not ſeeing their infirmities, but covering and per-
forming

uſe 2.

forming duty to them; accounting it to be a sin to be repented of, when they cannot find their hearts so cheerefull in their duties as they ought; because of their Parents infirmities.

[*A servant his master.*] The second rule of nature, the ground or other pillar of Gods reason against this people: For the meaning 'tis plaine; the duties here required are in the generall the same for the most part with the former, though not in every particular. The first is reverence, and this both inward and outward; To joyne them together.

Doctr.

Servants must give all reverence unto their Master, all inward good affection and estimation of them, and all reverent respect in gesture and speech, Eph. 6. 5. 1 Tim. 6. 1. Ecclef. 10. 20. It may be applyed to Masters, for the King is but a great Master, and the Master a little King. The outward in words, as not replying unreverently, Titus 2. 9. not speaking their infirmities to others, as 1 Sam. 25. 17. giving them all reverent speech and submissive gesture, as 2 King. 5. 13. not despising them as *Hagar* did *Sarah*.

Reas. 1.

Because God hath made them reverent, in that he hath communicated unto them part of his excellency and dignity, that is, his Lordship and Dominion, making them his Vicegerents and Lords over their family: therefore they ought to reverence them.

Reas. 2.

Because his Commandements are spirituall, and reach to the inward man, and without it were all outward but hypocriticall and counterfeit, which is abhominable: And this without the outward is imperfect, if it may be supposed it may be without it, and so cannot be acceptable.

Use 1.

This is to let servants see their sinnes past or present, when they have or doe carry themselves unreverently towards their Masters in heart and outward man, in eye and tongue, to their faces and behind their backs, they are all guilty of the breach of the decree of the most High, and indeed all; for where shall we finde a servant any thing neere performing the carriage he ought to his Master and Mistris? that he hath a base thought, opinion, and estimation of him, appeares by his speech and carriage; his speeches so void of reverence, nay, his answers full of contempt, his eye and carriage so full of scorne and disdain: *Hagar* despising *Sarah*, looking scornfully upon her, which must needs argue unreverence in the heart; for by these things many a man well knows what is in the privy Chamber of the heart, and by this outward pulse thus beating, may we discern how the inward parts are affected. For he that will speake so frowardly, and looke so scornfully and doggedly, as many will, it must needs shew he hath no reverence, but his heart is full of despight and contempt; and he that will speake so to his face,

face, and in his preſence, what will he to others behind his back, and in his abſence? Where is the feare and trembling *Paul* calls for? Where is all the honour *Peter* exacts, when ye will thus bound them often, thus diſdaine them? when ye will anſwer them frowardly, or murmuring when their backs are turned; when you tell their weakneſſe not to your fellows, but to neighbours ſervants, whereby their eſtimation is impaired. Thinke you the Apoſtles call for theſe in vaine, or ſhall ſuch things goe unpuniſhed? Aſſuredly no: for when the Apoſtle ſaith to ſervants, to encourage them that are good, Eph. 6. 7, 8. *with good will doing ſervice, as to the Lord, and not to men; knowing that whatſoever good thing any man doth, the ſame ſhall he receive of the Lord; whether he be bond or free;* did he not meane the contrary? and would have you to underſtand, that whatſoever evil thing a man doth, that ſhall he receive of the Lord, whether he be bond or free? ſo expect it in this particular; ſee then that, unreverent and contemptuous ſervants; expect you to receive from the Lord ſome fearefull thing, and let it be a reſtraint in you of ſuch irreverence in the things ſpoken of, or the like. But of this ſin Maſters are often the cauſes of it, and they that bring it upon themſelves.

First, becauſe they have beene ſuch ſervants to their Maſters, and ſo have lived in it ever ſince without repentance; even then when God recompeneeth them home; yet they will not remember their owne ſinne, but are ſtill brawling with their ſervants, and ſo it is Gods juſt retribution: whereas if they would repent of that, they ſhould better reforme this, Eccleſ. 7. 21, 22. *Take no heed to all words that are ſpoken, leſt thou heare thy ſervant curſe thee; for oftentimes alſo thy owne heart knoweth, that thou thy ſelfe haſt alſo curſed others.* It may be applyed to this, though it carry ſomewhat more: That a Maſter, when his ſervant revileth him, or uſeth him irreverently, ſhould remember even this ſentence, to make him penitent and moderate.

Secondly, becauſe they have remitted of that ancient ſeverity in their government, which we ſee men, that can remember times that are paſt, ſpeake of; not having thoſe ſtrake eyes, nor hard hands over them as they ought; nor ſo ſharply correcting them as the offence and nature of a ſervant requirerh; ſo that they little reverence them, for they feare them not; becauſe they forget that of Prov. 29. 19. *A ſervant will not be corrected by words, for though he will be ſtill, he will not anſwer.*

Thirdly, becauſe they bring them up too liberally for diet and apparrell; and ſo when the belly is full, and the back ſine, the Maſter is not ſo regarded. A ſervant is like in this thing to a Horſe full fed and pampered; he will caſt his rider; like to *Bucephalus*,

phalao; Alexanders Horse; while he was bare-backt he would carry any man; but if once he had his trappings and furniture, none, or hardly *Alexander* himselfe. It is the complaint of many, that servants are thus insolent to themselves and others; many, though not all, are the causes of it themselves; (somewhat there is in the nature of a servant and other things) for they bring them up so delicately, as Prov. 29. 21. *He that delicately bringeth up his servant from a child, shall have him become his scourge at the length.* Whatsoever their fare is, their apparrell is farre exceeding; a servant going better than a man of his Masters place and wealth did some few yeares agoe. And though they will not allow it themselves, yet they can be content their friends, or themselves, if their fortune be allotted unto them, should provide it for themselves: And if, when they are thus gay without, they use them as *Hagar* did her Mistris, when she was bigge with child, is it not just with them? A great cause of this, is taking of Apprentices with great portions, and so as *Mulier cum dote, is imperiosa*, so they and their friends. The cause you must have such portions with them, more than in former times; is this; because they must thus be maintained, more than in former times. But better it were that you had lesse, and kept them more meanely; better for you, you should have more reverence and respect: better for them, for thus you bring sin upon them for the present, and in future time just contempt, as they have contemned you.

Use 2.

To perswade servants to use their Masters with all reverence and good respect that may be, they must feare them, and reverence them; Nature it selfe hath taught it, and heathen servants have performed it; as in *Naamans* servants; how much more should religious Christian servants; and the more Christian or religious, the more they ought to performe this duty; not onely not to contemne and despise, but to reverence them with all the reverent carriage and speech that may be? and that not outward onely, but inward, for God requires more than Nature; his Law is spirituall, and he will have all inward and outward respect, the heart as well as the tongue; and the outward will not be, or not continue, or if so, yet not accepted of God; yea, he that wants this, it can never be expected the other of obedience, &c. and let him who lookes and hopes to be one day a Master; and to have his servants such as he would, be now such a servant as he should, Ephe. 6. 8. *knowing that whatsoever good any man doth, the same shall he receive of the Lord, whether he be bond or free.*

The second duty of servants is obedience; for whom men feare, them they obey.

Doctrin.

Servants must give unto their Masters and governours all obedi-

obedience: hence it follows, becauſe they muſt feare, and whom men feare them they obey, when they command: this proved, Ephe. 6. 5. Col. 3. 26. Titus 2. 9. And this obedience if it be ſuch as Chriſtians ought to performe, it muſt neyther be clipt, nor counterfeit, not in ſome things onely, nor in ſhew to the eye: for the firſt, Col. 3. 21. in all things, that is, in all lawfull things, whether they be liking, and taſting unto him or otherwiſe, though never ſo diſliking, for he muſt pleaſure his maſter, Titus 2. 9. for the 2 Ephe. 6. 5, 6. Col. 3. 22. ſingleneſſe of heart is required, and eye ſervice forbidden.

Becauſe they are bound either by Indenture, or condition &c. then they muſt obey.

Becauſe they are maintained by them, and learne and get ſtill under them, they may live by hereafter.

Becauſe if in onely things they like, they obey themſelves, not maſters (as in obedience of children.)

Becauſe in this obedience they ſerve God and Chriſt, Ephe. 6. 5, 6, 7. who lookes in the heart and ſingleneſſe of it: And though outward and eye ſervice may be for thy maſter, and may bleare his eyes, yet not the Lord, who as he cannot endure hypocriſie or imperfekt ſerving immediately; ſo not in that which is mediate to man.

To let ſervants ſee their finnes paſt or preſent, not obeying and doing the things their maſters command, but onely ſuch things as they pleaſe, and when they pleaſe, and when they doe, they clip their ſervice and performe it by halves, and doe it in hypocriſie and to the eye: and ſo go no further then nature, who teacheth a man onely to ſave himſelfe, as neere as he can from any harme that may enſue, when his maſter is diſpleaſed, or to ſeek to get ſomewhat, if he have hope of ought; by ſeeking of his favor, and ſo ſeeming willing to doe any ſervice unto him, but they muſt know, that as Bernard, *ſi in hoc obedimus, non autem in illo, fractus eſt nummus*. This obedience is like clipt coyne, and will not paſſe for good payment before God, though thy maſter let it paſſe, and be content to put it up; yet God will call thee one day to an account for it, and though thou canſt keepe it cloſe from the one, yet thou canſt not conceale it from the other: and as we ſee in mony that is clipped, or a piece of gold that wants a little of its waight, makes it reſuſed in payment ſo the want of obedience in any one thing, unleſſe thou repent thee in regard of God, and make amends to thy maſter for it, ſhall make God to reſuſe, and not to regard the reſt of thy obedience, becauſe he requires it to be whole and entire. I, but ſay thou doeſt all, yet it is in the eye, & in preſence or ſight, murmuring when he is gone, or regarding not: then ſayth Bernard, *ſaluſ eſt nummus ejus, plumbum habet non argentum, dolore agit ſed*

Reaſ. 1.

Reaſ. 2.

Reaſ. 3.

Reaſ. 4.

Uſe 1.

sed in Dei conspectu. This obedience is counterfeit; instead of silver it is lead, he dealeth deceitfully with his master; but he doth it in Gods sight, whose eyes no man can blear or beguile: such servants let them know, though they may have their masters favour, because he can finde no fault with them, and can see no further then their outward and open behaviour, yet they shall never have but Gods displeasure, that regardeth the heart more then the hand, the affection more then the action, and the manner of doing of it, more then the deed: So that they, when they have received their masters wages or his yeerely allowance, or what other matter, of no great moment for the most part, he shall thinke good to bestow on them; they have, as Christ said of the Pharisees, who did all their workes only to be seene of men, they have received all their reward; they have all they desired, and all they deserved; they can looke for nothing at Gods hands for their labour: And yet they shall have a reward from him without true repentance, *lege Talionis*, such servants: who shall performe them such hollow hypocritcall and eye service, if they ever come to be able to keepe any; or if this feare them not, because they thinke they can hamper their servants well enough, and being privy to their own corruptions they will provide for them; yet let them see what follows, they shall have their portion with Hypocrites, as Christ said of the bad servant, who played revels in his masters absence, Math. 24. 51.

Use 2.

This may perswade and instruct servants, to obey their masters, and to obey as they ought, in things though disliking, though he do not over see or can come to knowledge of; & performe whole and sincere obedience to them; knowing that to obey them, is to obey the Lord, and *Nummus ista obedientia, ut Deo debitus, ita Deo solvendus*, saith one: As thy master constraineth thee to obey him, so thy God hath commanded thee, and it must be payd and performed, not according to thy masters power, but according to Gods precept, not so farre as thy master can urge thee, but as farre as God requireth of thee, and he is *sapiens nummularius, imo ipsa sapientia, cui necesse habemus reddere hunc nummum obedientiae*. He can easily discern, if thy payment be any thing faulty or wanting: Learne then to obey in all things: thy masters will and command must be thy rule & square of thy actions, and not thy own fancy, or pleasure: Remember that of *Paul*: they must labour to please them in all things, Titus 2. 9. *Interest enim hoc*, saith Bernard, *Inter conjugium & servitium*, that howsoever the wife is bound to obey the voyce of her husband, yet he is likewise to have regard of her pleasure; therefore is that, Gen. 21. 12. *And God said unto Abraham, let it not be grievous in thy sight, because of the lad, and because*

Gen. 3. 17.

because of thy bondwoman : In all that Sarah hath ſayd unto thee, hearken unto her voyce; for in Isaac ſhall thy ſeed be called; but in this ſervice there is not this *viciffitudo voluntatum* required, for that were to ſet maſter and man almoſt on equal termes; the maſter is not bound to regard his ſervants minde, but he to obſerve his maſters pleaſure; and therefore though the maſter may be ſomewhat croſſe and crooked in his commandement, yet the ſervants obedience is not ſtraight in Gods ſight, when it ſwerveth from that which he requireth; he muſt then ſerve and obey in all things. And as thus, ſo not with eye ſervice; but as faithfully behinde his backe, as if he were preſent : That which *Ariſtotele* ſaid ſhould not onely be true, *Oculus Domini impinguat equum, veſtigium domini impinguat agrum*; the maſters eye makes a fat horſe; and the maſters footſteps a fertile field, as contenting themſelves with eye ſervice, ſight obedience; but Chriſtians muſt learne that of *Chryſoſtome*, God is *eyes & arms*, an overſeer of this workes, and a rewarder of them, and ſo performe them as lawfully & exactly, when none is by to take notice of it; as to do them in the ſight & preſence of others; they that ſhall thus in conſcience of Gods will ſerve them, as if they ſerved them in their perſons, though their maſters reward them not, yet will God, and if they deale liberally with them, Gods reward ſhall be never the leſſe; becauſe they ſerve the Lord Jeſus, Ephe. 6. 8. the ſervant ſhall have his reward as well as any other in their place of obedience, Chriſt will make him his freeman, 1 Cor. 7. 14. God ſhall bleſſe him with good ſervants, and obedient here, and make him partaker with the good ſervant hereafter, Math. 24. 46, 47. that is, partaker of his kingdome. But here may be moved the ſame doubts and queſtions, which were in the obedience of Children. Firſt, If God and my maſter command divers things, whom muſt I obey? God, for the reaſons before, and that of Chriſt, Math. 23. 8. *one is your maſter, that is Chriſt*; that is chiefe and principall, who muſt firſt and eſpecially be ſerved. But yet thou that art a ſervant, take heed, thou make not an oppoſition, when there is none, yet at leaſt not in thy obedience, though there may be in his command, onely to ſhift off his ſervice, and to eaſe thy ſelf, or for other ſiniſter reſpect; for this know, that thou mayſt doe things at his command, which happily he commands not lawfully, and which thou couldſt not doe lawfully without his command. Inſtances will make the point more evident; for thee to withdraw thy ſelf on the Lords Sabbath, from publique exerciſes is unlawfull; But thy maſter commands thee to ſtay at home, either whole or part of the day; I ſee not, but thou mayſt doe it, and without ſinne : The maſter may command it without ſinne, if he dwell farre from neighbours, as in the Country, for the preſervation

of the things God hath given him; and if nigh unto neighbors, yet for his children, who either must be troublesome to the congregation, as too many are, and hinder many from hearing, or must be kept at home, which cannot be without danger, if some one of discretion be not with them: here he may lawfully command, and thou lawfully obey, which thou couldst not doe without. But he may doe it unlawfully, when he hath no such occasion, yet thou must doe it and may, so he imploy thee not about servile workes on that day, and in that time: The reason is, because the Lords day may be sanctified privately, and publique exercises are not of absolute necessity in the sanctifying of it; for then prisoners and sicke persons, and such as lye lame, should not be able to sanctifie it: They onely are of necessity, when they can be had without apparent breach of some other commandements; and yet maist thou make this unlawfull to thee; when if thou be left at home, thy Master and Mistris are gone to Church, but thou art with a child in thy armes, or without gazing at the dore, or gadding abroad, or having thy companions comming to thee, and spendest thy time prophanely, when thou oughtest, so much as may be, to spend it in reading the word, meditating on that thou hast heard in the forenoon or former time, or such like. And in this thou must take heed how thou settst God, and thy master, one against another: another instance, thy master commands, that is unlawfull for him to bid, not for the thing, but his affection; thou must obey, having first wisely and humbly sought to turne thy master from such a sinne: As betwixt *David* and *Joabs* numbring of the people, 2 Sam. 24. 2, 3. But the thing he commands is unlawfull, as well as his affection, I meane not simply, but by circumstance or consequent, yet thou mayst obey, as being an Officers Clerke to receive more fees then is due, being extortion; or a Noble mans bailiffe his extreame racke rents; providing that in humility thou shew thy dislike of it, seeke to reforme it, or doe it with sorrow and grieve while thou art bound to it, and get thy self rid of such a service so soone as thou may. But if he command thee any thing simply that is sinne, as to sweare for his gaine, to lye for his commodity, to deceive, to steale, or any such things, thou mayst not obey, and yet not rebell, but suffer.

Quest. 2.

If the Magistrate and my Master command divers thing, whether must I obey?

Ans.

The Magistrate, *ut supra*, and for the reasons there; besides, if it carry not any excuse, neither is it any plea in law; my Master bids me doe it; It must needs follow that the Magistrate must be obeyed: It would not excuse *Abfolons* servants, their Master bade them kill *Amnon*, for which he was glad to flee; for the power of the master is but subordinate to the Magistrate; thy obedience

obedience then to thy Maſter hath this reſtraint, becauſe it cannot be lawfull. But ſay the Magiſtrate commands me that which doth marvellouſly redound to the hurt of my maſter, whoſe good I am bound to procure? If it be very profitable to the Common-wealth, a publique good muſt be preferred: if not prejudiciall to it, ſo there be no contempt of the Magiſtrate and his authority, he being content to beare the penalty, if it be executed and exacted from him, I ſee not but he may preferre his maſter before, as in the caſe of Children, and inſtance of *Aſter*.

My Maſter and my Father are oppoſites, whether muſt I obey?

I anſwer as before in Children; there is ſomewhat beſides in thoſe who are borne ſervants, Exod. 21. 4.

My Maſter and my Huſband, as the caſe may fall out, in the meaner ſort, (who are to be inſtructed as others) or my ſtate requires this of me, wife and children, but my Maſter another.

I anſwer, his Maſter; the Maſter is to be obeyed, becauſe he ought, Pſal. 15. 4. *not to change, though he ſwore to his hurt*. The equity of it ſtands for any covenant, that muſt be preferred before his profit; and if before his owne, then his wives or huſbands: for the man, ſee an example in *Jacob*, who would not labour for his owne family, but obey his Maſter, Gen. 30. 30. For the woman, if ſhe be a ſervant borne, and given in marriage, as the manner was, ſtill ſhe was to obey her Maſter, Exod. 21. 4. If ſhe be a ſervant by covenant, and conſent of her Huſband, during the time of her covenant, ſhe is to obey and keepe the conditions of the covenant; for he for the time hath remitted his authority.

The third duty of ſervants is ſubmiſſion, that is, to their reproofe and correſtions; for thoſe men whom they feare, they will ſuffer both at their hands.

Servants muſt ſubmit themſelves unto their Maſters, to be controuled and corrected by them, whether they doe it juſtly or unjuſtly; whether deſervedly, or not; they muſt feare them, and therefore ſuffer from them. When God allows the Maſter to reprove and correct his ſervant as he doth, Prov. 29. 19. then it muſt imply that his ſervant muſt ſuffer it: 1 Pet. 2. 19. *for this is thank-worthy, if a man for conſcience toward God, endure griefe, ſuffering wrongfully*, Tit. 2. 9. *not giving croſſe words one for another*. Hence is that, Gen. 16. 9. And the Angell of the Lord ſaid unto her, Returne to thy Miſtris, and ſubmit thy ſelfe under her hands. The example of *Abrahams* ſervants is commendable, Gen. 17. 23. his ſervants ſubmitted to Circumciſion, and by proportion the example ſerves for this purpoſe. Beſides, becauſe if it be for well doing in conſcience, it is thank-worthy;

Queſt. 3.

Anſw.

Queſt. 4.

Anſw.

Doctr.

Reaf. 1.

worthy; and if it be borne with meeknesse, the Lord shall give a man the more reward. 1 Pet. 2. 19, 20.

Reas. 2.

Because they are called to this; 1 Pet. 2. 21. this is the Crosse that Christ hath called them to take up and beare after him; this is the Crosse that God hath annexed to their calling, as every calling hath some crosse or other; and for the wrong that is offered them, God, as St. Paul saith, Coloss. 3. 25. will right and revenge them, &c.

Use 1.

To reprove many and most servants amongst us, who goe not so farre as nature it selfe would teach them, few so farre as Religion doth teach them; for some cannot so farre subdue their crooked natures, to submit themselves to their masters; so farre as they can doe, no otherwise; because it is in vaine to struggle with the yoke when a man cannot slip it, nor shift it off. But if some come to this, yet can they hardly suffer with patience hard measure, though they suffer deservedly; when as naturall equity condemneth him that doth otherwise.

And be it, that some can thus subdue themselves, yet is it no more than the Heathens and Publicanes will doe: it is but *Canina patientia*, a dog-like enduring, saith Bernard, such as God will not accept, when either he dare not whine, or hath done some foule fact, and deserved it. But if they have not, or thinke they have not deserved it, how ready are their answers? how soone will they turne upon their Masters, and take the rod by the end? and if they be rebuked, they murmur; if they be corrected, they either will resist, or clamorously complaine, or wickedly seeke revenge. Let these know and see their sin, and looke for a recompence from the Lord; for, saith St. Peter, they have lost their thanks, it is not thanks worthy, if they had suffered for evill; what when they will not? undoubredly let them looke from God, which rewardeth every man, they shall have their recompence from him, if they repent not; it may be in this life with the like, (if not in the life to come) with wicked and lewd servants. But of this sinne, if we may enquire the causes of it, we shall find in many, to come from the Parents and friends, either in their education, bringing them up cockeringly, never using them to reproofes, to the rod, and to the yoke; but as my young Masters, and such as never should come to serve; so that when they must to it, by no means they can apply themselves unto it, but in it endure and suffer nothing, nor so much as sharpe words, but no blowes, deserved, or not. But this is not all their fault, for it is seconded with as bad when they are in service, and find some hardnesse, and as they onely thinke, sharpnesse; they remembering the fondnesse of their affection; complaine to them, who doe not as they should, correct them soundly, and send them home againe; but

goe

goe to their Maſters, and expoſtulate the matter for them; extenuate the fact, aggravate the Maſters hard dealing, upbraid him with what he gave him with his friend or child, and ſo animate them, that they will be in nothing ſufferers after, or never without grudging and repining. Another cauſe is in the maſter, either becauſe he was ſuch, and is ſuch becauſe he hath not repented; and ſo it is Gods retribution, *ut ante*; or becauſe he hath beene too remiſſe to let faults, many and little, eſcape without reproofe and correction, that when he would for greater, he cannot ſubdue them; or paſſed by ſome greater faults in ſome other of his ſervants for ſome ſiniſter reſpect, as becauſe he would not be accounted cruell and ſevere, which in the juſtice of God, and the cankred nature of another ſervant is payed him home, becauſe he never feared to be accounted cruell of God; and ſuch an one as hates his ſervant; for that will hold in ſervants, Prov. 13. 24. *He that ſpareth his rod, hateth his ſonne; but he that loveth him, chaſteth him betimes*; and ſo being alhamed in a licentious and corrupt age to be accounted hard and ſtrait, he hath ſhame laid upon him by a rebellious ſervant; as we may apply, Prov. 29. 15. *The rod and reproofe giveth wiſedome; but a Child left to himſelfe, bringeth his mother to ſhame*. A third cauſe is in the Magiſtrate, to whom the maſter complains, as he may and muſt in a deſperate cauſe, who by the ſervants friends or meanes he makes to him, will either reprove and checke the maſter, which he ought not to doe, though there be ſome ſmall cauſe; nor, if great cauſe, yet not before the friends or face of the ſervant, and little or not at all reprove, or not ſeverely correct that ſervant, by which not onely he is made more bold againſt his maſter, but even other ſervants are animated againſt theirs, and the maſters utterly diſcouraged to ſeek any helpe from them.

To admoniſh ſervants to ſubject and ſubmit themſelves unto their maſters, to be reprov'd or corrected by them as well unjuſtly as juſtly, not anſwering troſly, or rejeſting their ſtripes. If they ſuffer juſtly, it is not thank-worthy for a Chriſtian, when a naturall man will doe the ſame, for nature teacheth that it is no hard dealing, when they ſuffer evil, that have done evil before. Then, as Chriſt, except your righteousneſſe exceed, &c. ſo except your ſubjection exceed that which a naturall man will perſonne, you ſhall have no thanks from God, no reward. How then muſt you exceed it; if not onely this, but even when you are wrongfully afflicted, reprov'd, and chaſtiſed; in truth or in your apprehenſion of things, if for conſcience ſake towards God you endure griefe. 1 Pet. 2. 19. * Obedience and patience are unfavoury, unleſſe God be the cauſe, and it be for conſcience.

* Inſipida & inſuſa omnis tum obedientia, tum patientia, niſi omnium que agimus vel patimur ipſe ſit cauſa. Bernard.

But how farre must we suffer? I answer, So long as he kills not, or dismembers not; but if wrongfully he be corrected he may expostulate and defend himselfe; in humility and meeknes, his master giving him leave, as Job. 31. 13.

The fourth duty of servants is faithfulness, for those whom men feare, to them are they faithfull if they trust them with any thing.

Doctr.

Servants must performe all faithfulness to their masters, that is, they must not themselves diminish or hinder their estate, neither suffer it, so much as possibly they can withstand, to be hindered by other, but by all meanes uphold, maintaine and increase it to the utmost of their power. This is manifest, Titus 2. 10. *not purloining, but shewing all good fidelity, that they may adorne the Doctrine of God our Saviour in all things.* Where, as faithfulness is expressly required, so the contrary is forbidden, and manifested wherein that doth consist, by the contrary, in maiming and not diminishing his masters state and condition. This Christ teacheth by the faithfull and evill servant: Math. 24. 45, 48, &c. As also in the parable of the worldly wife, but wicked steward, Luke 16. 2. Thus Jacob played a good servant, Gen. 37, 38, 39. In this he was a good servant, though faulty otherwise. 1 Sam. 25. 14, 15, 17. Job also, Chron. 2. 15.

Reas. 1.

Because the commandement requires it of every man, one to another in common justice. Thou shalt not Reale, nor diminish another mans substance; nay maintaine and increase it, in the affirmative, then much more a servant.

Reas. 2.

Because the masters family is as a little common wealth as that is a great family. Now as all subjects are members, and ought to labour for the common good, and be faithfull to the Prince; so every servant is a member, and must bee faithfull unto the whole body.

Reas. 3.

Because they are put in trust often with part of his whole state; where there is trust, treachery is intolerable.

Reas. 4.

Because by this meanes they shall adorne the doctrine of Christ which they profess. Titus 2. 10.

Use 2.

To let servants see their sinnes that they have not been faithfull, but unfaithfull to their Masters, unfaithfull, first, by hindring his profit and diminishing his state, either spending his Masters goods riotously at home with his fellow servants, as he Mat. 24. or abroad as the prodigall sonne, upon harlots and wicked persons, playing and dancing, drinking and dicing, and such like. The former, of servants accounted no sinne; the latter but a small sinne; and yet neither of them inferior to robbery by the highway, and in divers circumstances greater. And such a sinne, without recompence to his master, and repentance in the sight of God, shall have his just recompence from God, and shall

ſhall never be forgiven him, for if he that deceives another, or defrauds and oppreſſeth him, ſhall not eſcape, he leſſe that deales ſo with his maſter. But ſay he ſpends it not, but convert it to his owne uſe, and enrich himſelf by it? he is more bound to make reſtitution, or let him ſuſpect that of *Auguſtine* ſhall be true. * *The ſinne is not pardoned unleſſe the theft be reſtored*: and as long as he keeps it, he keeps Gods curſe with it, proſper he never ſo well for a while, and if he leave it to his, that it will be a ſparke to burne up his houſe and ſubſtance, in his ſight; he ſhall leave the curſe of God with it to his wife and children, when he is burning in Hell for it and other ſins; yet if many be free from this kind of unfaithfulneſſe, yet how few can waſh their hands from the other, not upholding & encreaſing their maſters ſtate and condition; the Apoſtle forbade not only ſtealing and pilfering, but commands all good faithfulneſſe, that they by all meanes poſſible ſhould encreaſe it, by all their diligence, ſkill and ſpeech; when as they have beene ſloathfull and negligent, when they have by their careleſſneſſe loſt their maſter ſomewhat, which might honeſtly have been had, or not prevented ſome loſſe by their wiſdome and forecaſt, if they ſaw it comming; yea when they have murmured to breake their ſleeps or mend their pace, to beare the heat in the day, and the froſt in the night, for their Maſters ſpeciall advantage and honeſt gaine: they have not performed this faithfulneſſe in all theſe things: looke upon your reckonings, your guilty conſciences; and know you that if God will recompence your wrong to your maſter, Col. 3. 25. he will much more recompence you for them, if you repent not. Now the cauſe of this unfaithfulneſſe (to ſay nothing of Gods retribution and ſervants corrupt hearts) is to be found in ſome, becauſe they doe not take ſtrait accounts of their ſervants, but do it negligently or ſeldome, by which he is emboldened to ſpend or mabele to thiſt when his account is to be given.

Secondly in others, becauſe they paſſe over apparent unfaithfulneſſe in ſome of their ſervants, without due correction and puniſhment, and ſo other of their fellows & themſelves are heartned to the like, when they have no feare of God, nor feel nothing from their Maſters after their deſerts.

Thirdly, from parents that allowed them to ſpend, and brought them up idly, before ever they bound them, & from many a maſter who would be content his eldeſt ſervant ſhould keep good fellowſhip and company, and ſpend of his owne, to bring them cuſtomers, by which the reſt have their teeth ſet on edge, in their corruptions; and Gods hand is againſt them to puniſh them by others, when they had no care of the former.

Fourthly

Many for the ſicknes times have in Gods Rol: long Records againſt them, yea great indiments they muſt plead guilty to, for which ſome of their fellows have answered already.

* Non remittitur peccatum niſi reſtitatur ablatum. Auguſt.

Fourthly, because they had no care to take such servants as are religious and towardsly, and such as know how to be faithfull; nor yet to teach them any religion, when they have them, that they might learne to be faithfull of conscience, and not for other sinister respect: and so when they have no care, with *Abraham*, to teach their servants to be faithfull with God, no marvell though they be unfaithfull to them, in their states, bodies, children, and in all things.

Use 2.

This may instruct, and perswade servants to perform faithfulness to their masters for the time to come, and to repent, make them recompence for that is past, if they see their sinne, if in mis-spending their masters goods at home or abroad, if by negligence losing him commodity, or by hindring of it, or for want of diligence not advancing it, sorrow and mourne for that is past, as it is a sin against God and man, and make thy master amends by a double care and diligence in thy service, else make account that thy sinne stands upon the score against thee, for a judgement to come. And if thy unfaithfulness hath been so great, that thou hast appropriated his goods unto thy selfe, looke (whether thou be in his service or out) that thou make him recompence, and give him his owne againe, make him restitution, or else all shall not be accepted of God, while thou hast his goods in thy hand; looke how many pence or pounds, so many witnesses against thee; yea, so many as call for a curse upon the rest of thy substance, thou either hast, or may have: And for other servants, let, if not conscience restrain them, yet this, that thou must make restitution, or never have remission before God; besides the guilt and gall of thy conscience, if thou go not asleepe to hell; finally let servants in all things shew all good faithfulness, specially such as have any taste of religion, that you may adorn the doctrine of Christ; that you make not the wicked scoffe at your profession, and the good justly tax you of hypocrisie. *Chrysost. Hom. 16. in Tim.* hath these words; If not otherwise, yet as servants obey and respect their masters, so let us the Lord. They expose their lives for their ease, it is their work and study to care for their masters, the things of their masters they care for all the day, but a little part for their owne; would God we could this exhort upon as good ground & true, sure it is, so it should be; and thus faithfull should every one be, and if you be, look for Gods blessing by like servants, and a reward hereafter with the good servants, if you be such of conscience, and for the Lord.

His Master.] As we have seen the duty and feare, so we must see the parties to whom it is due to be performed: To their Master whatsoever he may be, so he be their Master, it skills not, to him must they performe it.

Servants,

Servants, muſt give this feare, and performe all theſe duties to him that is their Maſter; be he whache may be, or let them be what they can be, yet while they are ſervants, and they Maſters, they muſt performe it; ſay he be in birth, in parts, in graces, in religion, inferiour to them, ſay he be cruell and churliſh, a very *Nabal*, ſay he be prophane and irreligious, an Atheiſt or Hereticke, yet they muſt feare, and in feare performe theſe duties to them: this is that the Apoſtle ſpeaketh, 1 Pet. 2. 18 and 1 Tim. 6. 1. To what ſervants ſpeaketh the Apoſtle, to ſuch as did beleeve, and were come to the knowledge of the truth; of what maſters, ſuch as yet were enemies to God and his truth; loved not, knew not, had not taſted of the truth: *Laban* was an Idolater, yet did *Jacob* give him faithfull ſervice, and all duty, yea a churliſh and deceitfull unconſcionable Maſter: *Putiphar* was an heathen, yet *Joſeph* feared him, and ſerved him faithfully. The Prophet never forbade *Naaman* his ſervice to his Maſter, after he was become a Jew, that is, a ſervant of God. 2 Ring. 5. 23. hereto may we apply that, 1 Cor. 7. 20, 21, 22. now to deny ſervice, but to alter the manner of ſervice; before for feare of Maſters diſpleaſure, now for conſcience of Gods command, before their Maſters onely, now Chriſt in their Maſter.

Becauſe (as was noted in Children out of *Chryſoſt.*) it is due to their place, not perſon; as *Non principi, ſed principatus*; ſo *Non magiſtro, ſed magiſterio*. The feare is due, nor to his perſon, and ſo good or bad, high or low, gentle or churliſh; but to his place and authority, as a maſter, which he may be, of what quality or condition ſoever he be, and from them as ſervants, whatſoever their perſons, and quality, and gifts may be.

Particularly for ſuch as are religious, that they bring not diſhonour upon Gods Name and Doctrine, 1 Tim. 6. 1. but may honour him.

For both, becauſe it ſhall be more reſpected of God, the leſſe it is deſerved by any thing in thy maſter; for then it is done of conſcience, and for God, as a good worke ought to be.

This will condemne the Doctrine of the Church of *Rome*, howſoever bragging it ſelfe to be Apoſtolically; yer holds it but ſew of the Apoſtles doctrines, which it hath not either corrupted, or taught ſomething to the contrary. And in this point moſt directly to *Peter* and *Paul*, forbidding feare and faithfullneſſe to be performed of ſervants to their maſters; and them who put them in uſe. *Synacba* ſaith in *ſtir. Cathol. Theſ. cap. ſect. 74.* that all keepers of forts, and all other vaſſals and ſlaves are freed from the oath of ſubjection to their Lord and Maſter, he being an Heretick; affirming that by it, he is deprived of his civil power he hath over his ſervants; the ground of the unfaithfulneſſe of *St. William ſtark* in yielding up *Dover*; an article proved

Doctrin.

He ſpeaketh to thoſe who are free, not to bind themſelves to ſuch,
Reaf. 1.

Reaf. 2.

Reaf. 3.

Uſe 1.

proved and commended by *Cardinall Allen*; how unlike are these spirits to the spirit of *Saint Peter* and *Saint Paul*, who will have faithfulness to the good and bad, to the Infidell aswell as the beleever; shall not that be verified of them, *Math. 5. 19*? But they will say, Heresie is a greater sinne then infidelity; first, I answer, not as they make Heresie, *ut ante*; secondly, be that true of *August. Sanata vulnere infidelitatis, sed gravius percussa vulnere Idolatrie*, yet all Heresie is not Idolatrie, neither can this, if it be, destroy the knot and bond of this duty, which is not faith, nor the foundation of divine religion; but a politique title, having force and strength from the law of nature; which is not to be dissolved by Heresie nor contrary to it: And the Apostles reason will be here, aswell as in Infidelity, it will make the name of God, and his doctrine ill spoken of. But the truth is, this is but a shift of theirs, for they teach no faith to be kept with such, and so no faithfulness with such as are heathen or Infidels: If we may gather the lesse from the greater, *Vladislavus* (he was I take it the King of *Hungary* and *Poland*) in a battaile against the Turkes, had the better hand, so that the Turke offered to yeeld to any conditions; whereupon, *Vladislavus* and the Turke swore to Articles of Agreement; but presently a Legate came from the Pope, and urged *Vladislavus* to set upon the Turke againe, neere vanquished already, telling him that the Pope had power to dispench with his Oath; which he attempted, though sore against his will: Then the Turke cryed out, *Oh thou crucified, thou crucified, take notice of thy treacherous people*: And so bestirred himself, that he overthrew *Vladislavus*, which hath ever since turned to the greatest detriment of all Christendome: out of this by proportion we may see it is but a colour of their distinction of Heresie and Infidelity.

Amurath the second of that name.

Eugenius. 4.

O Crucifixe, crucifixe, vide gentem tuam perfidiam.

Use 2.

To reprove all such servants as thinke they owe no feare nor duty, or lesse feare and duty to their Masters, because of some defects in them, or some excellency in themselves; if he be base borne, and they of worshipfull Parents; if he be irreligious, and they have somewhat or more taste of piety; if he be poore, so when they came to him, or impoverished after, &c. But they must know that none of these will dispench with omission of any duty: Is he their Master? If they give him not all respect, they sinne against his place and dominion, and so against God that hath given it him. If God had allowed only rich men, or religious men, or good, and courteous Men to be his Vicegerents in the family, then it were somewhat, but he hath given this to the rich and the poor alike, he hath lightened both their eyes, the good and the bad hath the scale of the Commission alike, therefore they who doe not alike reverence their masters, one

as

as other, are guilty of ſinne before God, and ſhall have no reward from God, becauſe he doth it not in conſcience to Gods Commandement, but for ſiniſter reſpect; for which they may receive their reward from men, but a heavy one from God.

To perſwade ſervants to feare, and doe all duty to their Maſters whatſoever they are, one or other; he that is well borne muſt forget his father and his fathers houſe, and looke not upon his maſter whence he came, but what he is; he that is religious, remember he muſt adorne his profeſſion, and looke not upon his maſter what he is of himſelfe, corrupt and prophane, but what God hath made him, his owne Vicegerent, and his maſter; and thinke what unworthineſſe ſoever be in thy maſter, yet that thou art moſt unworthy to doe him any diſgrace, or to deny him any duty. Remember, that what is due to him, it is not to his perſon, but place; indeed, not to him, but God; and to him in Gods ſtead; and the more unworthy he is of any duty, the more readily thou perform'ſt it, the more reward thou ſhalt have from God; yea, for the preſent it is a ſpeciall prooſe of true grace in the heart. For as it is, Rom. 5. 7, 8. ſo every one will obey a great and a good maſter, but that is true obedience, when the maſter is neither great nor good, or great, and not good; or good, and not great: for ſo have good ſervants and holy men done in times paſt unto their maſters.

If I be a father, where is my honour?] Here is the application of the former ground and rule, to himſelfe and them, not ſpeaking in generall, but applying it particularly, teaching in his example what is the beſt and moſt profitable kind of preaching, when application is joyned with doctrine. *Vide Heb. 12. 1.*

If I be a father.] Here is firſt the father-hood of God to be conſidered, and ſo he is in two reſpects, of his Creation and Election; out of both we have ſomewhat to learne.

Men in regard of their Creation being ſo the ſonnes of God, ought to honour him, and doe him ſervice and obedience: thus much the Lords reaſoning imports and inforceth. It is manifeſt alſo by that, Deut. 32. 6. *Doe ye thus requite the Lord, O fooliſh people and unwiſe? Is not he thy father that hath bought thee? Hath he not made thee, and eſtabliſhed thee?* Thus much David prayed, Pſal. 119. 73. *Thy hands have made me, and faſhioned me, give me underſtanding that I may learne thy Commandements;* this ſhews he ought to pay ſo much to God.

Becauſe by all Lawes humane and divine, of God, nature, and Nations, a man owes as much as he hath received, and ought to repay it, as it is due, and is called for. Therefore owes a man all he hath unto God, and ought to pay it to the ſervice of his Creator, unleſſe he will be accounted, a thiefe, and an ungratefull man to him who hath beſtowed ſo great things upon

Uſe 3.

Doctrinc.

Reaſ. 1.

upon him; for he hath received from him his being, that is, his body, with all his senses, and his soule, with all the powers of it: then is he debtor to pay all these.

Reas. 2.

Because as nothing else, so man is not borne with all perfections, he hath many things perfect, but many things wanting, which must be perfected afterwards. Now it is a rule, that he must give the complement and perfection, who hath begun the worke, or given the beginning. Therefore it is that every effect lookes to the cause, to receive from it his last perfection: The Trees search for the Sunne, and stretch their roots into the earth, which brought them forth. Fishes also will not out of the waters which bred them. The Chicken no sooner out of the shell, but shrowds it selfe under the feathers of the Hen, and follows whithersoever she goes. The little Lambe after it is borne, seeketh to the Dams teate, and if there be a thousand sheepe of the same wooll and colour, it knows the owne damme, and will follow her whithersoever she goes; as if she said, here I received that I have; and here I seeke for that I want. Then ought reasonable man not to doe lesse than unreasonable creatures, but being not perfect, seeke to him, and serve him that made him, that he may receive perfections.

Use 1.

This will serve to confute the dreame of *Libertines* and *Valentinians*, (of which not a few in our dayes,) who have the name of Christians but not the thing, who think that the Gospell & Christ being come, men are not bound to obedience as before: whether the Gospell bind or no, that will follow after in the next point, for this that men are still bound, and by the Law, for all the Gospell to obey, appeares plainly, because the Reasons are the same to us now, which were then to them. Receive they not now all their bodies and soules, all the members and parts, all the faculties and powers of them from him? and as they have those beginnings, must they not have the proceedings also and perfections from him? If any have not, let him goe out free, he is bound to no such thing; but if all men have, then is every one bound, even by the Law, now in time of the Gospell, as before. Gods reason stands thus now, if I be a father, if I have made thee, and created thee, honour me; if thou haddest that thou hast else-where, I challenge it not; if thou canst have any thing from others without me to perfect thy defects, and supply thy wants, I challenge no such thing; but if not, then give me my honour. Know thus much, that the Law requires honour to God as a Father in regard of Creation; which if it be a continuall worke of God for all times, and to all men, then it follows, that now as then.

Use 2.

To teach men, and every one, if there be no other reason, that this requires of all obedience and honour to God, because they are

are his, he their father that made them. For if a man build the house, whose name must it serve but the Lord that built it? If he plant a Vineyard, who shall gather the Grapes but he that planted it? If a father beget a sonne, whom shall he father serve and honour than his father, which begat him? And if this, then how much more to him that is the Father of Fathers, and of all things in earth and Heaven? It is heard from many men, when they reprove others for some dishonouring of God, and often, but as they thinke; It is not for your profession, deth it become a man of that zeale you make shew of, professing so greatly as you doe. If they speake it that they are more bound, it is true; but if that they themselves are not bound, and more than they can performe, it is false; for wherein have they dishonoured God by the profession, that thy Creation binds not thee to doe, or from doing? Set faith and repentance aside, things invisible not commanded in the Law, what is it thou art not bound to, either for piety or honesty, and that by the Creation? for the Law holds fast there, and Creation onely binds to all such duties. For even as the Heathen man saith, A man can never returne so much to his father as he ought; how can he to God, who hath given us more than all the fathers in the world? And if to dishonour a father, be a vile crime in a sonne, what is it to sinne and rebell against God, who is father to many waies? Let every man then bethinke himselfe of this, and see in himselfe how many things he hath to move him to honour God, though he never looke without himselfe; body, soule, all the faculties and powers and parts of both, because his hands made them: And if the Axe may not boast it selfe against him that heweth with it, If a roo may not boast it selfe against him that made it? How may man dishonour his Creator? if not the Axe against the hewer, how the heart against the master? Shall those hands made by him, those eyes enlightened by him, that tongue made, and made speaking by him, dishonour, provoke, and revile with oaths and blasphemies? if they doe, know that all things are possible with him, and little easie to him, he can destroy them as easily as he made them, in a word, both. Oh then let those hands worke the workes of God, let those feet walke the paths of God, those eyes delight in the wayes of God, and that tongue speake the praises of God, and that whole man honour him that hath made in, for thus he calleth off I be a Father, where is my honour? if I have made you, where is the service you doe me? Amongst men a Chapman of a fesse payes as much as hee received; and he would seeme not to be accounted a good pay master, and yet such deale nothing so currantly with God, neither when we looke for so much from God: Man will not give God so much, give him our selves,

Aristotle.

Dost

And

and that we have received, one will give him his heart; another his body, not his heart; another will part both with him, as if he created not both as one, as if his title be not as great to one as to another, or to the whole, as to part: He is the Father of our spirits, and the Father of our bodies; or if thou wilt give one, and not the other, thou condemnest thy selfe by the one, for with-holding the other; for his right is in this respect to both, and must have both, and be honoured in the whole. But why pay they as much, because they would receive more, and have not yet enough? So in this no man is perfect, though he have received much. And why hath not God made him perfect? Verily it was, as one said, not because he was covetous and niggard, but because he was loving and bountifull, knowing that it was good for him to be such an one; not that he should be poore, but humble; not as alwayes needy, but as alwayes looking up to him, and remembring to honour him with that he hath given him, that he may receive that he wants, and further perfection: pay then thy debt, and pay it to receive more, that thou mayest be perfect, and thinke he speaks to every one; If I be thy Father, honour me; remember me thy Creator in the dayes of thy youth and thy age, even as one saith, so often as thou breathest, so often thou oughtest to remember God. And seeing thy being is ever in one, so thy thankfulness should be ever both for thy ever being. And as *Chrysostome*, thou wilt say, Lord keepe me as the Apple of thine Eye, he will answer thee againe, Keepe my Commandements as the Apple of thine eye; so thou wilt come to God, and say, Lord keepe me, for thou hast made me; I am thine, and the workes of thy hands. God will answer thee then, Keepe the words of my mouth, and so honour me, for thou art the workes of my hands.

Doctr.

The election of God, by which he hath freely chosen men to be his sonnes and to be heires of eternall life, binds them to obedience, service and honouring of him: so the Lord reasoneth here, if I be a father, if I have adopted and chosen you for sonnes, where is my honour? He challengeth but that he hath title. To this purpose is that, *Ephe. 1. 4. 1. Pet. 1. 17. Math. 5. 16.*

Reasf.

Because his choise and adoption is so free, for it is without any merits or deserts of man; of his owne free will and pleasure; *Ephe. 1. 5.* long before there was any merit of man, for it was before he was, it is ancients then the world, it is coeternall with God himselfe, for as he is from all eternities, so he hath loved his from all eternity; then free and most franke is this choice of men to be sonnes. Now benefits the more free & undeserved, the more they bind men to performe thankfulness for them, So in this: And this is that God would have for it. Honour him. Because

Because it is ſo rare a benefit, not all, not many, but few of many, Math. 20: 16. *few choſen*. Benefits that are rare, are precious, *rara, chata*, and ſo deſerve and exact more: when as then God amongſt ſo many Nations of barbarous men, and in ſuch a multitude of condemned men, hath called a man to ſo happy a condition, that he ſhould be in the number of thoſe who are choſen, his ſons, and to inherit eternall life; the benefit being ſo much the greater, as the number is ſmaller, muſt needs binde to this duty.

Reſ. 2.

This may ſerve to ſtop the mouth of deſperate wretches, that make the doctrine of Gods decree; an occaſion of careleſſeſſe, and from it take liberty to diſhonour God; that reaſon if they be elected they are ſure to be ſaved, whether they live well or ill, and ſo *contra*, whence they give all liberty to themſelves, and live licentious, and diſhonour God; of theſe I would demand, whether they thinke the former testimonies, and this particular preface was written by the ſpirit of Chriſt? If they ſay no, they ſhew themſelves in the ſtate of reprobation, what ſoever God hath decreed of them: If they ſay it is, then let them compare the ſpirit they ſpeake with, and this ſpirit by which theſe are written, and ſee themſelves not to be led with the ſpirit of Chriſt, which can not ſo contradict it ſelfe: It requireth duty and reverence, ſervice and honour, becauſe thou art his, thou wilt give none; becauſe, if perhaps thou beſt, thou needeſt not, if not, it is bootleſſe and doubtfull; in this thou determinest not to honour God, but to diſhonour him. Tell me this, thou thou art a father and diſpoſeſt of all thy goods in ſecret before ever thy ſonne knows how, or hath enquired, and uſeſt means to know how, if he ſhould ſet light by thee, and carry himſelf undutifully towards thee, as if he would give thee an occaſion to give all away from him, if thou haſt not done it already; wouldeſt thou not thinke it a marvellous prepoſterous and impious courſe? and yet this is that which thou wilt doe with God, like a deſperate miſcreant, not knowing whether God hath purpoſed thee ſalvation and heaven; which he had diſpoſed and made his will of in ſecret; yea, not taking ſo much paines to ſearch and enquire by the booke of God, and the notes in it, whether thou be in the number, but yet ever thou ſeek after it, to know whether thou be in his booke, ſo wilfully behaveſt thy ſelfe, as if thou meantſt to make him alter his will. (if it were poſſible) if he were purpoſed to deale well with thee before. But know thou, if he were purpoſed to diſinherit thee, yet thou oughteſt to honor him becauſe he is the father. And this without all conſideration of Heaven and Hell, much more if he have elected thee, and thou be his ſonne this way too, oughteſt thou to honour him,

Uſe 1.

And know, that if thou beest his, no such thought can possesse thy heart long; lesse allow thy mouth to speake it boastingly in a secure and carelesse course of life; what may come from a man of a troubled minde and in a temptation, that is not to this purpose, but the other can never bee: Nay know, that God disposeth all things sweetly and orderly to bring a man to this end if he have once chosen him; As a father that aymes at some state of life for his sonne, as to make him a Lawyer, or a Divine, he traines him up so, and brings him up in learning and studies and directions.

Use 2.

This should admonish every one who by a divine search findeth himselfe the son of God by adoption or election, or thinks himselfe is one, to remember what he is, and what it requires of him, even to honour God as a father. The former bindes, but this bindes more, as a twofold cord, the law because of our creation, the Gospell for our election and redemption, *we are no more servants, but sonnes.* Galat. 4. 5, 6. But must we the lesse serve him, or not? this were a gallant Gospell indeed. Nay we must the rather, because sonnes, Mala. 3. 16. we must not change our service, but the manner of our service; for he hath made us to serve him, Luke 1. 74, 75. *that hee would grant unto us, that we being delivered out of the hands of our enemies might serve him without feare, in holinesse and righteousness before him all the dayes of our life;* Not as servants for wages, but as sonnes in a more honourable kinde of service, with a free affection, in no mercenarie manner, otherwise this bindes us more then before, and to doe more if it were possible then the law requires. If the other, though free, yet not so rare, doe bind, how much more this so rare a benefit should bind us? *In the first, he gave me to my selfe; In the other he gave himselfe to me: To whom I owe my selfe for my being, to him I am more indebted for giving himselfe to mee;* more is then due unto him, and more must we endeavour; if our being, and being men require it of us, what this being sonnes, without which it had beene better wee had never been; yea, a thousand times? If his bounty in creating us, what his mercy and love in electing us? The world, though peevishly and corruptly it upbraids those that are Gods, and in some sinister and corrupt affection, challenges more of them; then of others towards themselves, then towards God; yet those who are indeed Gods, must thinke such speeches are goades to pricke them forwards to more: For God hath done more for them, therefore more is required of them; yea, more then they thinke they ought to performe: Every one must argue as David, see 2 Sam. 6: 21. *And David said unto Michal, it was before the Lord; which chose me before thy father, and before all his house, to appoint me ruler over the people of the Lord, over Israel, therefore will*

In primo dedit me mihi, in secundo dedit se mihi, cui debeo me, propter me debeo plusquam me propter se. Ber.

will I play before the Lord: It will not ſerve and goe for currant if Gods children elected be not more diligent to honour him, then others.

Where is my honour? we have ſcene by what right God requires this; we muſt ſee, now, the thing, it is honour, which is indeed childlike and ſhiall feare, to obey and ſerve him for love, rather then feare, as ſonnes doe their father; and of this I will thus ſpeak, firſt that men muſt give it to God, the ſonnes to the father. Secondly, how it differs from the ſervile feare. Thirdly, the effects of it, that it may be known, whether had or no, and if not, it may be ſought, if had, it may be joyed in.

First that Men muſt give it unto God.

The Children of God, that is, his ſonnes and daughters ought to honour him, that is, to ſerve and obey him, to doe the good he commands, not for feare of puniſhment, or hope of reward, but for the love of good, and righteouſneſſe, and his goodneſſe and mercy, willingly and of conſcience: hereto may we apply that Pſal. 130. 4. and Rom. 12. 1. and 1 John 2. 1. inferred upon the ſecond.

Doctrin.

Because elſe they can not be ſonnes and daughters, whole nature is to obey their parents, and doe them all ſervice of love, feare is ſervile, if it flow not from love: and the honour which comes not from love is not honour, but flattery, a ſmall ſavouring.

Reaf. 1.

Because if they obey him and honour him for hope of good, and feare of evil, and puniſhment it is ſelf love that moves them, nor God love, nor the love of righteouſneſſe, now if men require more, nor account not of this, when ſelf love hath the ſway, and men ſeek themſelves, how ſhould God, and why ſhould men expect it from him?

Reaf. 2.

One bleſſes God becauſe he is powerfull, another becauſe he is good to him, another becauſe he is ſimply good in himſelfe, Pſal. 118. 1. The firſt is a ſervant and feares. The ſecond is an hireling and lookes for gain. The third is a ſonne and loves his father.

Est qui confiteatur Deo, quia potens est, est quodammodo ſervus, quia bonus est, est qui a ſimpliciſſimo bono est, Pſal. 118. 1. 19. primus ſervus est et timet, ſecundus mercenarium et cupit ſibi, tertium fili- meſt et diligit patrem.

There are many promiſes of good things for obedience, and threats of evil for diſobedience, are they made to ſervants, or written for them alone, or alſo for ſonnes? If ſonnes, why may not they look to them, and for them doe ſervice.

Object.

Without queſtion whatſoever is written is for ſonnes, but ſervants, or principally for them, yet is it not acceptable unto God, when it is done for theſe, for nothing proceeding from hithings or ſlaves can be acceptable, why then are theſe written? Namely, to helpe them in it, not to be the principall mover of it.

Sol.

Use 1.

This proves that many mens workes and obedience are not the honour of God, nor things acceptable, though according to the law, and things commanded; (which in another are his honour, and accepted of him) the end or motive not being good and right as it should.

The second thing to be observed, is how this child-like and filiall feare differs from the other servile feare; and that it doth in divers things.

Hosea 3. 5.

The first difference is in respect of the object, that is, of that which is feared; that is sinne; the one feares sinne as it is sinne, and because it is sinne: the other onely the punishment of sin; and not sinne at all but in regard of the punishment; the former curbs the action onely, the other the affection; the one liketh and loveth sinne, but he dare not commit it in regard of the danger that may ensue of it; the other hateth and abhorreth sinne, and would not commit it though he might doe it without danger at all, as Prov. 8. 13. *The feare of the Lord is to hate evil*, Psal. 97. 10. And because it deales with the affection, it is called a pure feare; Psal. 19. 9. *The feare of the Lord is cleane, or pure*, for it purgeth the heart, as faith is said to doe, Acts 15. 9. The other is a melting feare, but this is a purging and refining feare.

The second difference is in their grounds, the one is grounded onely upon the wrath of God, and for his justice; the other regardeth them, but specially his mercy and goodnesse, Psal. 130. 4. Hosea 3. 5. The filiall feare, to offend God in regard of benefits past; the servile, for evil to come; See the difference plainly, Jer. 5. 22, 23, 24. *Fear ye not me, saith the Lord? or will ye not be afraid at my presence, which have placed the sand for the bounds of the Sea by the perpetuall decree that it cannot passe it, and though the waves thereof rage, yet can they not prevaile, though they roare, yet can they not passe over it? But this people hath an unfaithfull and rebellious heart: they are departed and gone. For they say not in their heart, Let us now feare the Lord our God, that givethraine both early and late in due season: he reserveth unto us the appointed weekes of the harvest.* If you will not have this filiall feare, yet at least shake not off this servile dread, if not feare in regard of good I have, yet of evill I may doe them.

By these two (for the present) may every one examine himselfe, whether he hath a servile or a filiall feare. If thou fearest as a Child, thou hatest sinne as sinne, because it is sinne, thou art like a man that loathes a meate, and therefore would not eat of it. If only a servile feare, thou loathest sinne for the punishment, not for it selfe indeed; but the sequel, like a man that hath a mind to eat of something that the Phisitian hath forbidden him, and is hurtfull, and abstaines only because he dares not touch

touch it for feare of further inconvenience. If thou haſt the childe-like feare. It is not the outward worke that diſlikes thee, and externall act of ſinne only, but even the deſires, motions and affections; for it is pure. That dart is feare which pierces and kills the very deſires of the fleſh. If the ſervile onely, then the outward worke onely and practice of ſinne is feared; If a filiall feare, then it will grieve thee to offend; nay, to be provoked to offend ſo good and gracious, ſo mercifull and loving a father, who hath beene ever ſo gracious and good unto thee. But if but the ſervile feare, then onely when thou feeleſt his hand, or feareſt an imminent danger, or haſt the freſh remembrance of a judgment which is but new taken from him, for which a Child of God muſt and ought to feare: but then are not theſe the principall cauſes of feare in him; for theſe he feares, and flies ſin, but principally for the other. If a filiall feare, thou art afraid to offend in lieu of thankfulneſſe, for thy being and preſervation, and all thy manifold bleſſings received already: If a ſervile, onely for feare of evils, or hope of that which is to come. It is the whip, the ſcourge, and the rod that cauſeth the hypocrite as an Aſſe, a foole, and a ſlave to forbear and leave ſinne; but it is love, conſcience, and obedience that maketh Gods Children willingly to abhorre it. *Nathan.* if thou beeſt a ſlave and a ſervant, ſtand in feare of the whip or the ſcourge; if an hireling; worke for thy wages, expect thy reward: but if over and above theſe, thou beeſt a ſonne, doe good, becauſe it is thy duty to pleaſe and obſerve thy father, from whom thou haſt received ſo much good before.

The third difference of theſe two feares is this; the one is a loving feare, and the other is a hatefull feare; the firſt is joyned with love, ſuch as good ſubjects beare to good Princes; and ordinarily children beare to their fathers. The ſecond is joyned with hatred, ſuch as ſervants beare to their hard and cruell Maſters; the one would, if they could, withdraw themſelves out of Gods government, and get out of his ſight; as *Adam*, Gen. 3. as a fugitive ſervant, as *Hagar*, Gen. 16. the other would not willingly away from God, but ſubmitteth himſelfe unto him, and ſeeketh as he can, to preſſe neerer and neerer, as farre as he dare with due reverence of his Maſteſty, like the Prodigall ſonne, who came home to his father; and yeeked himſelfe willingly into his hands. And therefore it is a true ſaying, that after ſinne the wicked are troubled; they cannot get themſelves farre enough from God; and the godly are troubled; they cannot come neere enough home to him: the one is afraid of the loſing of God, the other is afraid of Gods finding of him: of that, ſaith *Auguſtine*, in 1 John 4. it is called *caſtus timor*; a chaſte feare.

*Iſta ſagitta
timor, qua
conſigit & in-
terficiit carnis
deſideria, Ber.*

'Tis

*Alind est timere Deum ut te mittat
in Gehennam, alind ut ipse à te recedat
ille non est castus qui non venit ab
amore Dei, sed ex timore pœna, iste
castus est quia venit ex amore Dei
quem amplecteris. August. in 1
Job. 4*

*Quem metu-
unt oderunt,
& quem ode-
runt perisse
cupiunt.*

Tis one thing to feare God, lest he send thee to Hell, another lest himselfe depart from thee: that feare is not chaste, because it comes not from the love of God; but from the feare of punishment; but this is chaste, because it comes from the love of God, whom thou delightest in. So that this filiall feare

agreeth with the love of Gods Majesty, yea it riseth out of love, a man is afrayd to offend one that he loveth, but the servile feare is joyned with the deadly hatred of God. And so as it is said, whom they feare they hate, and they desire he may perish whom they hate. So it may be said of this, that by it he is not *homicida*, a manslayer, but *Deicida*, a Godslayer, wishing there were never a God to punish him.

The fourth difference of these two feares, is in their continuance, which is manifest.

First, If we consider them in divers subjects, for the one is but for a bront, like lightning that giveth a flash and is gone, and comes in an instant; never ceizeth upon the soule, nor dwelleth in the heart. For instance we may take *Pharoab*, Exod. Chap. 27, 28, 29, 30. so *Ahab*, when *Eliab* had summoned him, hee feares, 1 King. 21. 27. but soone after he goes fearelesse to *Ramoth Gilead*, 1 King. 22. 26, 27. The filiall feare is permanent, and constant, as the causes of it are, Isa. 11. 2. Prov. 28. 14. For it is no naturall worke, but a supernaturall habit.

Secondly if we consider them in one subject, the one outlasteth and overlives the other. 1 Joh. 4. 18. *perfect love casteth out feare*; that is, servile feare, but Psal. 19. 9. *The feare of the Lord is cleane, enduring for ever*, that is, filiall feare, when it comes; it casts out that, because it brings with it assurance of God favour. It remaines still, having the lesse paine and trouble with it the longer it lasteth, and the more forward it cometh to perfection: And this feare is so lasting that it remaines after this life; not that the blessed shall feare either lest they should offend, for they are then without danger of falling; but in regard of Gods power, and his incomparable, and his incomprehensible graces, there shall be a reverent dread, and yet delightfull, such as the Angels have now in Heaven: As Angels feare, Isaiah 6. 2, 3, 4. when they are in the presence of God; for as we reverence a great man in regard of his place, though he beare us no evill will, nor we expect any evill from him; So no doubt, the holy Saints and Angels in Heaven in regard of God, though they neither feare to lose him, because they can not fall from him, nor to offend him, because there is no danger to displease him, yet they reverence him still in regard of his Majesty, which they can neither sufficiently admire nor adore.

Now

Now further by theſe two differences, as by the former, may every man examine himſelfe, whether he hath a childlike or ſervile feare.

As by the firſt, whether thou loveſt or hateſt God for feare: wouldeſt thou flee from God, when thou haſt offended, couldeſt thou wiſh he were not? If thou deſireſt that either he knew not thy finnes, or could not or would not puniſh them; then thou wouldeſt that God were not; when thou deſireſt hee were ignorant, or impotent, or unjuſt: And hence thy wretched heart under this feare even hates God, thou haſt but a ſervile feare; but canſt thou yeeld thy ſelfe to God, and draw neere to him, fearing to be forſaken of God, being willing to yeeld thy ſelf into his hands: this is filiall feare. There is ſayth *Auguſtine* an unchaſte adulterous woman, who feareth her husband, but ſhe feareth him, becauſe ſhe loveth her naughtineſſe, and therefore his company is not delightfull, but burthenſome unto her, and loving evill ſhe is aſtroyd of his coming, leſt he finde her ſo. There is a chaſte woman, ſhe loveth and affecteth her husband, and liveth with him in good ſort, and would never have him out of ſight; now aſk them both whether they fear their husbands? they will ſay they doe; there is the ſame answer, but not the ſame minde. Aſke them why? and that will put the difference, the one answereth leſt he ſhould come home and finde her, and finde out her lewdneſſe and lightneſſe; the other, leſt being preſent he ſhould depart, and leſt he ſhould love her leſſe, and by any offence of hers be eſtranged. As he much miſliketh the former woman, ſo miſlike thy ſelf if thou fear God in that ſort, and carry thy ſelf ſo to God in this ſort, as thou wouldeſt thy wife ſhould be affected unto thee.

By the ſecond, is thy feare momentany, ſoone come, ſoone gone, doeſt thou not feare awayes? then feare, thy feare it is not true. If thou haſt overcome thy ſervile feare, and doeſt not feare ſtill, thou canſt not have true feare; for as love expels one feare and caſts it out, ſo it cauſeth another, and that ſuch a feare as is never afterwards extinguished, though the act & working of it be ſometime more freſh then others, yet the habit is never loſt.

The third thing touching this filiall feare is the effects of it. And theſe I reduce to theſe heads, ſuch as lawfull and dutifull children have, and ſo may well be ſo reſembled.

The firſt is a deſire to know his will and pleaſure, to finde it out, and a delight in doing of it. As a child will be deſirous to know his fathers minde, that he may not offend him, and be ready to doe it of himſelfe when he hath found it; hence that *Pſal. 112. 1.* *Bleſſed is the man that feareth the Lord, that delighteth greatly in his commandments.* See it by the contrary, *Job. 21. 9, 14* *Their houſes are ſafe from feare, neyther is the rod of God upon*

Deum tua peccata vindicare aut non poſſe, aut nolle, aut ea neſcire, vis ergo Deum non eſſe Deum; qui vis eum aut injuſtum eſſe, aut impotentem aut inſipientem. Bern. de Temp. 158.

Una vox, non eadem mens.

on them; Therefore they say unto God, depart from us: for we desire not the knowledge of thy wayes. Psal. 25. 12, 13. What man is he that feareth the Lord? him shall he teach in the way that he shall chuse; his soule shall dwell at ease, and his seed shall inherit the Earth.

The second is, a suspition and jelousy of particular actions, lest they should doe that unawares, which might be offensive to God. A good childe, if he doubt to doe ought that he thinketh his father will not like of, he will first aske the question, whether he will have him doe it or no, and let it alone till he know his minde in the matter: so a childe of God, he will be carefull to try all his workes by his will and his word, and to abstaine till he know what his good will, and his pleasure is. Thus was Job zealous of his children, Job. 1. 5. so of his owne wife, Job. 9. 28. Therefore the spirit commends him for a man fearing God, and such as none was like, yea as the devill could finde no fault with him, Rom. 14. 5. he will be fully perswaded it is Gods will, before he doe it. 1 Thessal. 5. 21. not enough to say, I doe not know it unlawfull; better debarre our selves of some lawfull things, then doe one unlawfull. Eccles. 5. 5, 6.

The third is, a wary shunning and avoyding of things he knows will offend, as an awfull child will hardly be drawn, or wooed to do ought that his father hath expressly forbidden him, or that will displease him; as Jacob to lye and deceive his father, Gen. 27. or if he be drawn, yet if his father come suddenly upon him, and finde him about it or beginning it, he will stay his hand soone and bee ashamed of himselfe: so the man that feares God, will not be wooed and urged to those things that he knoweth cannot but offend God. So Joseph, Gen. 39. 9. *There is none greater in his house then I: neither hath he kept back any thing from mee but thee, because thou art his wife; how then can I doe this great wickednesse and sinne against God?* Nehemiah 5. 15. *The former governours that had been before mee, were chargeable unto the people, and had taken of them bread and wine, besides forty shekels of silver, yea even their servants bare rule over the people; but so did not I, because of the feare of God.* Or if by case of infirmity or strength of temptation he be violently carryed away, yet if he shall but once seriously thinke of the presence of God about him, it will make him for shame to stay, or breake off the practice of sinne, as in David, 2 Sam. 24. 10. *Dauids heart smote him, and he said, I have done very foolishly.*

The fourth is, a griefe and a feare to see ought done by others that may provoke God to wrath, as a good childe will be loath any of his brethren or any of the servants should doe ought that may anger his father, if it be but the disquieting of him: so a true child of God will be vexed to see others take such courses as may

may be offenſive to his heavenly father. So that 2 Pet. 2. 7. and *David*, Pſal. 119. 53. 136. 139. 158. ſuch are commended and marked, *Ezechiel* 9. as they are condemned; 1 Cor. 5. 1. who doe contrary.

The fifth, a trembling at the wrath and anger of God declared for ſinne either in word or deed.

Fiſt, in word at Gods threatnings either againſt him ſelfe or others, as a child quaketh and trembleth at his fathers chiding, though it be with ſome others; ſo doe the children of God commonly when they heare the wrath of God; denounced againſt others, ſo is it, Iſa. 66. 2. Pſal. 119. 161. 2 Chro. 34. 27. Jer. 26. 18. *Habacuk*. 3. 16.

Now ſecondly, if at his word, how much more at his rod; if when he ſpeaks, more when he beats themſelves, or others: as a child if he ſee his father to take the rod in hand to correct any of the family, he ſtandeth trembling, and quaking, he feareth leſt he ſhould have a wipe by the way; ſo the child of God feareth as before Gods face, when he ſeeth the hand of God upon others, as when he feeleth it upon himſelfe, *David*, 2 Sam. 6. 7. 9. the Church, Acts. 5. 11. Pſal. 119. 119. 120. *Habacuk*. 3. 16.

Now theſe being the effects, and as it were the fruits of this filiall feare, it ſhall be good for a man to examine himſelf by them, whether he have it, or no; for by the fruits you ſhall know it. It is to be feared that if men will doe this ſeriously, but a few of thoſe who call God father every day, wil be found to have this filiall feare, and ſo his ſonnes indeed. The fiſt fruit, is a deſire to know, and finde out Gods will, and then to doe it; but alas how many have wee that reſuſe to ſeek after the knowledge of his wayes; like thoſe, Job. 21. 14. but ſay ſome will ſearch the word, yet it is onely to furniſh themſelves with matter of diſcourſe; and not to finde out that which may ſerve, to order and direct their lives; they are curious kinde of Men, and as *Seneca* ſaith, *Schola non vita diſcitur*; they ſtudy ſchool quirk, and not points of practice; others are ſorry many times, that they lighted on more then they looked after. As the yong man not answered to his mind, was ſorry he had aſked; Luke 15. 23. *Bernard* hath obſerved of his experience, *Cont. ſer. 74.* many (ſaith he) have I known, made ſad upon the knowledge of the truth, becauſe they could not ſo preterend ignorance as before. Or if not this, but with the ſonne in the Goſpell ſtay, and doe not, or deferre as *Jonah*, or doe as *Balaam*, bleſſe when he would have curſed; ſo they, their hands go againſt their hearts, theſe, and ſuch like, muſt needs be voyd of this feare.

The ſecond is a jealousie over his particular actions, but how many runne headlong into all actions, never regarding what

*Ber. in Cant.
ſerm. 74.*

war-

warrant they have for them; that though never so many make doubt of them, and the lawfulness of them; yet all is one to them; as they know nothing for them, so they know nothing against them: and they eyther doe as *Peter*, Luke 22. 49. 50. who cut off *Malchus* eare before he could heare his answer; or as Prov. 20. 25. *doe things first, and examine them after.* These are farre from this feare; for where it is, there if any doubt arise about an action that seemed indifferent before, he will be jealous of himselfe; and walke the surest way, when he knoweth he may doe or abstaine without offence, but he is in some suspicion of the other, he will rather be sure to goe on a good ground; than hazard the incurring of Gods displeasure, though he lose somewhat, yea much, both of his profit and pleasure, knowing the feare of God is opposite to this manner of walking; and so 'tis made Eccles. 5. 1; 5, 6.

The third is a carefull avoiding of knowne sinnes, and things that will offend; but how many give liberty to their flesh, runne with a full swinge into the practice of sinne, and never care to returne out of it againe; who vaunt of this feare, and yet often vaunt of their sinnes, and never shame at them. Nay, sooner shame and blush to be a man noted, to have a care to avoid the common sinnes of the age; how have these men any child-like feare? will they account that their children doe lovingly feare them; when they runne into all or many things they know will displease them; and are ashamed to be accounted more than ordinarily durifull? Questionlesse no; then let them be their own Judges, and shall; for they tell us, they have no feare, if that be their feare. Prov. 8. 13.

The fourth is a grieve to see others offend, but many boast of the feare of God; and yet they delight and take pleasure in the sight and hearing of other mens sinnes, never caring nor regarding what others doe, so they be not like them. They can dayly see many *Laddeians* neither hot, nor cold; amongst us; many *Ephesians*, that have lost their first love; many *Jebusites*, Idolaters amongst us, and swarming amongst us; these they see, and yet they sigh not at it; nay, either take pleasure or make profit by it: it is but a boast, they are void of the filiall feare of God, because they have no care whether he be honoured or dishonoured, pleased, or displeased; as if a Child could endure his fathers dishonour; if not be revenged of them, for want of power and such like; yet will he mourne and sorrow. How should I beare my fathers dishonour? and if these, much more those who seeke to draw others to sinne, swearing, whoring, drunkennesse, and such like; they can have no true feare of God as Children.

The fifth, trembling at his judgments threatened or executed upon

upon others. Many ſay they feare God, and yet they can heare the wrath and judgments of God denounced againſt ſinne, and it may be the ſinnes they praſtiſe, yet are never a whit moved at all, but goe as they came; as if the Word were but wind: As Jer. 5. 13. Their hearts melt not, nor they mourne not; nay, when they ſee Gods judgments upon others, they cenſure and condemne them, but feare nothing themſelves; nay, often when they are in the ſame condemnation, if they be not in the ſame puniſhment. Sure it is, they have no child-like feare at all, they are worſe than the beaſts, yea, ſenſeleſſe things, who tremble at his voice; and they ſhew themſelves Children of wrath: *Onely the children of wrath are feareleſſe of wrath*, as S. Bernard ſpeaketh.

*Soli filii iræ
iræ non ſen-
tiunt. Bern.*

If I be a Maſter, where is my feare.] The application of the ſecond rule of nature; we muſt ſpeak of Gods Lordſhip, then of the feare he requires for it: He is a Lord in reſpect of his creatures, either generally or ſpecially: Firſt, generally, *jure Creationis & gubernationis*, by right of Creation and government. Secondly, particularly, *jure paſſi & redemptionis*, by right of Covenant and Redemption. Firſt, *jure redemptionis*, Exod. 20. 2. 1 Cor. 6. 20. Secondly, *jure paſſi & conventionis*, by right of Covenant and agreement. Thoſe who live in his Church, have made a *Covenant with him by ſacrifice*, Pſal. 50. and have bound themſelves by Oath to ſerve him, and have covenanted to be *his people*, Jer. 40. Here he meanes both, but not of the whole in both, but onely of government and covenant: for the other in the former, and by theſe he challengeth obedience and ſervice, as by the former; for that which is required under honour, is here under feare; the ſame thing, but differing in affection and ſome circumſtances, as before. But firſt of his government and juuriſdiction, in reſpect of his bleſſings and preſervation.

Men, in reſpect of Gods government over them, ought to ſerve and obey him, being under him as ſubjects are under their Lords and Princes, by whoſe authority and Lawes they enjoy their lives and liberties, increaſe in ſtate and riches. So under God; he preſerving, protecting, increaſing them and their ſtates himſelfe. If I be a Maſter and Lord, and you enjoy theſe things by me, where is my ſervice and obedience? This is proved by, Iſaiah 1. 2, 3. That of the devill in accusing *Job*, Chap. 1. 9, 10. ſhews that Gods government requires this; and his answer to his wife, Chap. 2. 10. alſo ſhews it. That of *David*, Pſal. 71. 6. is pertinent, and that of Jer. 5. 24.

Doctrin.

Becauſe this is no leſſe benefit than the former of Creation; for that was once done, this is alwayes; and as it were every day, after a ſort, God creates man anew; ever preſerving that he

Reaſ.

Use.

once created, shewing in this no lesse power nor love than in the other; and if for that obedience is debt, for creating in a moment; how much more for a continuall preservation?

This may admonish all men, that as their Creation before, so their continuall preservation under Gods government, his Lordship, and Dominion over them, requires all the service and obedience they can performe, because they are his subjects and servants, he their Master and Lord. All Sovereignes and Lords looke for all feare and obedience from such as they governe, protect, and whose good and peace they procure: All Masters from servants they feed, and cloath, and governe; and this they yeeld unto them, how much more all men to God, who is King of Kings, and Lord of Lords, their Sovereigne, and Lord of all, and over all? Therefore all, high and low, Kings and Subjects, Male and Female, bond and free, rich and poore, owe this to him, and are bound unto him for it. For Kings rule, the great ones governe, the rich prosper, the poore live by him, yea, all are under him; he preserveth and governeth all. Whatsoever priviledge one man hath above another, yet there is no priviledge in respect of God. If the King reigned without him, if the Noble ruled without him, if the rich increased without him, it were somewhat; but when none of these, all is by his providence, and from his power, which makes him say to all, If I be a Master or Lord, where is my feare? The King is great but in respect of his subjects, nothing greater in respect of God than another; as the earth is but a small mote or point in respect of the Heavens: the rich are wealthy in respect of the poore; but, but poore compared with the Kings treasure, more poore compared with God: so that be they all great, and as high and as rich as may be, yet their Crownes and Crownets, their honours and riches, their states and lives are in his hands. And as a Ship in one day upon the Sea would perish without a governour, so would all these in a moment come to nought without him, his government, protection, and providence. See then how every one that acknowledgeth God his Lord and Master, and feeleth indeed his government and providence for good, ought to ferye and feare him. If thou doest not beleeve that God moves all thy members when thou doest move, thou art not worthy the name of a Christian, saith one; for St. Paul hath taught it, Acts 17. 28. But if thou doest beleeve it, that thou receivest such from him, and yet dardest provoke and offend him, I know not what name is evill enough for thee: so for this, if thou acknowledge not all is from God, through his providence, and from his care, that thou art as thou art, thou art not worthy the name of a sonne or servant: but if thou acknowledge it, and yet shakest off his feare,

and

and performeſt not obedience to him, what name is bad enough for thee? nay, what puniſhment is ſufficient for ſuch an offence? what then, if for life and continuance, how much more for a well and wealthy being? when mens portions are made ſatter, and their ſtare better, both than in former times, and more than thouſand others; Gods providence and care more to them, their obedience and ſervice ſhould be more to him. And yet it is a lamentable thing, my eyes could caſt out teares for it in ſecret, (as the Prophet) to ſee many men riſen of nothing, when they had little, were diligent and carefull to ſerve and obey God in themſelves, and in their families, and thoſe who belong to them; but after that Gods government was more good to them, and they proſpering better by it, I know not how, ſuch is the corruption of our nature, they ſerve him now farre leſſe in them and theirs; and yet it is thought excuſable, as if a Subject, who lived under his King, and that onely lived without wealthy or honour, or advancement; or but with a ſmall pittance of theſe, and then gave him ſervice and all loyall duty, ſhould after, when he had received theſe in bountifull measure, by his gracious bounty and government, either leſſe reſpect him, or be leſſe loyall, or more rebellious, and thinke it were tolerable enough, becauſe he is now more wealthy, worſhipfull, and honourable. But whatſoever he thinks, others would condemne him, and every of theſe who deale thus with God, then ſhall they be judged by their owne mouth. Oh that they would indeed judge themſelves, that they be not judged of the Lord, 1 Cor. 11. 31. elſe undoubtedly he will judge them; if his, in this life puniſhing them in thoſe things which have made them by their corruption leſſe loyall unto him, as wealth, riches, honour, friends, and ſuch like; that he may ſo bring them home againe, and let them ſee how they have wronged him, for great things giving him leſſe. If he doe not, the caſe is more fearefull; he meanes to condemne them with the world. And though they will not now acknowledge they injure God any wiſe in thus dealing outwardly with him, yet the day ſhall come, and it is now at hand, when this injury ſhall be made manifeſt, and when as theſe complaints, which are now made by us ſhall be heard, though men have now their eares ſo heavy, and their eyes ſo ſhut up, and their hearts ſo fat, that they cannot ſee, or heare, or underſtand to be converted and healed: In ſhall (ſaith one) be equall and right with God; that thoſe who will not now open their eyes when there is time, and while the multitude of bleſſings they enjoy by Gods gracious government, doth invite them to ſerve and feare him; yea, I ſay it ſhall be juſt and right that their eyes ſhall be opened by the multitude of torments, which muſt continue for ever. But of you who heare

me this day, let mee hope better things; nay, let mee see them.

If I be a Master,] God is a Master secondly, by covenant, specially in this place, for he speakes to such as professe him and his worship, and such as were in his Church, and had made a covenant with him; as his subjects, he their God and Lord. Psal. 50. 5. Jer. 50. 5.

Doctr.

In the Church all ought to obey God, because of the covenant they have made with him; being in that speciall manner his servants, having covenanted with him, that he should bee their God, and they would be his people, Psal. 50. 7. 14. Jer. 3. 4. 5. Isaiah 48. 1, 2. Luke 6. 46.

Reas. 1.

Because if the former, and for the former reason, more for this; when God hath taken them so nigh to himselfe in speciall place: For if all subjects owe duty and obedience; more they, whom the King takes into his owne House and Court, into his Chamber of presence: So if all that are in the world, bee the Lords Kingdome, and ought to serve and obey him, and are bound by his generall government and protection; more those whom he hath taken into his Church, his House, his Court, and his Chamber of presence, and imployed them to some speciall service and office about his person, as it were.

Reas. 2.

Because, if they be covenant servants, and that be professed, then must they remember their conditions, for without them no covenant is made, and the condition on their parts is to serve and obey him, and this very common honesty and servility requires of every servant.

Reas. 3.

Because God tooke them into covenant, not as men doe commonly their servants, then when they were able to doe him service, and looke before they agree with them, what service they are able to performe them; but God (saith *Chrysostome*) farre otherwise, he receives them into covenant when they are able to doe nothing, and maintaines them long before they can doe any thing; therefore reason they should doe him service when they are able.

Use 1.

A reproofe of many men, who live more disobedient and rebellious in the Church, then thousand heathens have done out of it; who onely are Gods servants at large, and yet doe they outgoe them in many things in the outward service, and subjection to God according to the law of nature, he hath ingrafted into them. Many finnes, thousands of them would have blushed to have heard tell of, and been marvellous ashamed onely to speake of them without detestation, which these in the Church, and for all their covenant shame not to doe, and blush not to brag of them: Questionlesse, as the same finnes are greater in the Church, then out of it, for ignorance excuseth &

tanto,

tanto, though not *à toto*, ſo the ſame and greater ſhall have greater puniſhment; howſoever they may carry it out for a time: Yea, and howſoever ſome dream, all in the Church muſt needs be ſaved, though the multitude without be condemned, yet they ſhall find as it is, Math. 11. 22, 24. ſo it ſhall be eaſier for thoſe heathen; then for them; leſſer ſhall their torments be in Hell.

To inſtruct every man in the Church, who is Gods covenant ſervant, having made a covenant with him, with the ſacraments, and by them; that he ought to ſerve, and obey him with all faithfulneſſe and diligence: So doe maſters looke for, from their covenant ſervants, ſo will ſervants of any honeſty doe with their maſters: So God expects, ſo ſhould they performe: It is not the boaiſting of their baptiſme, and coming to the Lords Supper, the renewing of their covenant, that will be profitable unto them, when they performe not their conditions to renounce the enemies of God, and to ſerve him. Nay it will be their ſhame & greater reproach, becauſe while they boaiſt of the covenant; they ſhew themſelves covenant breakers, ſuch as common honeſty would bluſh at, the ſin of Gentiles who were given up to a reprobate ſence; If any man imagine that theſe ſet him at liberty; that is, carnall liberty, he marvellouſly deceives himſelfe: Truth it is, that it is true liberty, for the ſervice of God is moſt true liberty, but it is not their carnall liberty to doe as they liſt; but to follow the command of God, as the Centurions ſervants, for they have their preſſe money, or ſouldiers oath given unto them; yea, and being ſo nigh brought to him, they owe more ſervice, for their more honour, more obedience: he that imagineth it is an eaſie life to be a Courtier, to be employed about the Kings perſon, in his preſence or bed chamber, doth much deceive himſelfe, as ignorant of ſuch things; for though they have more honour, more favour, and obtaine many ſpeciall ſuits for themſelves and friends, yet they have more labour, more watching; yea, more diligence and induſtry is looked for, from them; and they uſually performe, ſo in this, in the Church, Gods Court, there is more honour, more comfort, more ſuits obtained, but more ſervice required, or at leaſt more bonds of this ſervice, & more reaſon they ſhould performe it. That *Chryſoſt.* urgeth touching virginity of a woman, a virgin and married, may be here applyed; that if there be any liberty to mind earthly things, to follow the pleaſures of the world and ſuch things, it is to thoſe who are out of the Church, not to thoſe who are in it, further then helps them to this ſervice.

Where is my ſervice?] Wee have ſeen the reaſons why this is due, and why God doth challenge it; wee muſt now ſee the

duty, and this is servile feare; feare in generally is but the expectation of an imminent evill; this feare rises from the consideration of the power and justice of God.

And of this, first, a man ought to performe, and give it to God.

Secondly, the effects of it; Of the differences were spoken before.

Doctr.

The servants of God (howsoever they be servants) even in the Church ought to feare him; that is, to serve him and avoyd the evill he hath forbidden them, for feare of his power and justice, Jer. 5. 22. and 10. 7. Math. 10. 28. Psal. 33. 8. 2 Cor. 5. 10, 11. Rom. 11. 20. Revelat. 15. 4.

Reas. 1.

Because he is able, as he made them with a word, and the whole world at first, so to destroy them, and bring them to nought with a word, when they displease and provoke him. Now in reason, as naturall men (as Tully said) doe more regard what he can doe to them, in whose power they are, then what he will doe with them. For being able he may, when he will, come upon them and destroy them, but being willing and not able, he cannot at his will; so in reason ought all men to deale with God, and towards him.

Reas. 2.

Because his justice will not suffer him to passe over the breach of his law unpunished, no more then he will or can be unjust, nay no more then he will not be God; for if unjust, no God; if he let things slip over unpunished, he must be unjust, except in things where men judge themselves first.

Use 1.

Then in the Church must there be feare of God, namely of his justice and power, and not of his mercy only; contrary to some who thinke, in the Church, onely men should feare God for his goodnesse? I answer, that it is true this should be the principall thing for which they should feare; but in the Church, though we be all one mans servants, yet we are not all one mans children; yet if all were so, because of the unregenerate part this ought to be, in that a man is not altogether freed, and made a sonne, but is partly a servant, &c.

Use 2.

Then ought every one in the Church to endeavour to know his power and justice, and to acknowledge them; for howsoever it is true that all are alike in the hand of God, and his dominion over all, as the Psalmist speaks, yet all doe not regard and take notice of it. A great many doe not beleve, nor are perswaded of them, and that maketh them, they feare not God as they should. For as *Ignori nulla cupido*, there is no desire of that which is unknowne so *nulla formido*, there is no feare; for feare riseth not so much out of the outward evill, as it doth of the inward apprehension of it. And therefore not the neernesse of the danger, but the conceit of the evill

vill, raiseth the affection of feare in the heart; therefore *Isaiah* saith of some, that they god downe laughing to Hell, they play motrily upon Hells mouth, as the Child without feare, playeth upon the Cockatrices den, because they are ignorant what danger they are in. So then it is not all who are in his power, and over whom his authority and justice is, but such as know them for present, nor how they may feele them after, that feare and stand in awe of him as they should.

To teach men, if they have not the spirit of sonnes, the love of God and righteousness, that for conscience they will obey, yet at the least, that they endeavour to obey him for feare of his power and justice, as servants, if not as sonnes. The other is that which is acceptable, yet this is that which God calls for, and men ought to doe, even the outward act of Gods service for feare of his power and justice. Though I cannot say it hath any promiser of good things, yet hath God shewed good, and given blessings to those which have it only. As to *Abah* and the *Ninevites* for their repenting at the feare of his judgments and threatening: To shew how he will much more accept the repentance of his; yea, and to draw on such servants to the like, for that is a speciall benefit to his Church, they be orderly in the outward duty.

The second thing concerning this servile feare, is the effects of it, which are these:

The first, that it is *tanquam frenum ad equum*, as a bit and a bridle to men, to withhold them from sinne, from the wilfull practice of wicked things; it is the strongest curb that can be to keepe mans corrupt nature from running forth into outrage, if it be surely fetled once in them. Manifest in *Laban*, when he pursued after *Jacob*: Gen. 31. 29. And that of *Paul*, when he sheweth that the want of this maketh the open high-way to the practice of all sinne, Rom. 7. 18. And that this should be such a restraint, it stands with reason; because there are two maine things which draw men to sin, and the practice of wickedness. The first is, the desire of some good men may get by the committing of it, but this desire is crossed by feare, which is the strongest and most violent affection of all others, and so stoppeth the passage of all other desires; so that it is neither profit nor pleasure that can make a timorous man hardy; nor can master and overcome feare in any mans minde, but it will overcome all desire of them, and no desire of it; nay, not the pleasure itself, all the pleasure in the world cannot comfort a condemned person, nor banish feare out of his minde, so long as the halber hangeth over his head; so long as he dayly and hourly looketh to be drawne to execution. But feare is able to expell pleasure, and the desire of those things we love most; as in *Sampson* in *Rahab*.

Use 3.

laes

laes lap, when a noise of Philistims and a false Alarm was upon him. Gods feare expells all other feares, as is manifest by the Midwives. Exod. 1. 17. Jer. 1. 17. Iſaiah 8. 12, 13. As a stronger nayle drives out a lesse, so the feare of God other feares; the greater feare the lesse, the feare of Hell-fire will carry the mastery of all other feare. Luke 12. 4, 5.

Use 1.

We may make use of this, first, to prove many men amongst us not onely void of a filiall feare, which makes men avoid small sinnes; and to shun the act of any sinne, but of this servile feare, because great sinnes are small or no sinnes with them, and they have the very habite of all sinne, living in the practice of some one, or many grosse and impious sinnes, whoredome, adultery, murther and blood, oppression and cruelty, covetousnesse and usury, swearing and blasphemy, &c. so that whatsoever they say, we may say, Psal. 36. 1. *The transgression of the wicked saith within my heart, that there is no feare of God before his eyes:* when as then men goe on in their wicked courses, and a small pleasure or desire of it will carry them to the fulfilling of the lusts of the flesh, and to all voluptuousnesse, and practice of all pleasure, a small feare make them commit any sinne, and either covering some pleasure, or thinking to avoid some displeasure of the world, they onely neglect not the good, but make no bones to commit sin, and to lye in it; they have not certainly come so farre as to have this servile feare, and so they are not sonnes, no not servants of God: nay, though they have the shape of men, as *Nabuchadnezzar* had, yet they have not so much understanding as a beast; lesse than he had. For as *Bernard* saith, *Divers. 12.* Let us lade and over-burthen an Asse, and toyle him with labour, he cares not, because he is an Asse: but if we assay to put him into the fire, or thrust him into a Ditch or Quarry, he shunneth all he can, because he loves life, and feareth death. And yet these run headlong to Hell, and breake forth into all kind of impiety, as the Horse into the battaile, when they know these will worke their everlasting confusion.

Use 2.

This may teach every man who would keepe himselfe free from the practice and trade of sinne, and that neither the pleasures nor displeasures of the world, the delights nor the dreads of it, shall draw him to be enticed, and openly sinne: to labour for this feare, by which he shall be able to overcome temptations on all sides. For if he have this feare, a man would never sell himselfe to eternall torments for a draught of pleasure, or for a Million of Gold, when it might be said to him, as *Joshua* 22. 18. *Te also are turned away this day from the Lord: and seeing ye rebell to day against the Lord, even to morrow he will be wroth with all the congregation of Israel.* Loe, to day he offendeth, and to morrow God will be wroth, and he shall perish in his wrath, surely

ſurely no profit or pleaſure tendered unto him, would make him incurre this danger. And for the other temptation, hee would eaſily overcome it by this, even the feare of mens feare, with the feare of Gods puniſhments, and ſay happily as *David*, though he ſpoke it more ſanctifiedly, *Pſal. 119. 161. Princes have perſecuted me without cauſe, but mine heart ſtood in awe of thy words.* If he have this feare, hardly ſuch temptations will aſſault him. For as *Chryſoſt. Hom. 15. ad pop. Ant.* If it be once knowne and heard that an armed Souldier ſtands watching in a houſe for the defence of it, there is neither thiefe nor robber, nor any that practiſeth ſuch evil, will come neere it. So, when feare is the keeper of mans heart, there is neither the temptation of pleaſure, or profit, or worldly feare will ſet upon a man, but will fly away, or be eaſily expelled, ſubdued as it were by the command of feare. God hath ſet two Schoole-maſters over us, *Pudor & Timor*; ſhame and feare; that ſhould lead an ingenuous nature; but if not that, yet this ſhould, unleſſe we will be worſe than beaſts.

The ſecond effect of this feare is, that it is *tanquam acus ad filum*, the needle or the briſtle to the threed: that is, that as they goe before, and make way for the threed, but abide not there when it is once come; but goes out againe: So this feare firſt entereth the heart of man, and makes way for love or the Child-like feare, that loving feare, firſt when he is converted; and it entereth in for this end, to bring or draw in love after it, and love when it is once entered, caſteth feare out of doores, that made entrance before. *1 John 4. 18.* This is further manifeſt by the example of *Paul*, *Acts 9. 3, 6.* and *Jehoiada*, *2 Chron. 34. 19, 27.* ſo *Act. 2. 37, 38.* and *16. 30.* *Rom. 7. 10.*

Becauſe God reſpects and accepts men to give them grace when they are troubled, and are ſmitten with this feare, *Iſaiah 66. 2.* and it is ſpoken *excluſive*, none but them; this then muſt needs goe before.

Becauſe mans heart is not capable of grace without this; firſt, without this it is not fit to receive the impreſſion of Gods Spirit. It gives no grace, but it makes capable of grace; as we ſee fire, though it give the metall no faſhion, yet it maketh it liquid, and fit to be caſt in any mould; it maketh the waxe fit to receive any impreſſion of the Seale. So this feare, though it worke no grace in the heart, but leaveth it as corrupt as it findeth it, yet it mollifieth it, and maketh it plyable for Gods Spirit to worke upon, which before could not take the ſtamp of Gods grace.

This manifeſteth that many men muſt needs be without grace, becauſe many have not had this feare, which is ever before grace, whereſoever it comes; and grace never comes any where, where this Uſher hath not bene before; it is the forerunner

Reſ. 1.

Reſ. 2.

Uſe 1.

runner of grace, as *John Baptist* was of Christ: As God appeared to *Elias*, so he approacheth to the soule, 2 Kings 19, 12, 13, 14. he was neither in the winde, nor earthquake, which rended the earth, and clave the rockes, nor in the fire that devourereth all before it; nor he went not before them; but he was in a soft voyce which came afterwards: So is the spirit and grace of God, it goes not before the servile feare, it is not with it, when it rends the hard hearts of men, and when it melts and mollifies them with the fire of Gods wrath; but it cometh after, and speaketh peace and rest to the soule, whereas many never tasted of this feare, and shew it by their lives they have no feare of God, nay in words brag, they had never no such rentings, and meltings of heart; nay jest at those which have, they shew themselves, voyd of grace, of true grace; yea, many who are not so outrageous, but civill, or rather secure, who indeed never felt any such trouble, and fight in them, any such feare or terror, but all things is, and ever was at peace within, they are men voyd of true grace and saving grace; they may have the shadow and similitudes of grace, but no substance and truth of it.

Use 2.

This may teach every man that hath this feare in him, to make much of it and nourish it, it being the forerunner of grace, and as it were the harbinger of it, without which it never appears, as God never comes with grace, unlesse this apparitor go before; as men therefore who desire the Prince, and joy in his coming, will rejoyce at the coming of his Harbinger, and make much of him, so ought they of this feare; yea, and the greater this feare is, the more rejoyce at it, as well as men may rejoyce in feare, for the greater grace follows after, for in the examples of the Scriptures, those who have had most feare and conflicts in their conversion, have been the best men and women, most full of grace. God (saith *Bernard*) hath two feet, the one of feare, the other of love; and when he would enter a mans Soule, he is wont to send afore, or step first in with his foot of feare, then after, his foot of love; and the greater the feare is, which went before, the greater the love is which follows after.

The third effect of this feare is, to make the party it possesseth credulous, apprehending every surmise against him, making him encline to the worst, and forecast the utmost of the evill. As in that feare which the Goaler was posselt with, Acts 16. 27. he apprehended the worst and utmost. In Samuel and Josiah, so in the Ninevites, Ion. 3. 5. therefore it made them apprehend the worst, and beleve it would be so.

Reas. 1.

Because feare brings to minde a mans sinnes and deserts, even those which were long before committed, and for them makes him

him apprehend danger, and deeper then indeed it is. As in the brethren of *Joſeph*, Gen. 42. 21. no marvell then, if it make them eaſily beleeeve that ſuch things may fall upon them.

Becauſe they know by themſelves, that thoſe who are injured and offended, doe hate the offenders, and where harred is joyned with power and might, there muſt needs be danger of ſome fearefull effect; and ſo makes them ſuſpect the worſe. It is ſo betwixt man and man, Gen. 50. 15. So betwixt man and God.

This teacheth us that undoubtedly there is a great want of this feare amongſt moſt, becauſe they doe not apprehend or beleeeve the dangers imminent, or as great as they be; but if a little, yet they will not make the worſt, but the beſt of every thing. They read often the judgements of God written; they heare them threatned againſt particular ſinnes, and it may be their owne; they ſee them executed upon particular men daily, every moment, and every morning he drawes forth his judgements, yet they hang in ſuſpence, whether he will doe with them, as they ſee him doe with others before them: They have the root of gall and bitterneſſe, Deut 29. 18, 19. How many ſcoffers have we, who will not beleeeve that Hell fire is ſo hot as the preacher tels them; no Hell but in this life, the gall of the conſcience, which they can cure with company, and good fellowſhip. How many have we that thinke the mouth of God is not ſo hot againſt ſinners as men ſpeake of, not ſo grievous as we would make them beleeeve; and though now and then ſome be ſmitten, yet that he muſt for example ſake, to keepe ſome more orderly; but no great feare there needs be of it, ſo long as a man is not outragious? how many that thinke repentance is not ſo difficult, as men would make it, for at their deaths for a little confeſſion and proclaiming of their ſorrow, they ſhall have a fellow pronounce pardon unto them; how many thinke that death is not ſo ſuddaine, and ſo uncertaine as ſome imagine, few dye ſo, and that they need not much ſuſpect, and feare to be prepared, but they ſhall have time enough: And for a little good at their death, they heare many Preachers not tell of the ſinnes of men in their lives, for that will not be born, but of their good at their deaths, and include every bodies ſoule in Heaven. But theſe men are all voyd of this feare, for if they had it, they would be eaſily perſwaded of theſe things in their Soules; yea, they would ſuſpect farre more then we could ſuſpect, for ſo ſuſpicious is feare: and as every affection is prone to the apprehenſion of thoſe things, that feed that affection; as love, joy, hatred, &c. So ſpecially if feare.

Particularly, every man may try himſelfe, whether hee hath this feare or no. Is he like to the ſonnes in law of *Lot*, when their

Reaf. 2.

Uſe 1.

Uſe 2.

their father told them how that God would destroy Sodom; Gen. 19. 14. He seemed to them as one that mocked; So when the Ministers threat particular or generall judgements, he is but as one that mockes, and because of Gods patience after their Preaching and denouncing, thou thinkst nothing will come; but say, as some have been heard speaking, the Ministers doe well to threaten sharply, and speake great words, and tell the people of fearefull things; but yet we hope for farre better things, feare thy selfe, because thou canst not feare the things they speak, and belleeve them, much lesse apprehend more, never casting the worst, but making the best of every thing: this security argueth that thou wantest this servile feare.

The fourth effect of this feare is humility; for feare beates downe the pride of the heart, and makes men not stand upon their pantofles, man to man, not to stand upon tearmes, as betwixt *Benhadad* and *Ahab*, 1 Kings 20. 31, 32. so in this where the feare of Gods power is, the former examples of Ninevites, Israelites, *Saul*, *Goaler*, sheweth it plainly, as that Rom. 11. 20. *Be not high minded, but feare*: a proud spirit and the feare of God can never agree.

Reas. 1.

Because they know there is no wildome nor power against the Lord, and so he is to be crept to, not held at defiance, for common wildome teacheth those who are in danger of others, and under their power, when they know their power and justice, not to carry themselves proudly, but humbly towards them. As in *Benhadad*: so women and friends, who sue to Judges for their friends, doe petition them submissely. *Chrysostom.*

Reas. 2.

Because it will make every man out of love and liking with all things he hath, and to take no joy in them, or at least no pride in them, when he feares his power who can take them from them in a moment.

Use 1.

This, as the former, sheweth that many men are destitute of this feare, they are so highly minded, they stand so upon their tearmes, and prerogatives, in most things, not with men but God, not in small things but matters of salvation. They stand upon their reputation and esteem amongst men, when as God calls upon, and sounds an Alarm, not to the eare by us, but to their heart and consciences with us, calling them out of their course of life, as their ambitious, lying, deceitfull, covetous or carnall, civill course, and submit themselves to the word & to the means of salvation, forsaking such courses, and living humbly, dealing plainly, walking contentedly, having religious and holy conversations, they fear men will mock & scorn at them, & think meanly of them, say they are become superstitious, or turned precise, or they cary themselves otherwise then becometh men of their place and state, like *Zedekiah*, Jer. 38. 19. Like those rulers, who be-

beleaved on Chriſt, but of a proud and ambitious humour, they were aſhamed to profeſſe him. John. 12. 42, 43. They thought it too baſe a matter, to yeeld themſelves to be governed by ſo meane a man, as had none almoſt but a few Fiſhermen to follow after him; ſo ſtanding upon the reputation of their eſtate and places, they refuſed to ſubmit themſelves to the meanes of Salvation, and continued in their damned eſtate. How many have we like to theſe in all places, Cities, Townes, Villages, houſes, all full of them; as many as there are, ſo many have we, that yet have not this ſervile feare.

Particularly, every man may try himſelfe whether he hath this feare or no: where this *Timor* is, there is not *Timor*, ſaith Bernard; there this feare hath pierced that bladder, and let out all the wind in it; thou art growne humble and lowly, and ſtandeſt not upon the reputation or eſtimation of men, ſo thou may'ſt doe what God commands when he calls to any duty; but if thou doeſt, there is no feare in thee. For inſtance, thou haſt in the time of thy ignorance or prophaneneſſe, either when thou waſt a ſervant, defrauded thy Maſter to get a ſtock to ſet up by, as is the cuſtome of divers; or being free and in Trade, thou haſt deceived and defrauded many men, and the treasures of wickedneſſe are yet in thy houſe. Thou com'eſt to the Church, thou heareſt the Word, the Lord ſmites by the ſword of his mouth, and calls for this, that thou with ſpeed make reſtitution, thou wilt not doe it; why? thou ſtandeſt upon thy credit, for if thou make open reſtitution, then thou ſhalt be accounted a fraudulent and deceitfull man, and every body will caſt it in thy teeth upon any breach; if privately, thy credit will ſo ſinke, for thou art not able to drive a trade as before; and to maintaine thy ſelfe, wife, and children. Know this, thou art void of this ſervile feare; while thine heart is ſo full of pride, that it will not ſtoope to God and his commandement; for if thou fearedſt his power and juſtice, thou wouldeſt not ſtand upon this reputation with men: Can he not make thy wickedneſſe knowne to thy ſhame? and can he not make thee as poore to thy diſhonour? If thou diddeſt feare this, thou wouldeſt never ſtand upon that. The like may be ſaid of men who make profeſſion of converſion and Religion, and yet neglect the duties of it, for feare of the ſcornes and reproaches of men, and ſtand upon reputation; they have no feare. But if thou canſt be content to hazard thy credit to obey him, that gives credit, and honour, and riches to whom he will, and takes them from he pleaſeth, it will prove to thy ſelfe and to others that thou haſt this feare at leaſt, what elſe may be more; if not, then the contrary; for there can be no place for feare, where the heart is puffed up with pride. To obey God in honourable things, and things to be done without

Uſe 2.

croffe or hazard of credit, is but to serve themselves.

The fifth effect of this feare is diligence and carefulnesse, that is, it will never let a man rest, till he have used all the meanes whereby he may have any hope to escape that which he is afraid of. Instance for the feare of man in *Jacob*, Gen. 32. 6. &c. manifest in *Ahab*, 1 King. 21. 27. *Exod.* 9. 20. *Acts* 2. 37. *Acts* 9. 6. *Ninevites*.

Reas. 1.

Because this feare is credulous, makes a man beleieve that will come which is threatened, and that such things are not scarre-crowes, but if they be not prevented, they will come, and suspects often more than is uttered. Now, that men beleieve, they use meanes to compasse it, if good; to avoid it, if evill: If good, hope for it; if evill, feare it, and so seeke to avoid it.

Reas. 2.

Because feare breeds a desire, whether a man feare he shall not enjoy some good he would have, or lest some evill should come upon him he would escape; the desire to have, and the desire to escape is increased by his feare. He that feares neither, may have some desire, but when feare comes, it increaseth his desire: yea, as the feare increaseth, so doth this. Now a desire, and a desire enlarged, gives a man no rest, till he use the meanes to have, or escape; desire is never without endeavour for it, or against it, to use all the meanes knowne unto the desirer.

Use 1.

This, as the other two, argues great want of this feare, because men are so secure, and use no meanes at all to avoid Gods judgments here, or to come; or use them carelessly and coldly, which must needs prove want of feare: when they heare that no adulterer, usurer, blasphemers, or any that loves and lyes in any sinne, shall inherit Heaven, but shall have their portion in the burning Lake, without faith and repentance, which can never be had but by diligent and carefull hearing of the Word, this they contemne, or regard not; if it come not to them well, they will not seeke after it; if these fall into their mouths, well it is, but otherwise they will never trouble themselves further about either of them: For if they be elected, they are sure to be saved, and therefore they will leave all to Gods disposition. Thus some say desperately, but more deale thus, and shew plainly there is no feare of God in their hearts, or before their eyes; for that would keepe another manner of coyle in them, and would not suffer them to sleepe so securely in sinne, never regarding what became of themselves. If they had this, we should not need to threaten the wrath of God, nor to excite them to flye from the wrath to come, and by well-doing to seeke honour and immortality. And we should need lesse to doe it, or at least we should more prevaile with them; for then workes the hammer when the Iron and metall is mollified and softened by

by the fire; then the Word, when men are ſoftened and mollified by this feare: then the Word is moſt regarded, when the heart is wakened by the preſent feeling, or feare of judgment to come. Queſtionleſſe the generall ſecurity that hath overgrown the whole body of our people, that they neither ſeeke to eſcape the vengeance to come of themſelves, nor yet when the Miniſters of God doe with one conſent threaten them: though many *Johas* have preached for a long time, that the Axe is laid to the root of the tree, yet they come not to enquire what to doe, as the people did, Luk. 3. 9, 10. Our age as *Chryſoſtome* obſerved, is like to the old world, our Cities like *Sodom* and *Gomorrhah*, ſtill ſecure. The plague of God that was upon our houſes and perſons, hath not wakened them, the Sword that was even at our heeles, hath not made them ſhake off ſecurity, and begin to feare: what is this but a fearing of ſome judgment that will make our hearts to ake, and the eares of poſterity to tingle when it ſhall be told them? according to that of Jer. 2. 19. *Thine owne wickedneſſe ſhall correct thee, and thy turnings back ſhall reprove thee: know therefore and behold, that it is an evill thing and bitter, that thou haſt forſaken the Lord thy God, and that my feare is not in thee, ſaith the Lord God of Hoſts.* Yea finally, (to knit this to our preſent matter) what proves this elſe, but that the men of our times are ſo farre from the truth of Chriſtianity, howſoever they profeſſe themſelves to be Chriſtians, that they are not come ſo farre as yet to be Gods ſervants, worſe than ſervants, yea than beaſts, yea than *Sathan*, Jam. 2. *who beleeves, and trembles.*

This may teach every man to try whether he have this feare or no, feare breeds carefulneſſe to avoid that is feared, or is and ought to be fearefull. Doth any man heare of the judgments of God founded out many wayes by the words and workes of God, is he careleſſe of them for himſelfe, for his family, if he have a charge, and poſſeſſed with the ſecurity of the age, not ſeeking all meanes to avoid them, not as the maſters of the families, Exod. 9. 20. *ſuch then as feared the Word of the Lord among the ſervants of Pharaoh, made his ſervants and his cattle flee into the houſes.* But as *Gedaliah*, when it was told him by many the danger by *Iſhmael*, he beleeved it not, and ſo would not prevent it, Jer. 40. 14, 16. and ſaith, the Lord will doe no ſuch thing, and ſo will not take the meanes to avoid them: thou haſt not ſo much as this feare. And doſt thou thinke thy ſelfe a good Chriſtian, when thou goeſt not ſo farre as carnall, naturall, yea, Heathen men have done? But is any otherwiſe affected, when the Miniſters threaten, when God thunders, and ſhews ſome manifeſt prooſe or ſigne of an approaching evill? Is it to thee like as *Dalilaes* voyce was to *Sampſon*? The Philiftims are upon thee,

Uſe 2.

thee, making thee flee out of the lap of thy pleasures, and all the delights of thy sins, in making thee to seek all means possible to avoyd the evill to come, by hearing, believing, repenting and such like, then hast thou this feare; which though it be not a purging feare, yet is it a restraining feare, not a saving feare, and grace itself, yet it makes way for that, which never comes before. Endeavour for it, and strive to adjoyn the other, that thou mayest begin a servant, proceed to a sonne, and so at length abide in Gods house for ever, John 8.35.

Saith the Lord of Hosts unto you, O Priests] In Gods accusation we have seene the ground and the reason of it; we are now to proceed to the accusation it self, and here first, the Accuser, God; Secondly the accused, Priests; Thirdly the Crime. It is not the Prophet who accuseth them, who might happily bee suspected to have done it, on some humor, and heat, and some sinister respect; but the Lord himself, which the Prophet affirms to strike more reverence in them to his message, and to affect them to look to their wayes, and he is called the Lord of Hosts, who can easily punish all their wayes, having all at his command.

For the second, the persons accused are the Priests, yet not excluding the people, as before the people were accused by name, and the Priests included; and the Priests are alone expressed, not that they sinne alone, but being chiefe and greatest sinners, because the people might extenuate their fault by ignorance, and by pleading example of Priests; but the Priests could have no excuse, and the Priests dury was to reprove others for prophaning Gods worship, and give examples; and therefore by negligence, and impiety teaching the people to bee prophane, they are justly here accused.

Doctr.

Ministers as well as others, are lyable to be checked, and reprov'd by the word.

Doctr.

Such as the Priests are, such commonly the people are, and therefore all are reprov'd in their name.

Doctr.

The Ministers specially, and in generall all who have the charge of others (to make the Doctrine more generall) ought both to teach and doe, be an example both in word and deed.

Doctr.

The sinnes of every man are so much the more grievous, the more they crosse the maine end of his particular calling and profession; as in these Priests, which was to see the honour of God duly regarded: for the common people it is not so much that they make light of Gods honour, but for the priest, as it was not to be expected, so not indured, the contempt of Gods name a great deale the more grievous sin, because it was clean contrary to the end of their profession; and so in all other men: As

trea-

treachery in friends; their profeſſion being fidelity. Micha. 7. 5, 6, 7. Eccle. 10. 5. the error or the wrong is ſo much the more grievous, that it commeth from the ruler or Judge; who ought to doe nothing but juſt; 2 Cor. 11. 26. St. Paul reckoning up his dangers, he reſerved the laſt for the worſt, in perils among false brethren, Cant. 1. 5. the Church accuſeth and complaineth onely of her owne Mothers ſonnes; as if they onely had offered her the wrong, and yet who knowes not what hard meaſure was done to her in all ages by tyrants on the one ſide, as Lions, and by heretiques on the other, as Dragons; but paſſing by them, complaineth onely of thoſe who ſeemed to be of the ſame body; other injuries affected her nothing ſo much as this, Gen 3. 12. Job 2. 9. the ſerpent the devill doing it, was nothing in reſpect that the women, their wives, their owne fleſh given as helps for them, and comforts to them, ſhould be hinderers and deſtroyers.

Because where a man is bound to the duty by more reaſons and bonds, there the breach of it muſt needs be more heinous, and the greater; when as every one, then is bound as a man; more as a Chriſtian, but more, when he hath a ſpeciall profeſſion for it. This threefold cord binding the harder, makes the breach the more grievous.

Reaf. 1.

Because thoſe things come commonly unexpected, and that which is unexpected, and unſuſpected, it commeth alwayes more ſuddainely; it lighteth more heavily; and is taken more to heart. This made David complaine ſo much of the injury of a friend, as a thing that came ſo unexpected; and did ſo pierce him; Pſal. 55. 12. And ſo may God ſay and complaine of us.

Reaf. 2.

Because every thing, the further it is out of his place; the more irkeſome and troubleſome it is. As it is a rule in nature, that the elements doe not weigh heavy in their owne places. As in water, a man diving under it findes no weight; but a ſmall quantiry in a veſſell is more then he can goe under: the reaſon, becauſe before it was in its owne place; now it is out of it, in the place of another element; ſo in this, vice is nothing ſo offensive, when in its own ſea and ſubject, as when it is in the place of a contrary vertue.

Reaf. 3.

Hence we obſerve that as all finnes are not equall, ſo not the ſame finnes are equall, when they are performed by ſeverall parties, and men of ſeverall profeſſions. For inſtance, ignorance is a ſinne, but one mans ignorance is greater then another, not of private men only, becauſe their meanes of knowledge by education, or living in the place of inſtruction, are or have been divers, but the ignorance of the Miniſter, more then the people; for ignorance is in his proper place in the people;

Uſe 1.

but for the Priests and Prophets to be ignorant, that should be instructors of others, where ignorance is in the seat of knowledge, here it is the more hainous. And though both shall fall into the ditch, yet more shall be his torments. So for injustice, for a man to be robbed by a professed theefe, or to be wronged by a Judge: So for deceit, to be cheated by a man that lives by his wits, is not so much, as to be deceived by one that he traffiques and trades with, who professeth to deale honestly, and uprightly; so for unfaithfulnesse in an enemy, 'tis not so much as in his professed friend: so the same sins in the Church are more hainous, then out of it, of Protestants, then Papists; for these professe all against them, but they professe unfaithfulnesse, treachery, deceit, murthers, treasons against every Hereticke, because he is *ipso facto* Excommunicated, and needs but the Popes Excommunication, for more declaration of it, and more certainty, as *Thomas in summa*, and *Bannes* upon it.

Use 2. To teach every man as to avoyd all sins, as hainous and displeasing unto God, so as more hainous those which are against the main end of his calling wherein God hath placed him. As the Minister must labour against ignorance, idlenesse, suffering his gifts to decay, not increasing his talent; and he must endeavour to search, and beat out the simple and sincere sence of Gods word and will, and impart it unto the people, to bring them to life eternall: for it is a hainous sin, for him to be ignorant, or to handle the word deceitfully or corruptly, as Saint Paul speaks, or to wrest the sence of it, as Saint Peter speaks to their purposes. And so as it is Isaiah the 3. 12. *They that lead thee, cause thee to erre.* So the lawyer must not use unfaithfulnesse or cunning dealing, he must search out the proper grounds of the law, to direct his client to proceed warrantably; to see his wrongs redressed, or recover his right; for, for him to spend his time in devising quirks and distinctions, which may serve to obscure the truth, and make contentions and suits rather then end any, or to delay his clients cause, when he may well haste it and bring it to an issue, and as many doe use their cunning to this purpose, it is the greater sinne in them; so a Physitian, and a Surgeon must imploy all his skill to cure, for him to deferre, and sometimes to help forwards, and then pull backwards againe, to make gaine of his patient, and empty his purse, and hurt his body, is very hainous; both of them worse then theeves by the high-way, making Gods ordinance a cover for their theft, not so punishable by humane laws, but as culpable before God, and shall as severely be punished. So if a sonne omit the honour due to his father, or a servant the feare due to his master, is a greater sinne; for others to doe it to the same men, is not so hainous; so tis the duty of a wife to be a helper, that she must indeavour in all things:

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For, for her to be as *Eve*, who was given as a comfort to make *Adams* life more joyous, for her to be a broker to bring dearth, she that was taken from him as pain, to be shot at him as a dart, to the wounding and murthering of his soule, as *Asa*ill speaketh, or for her, who was taken out of his side, to guard and become in his heart, to be a ladder to the Devill to scale the heart of her husband, as *Gregory* speaketh of *Jehs* wife, was more hainous then when the Serpent and Devill did it, who were professed enemies, and so now, being directly against the end of her creation and calling, and so of all, they are thus to thinke of their finnes, and thus to avoyd them.

That despise my name. The sinne they are accused of is contempt of his worship, not the omitting of it, or the not doing of it at all; but the doing of it corruptly, carelessly and contemptuously. The name of God signifies, First, himselfe; Secondly, his properties. Thirdly, his commands or his authority; Fourthly, his workes; Fifthly, his word and worship, which is here meant, and which they not only omitted, which might be through ignorance or some forcible temptation, but contemned or despised, for many could not pretend ignorance, and at this time there was no persecution to compell them to dishonour God: but many did it out of a base conceit they had of Gods majesty, thinking any kinde of service would serve the turne; the word signifies to trample under feet, as we doe vile things, *Math. 5. 13. 2 Kings 9. 33.* but did the Priests doe thus? *Ribers* answereth, things are oft said to be done, which are intended to be done, because nothing is wanting in them why it should not be done, who have a will to have it done.

Contempt of Gods name, that is, when men doe indeede the workes of Gods worship and service, but doe them negligently, carelessly and contemptuously, thinking if the deed be done it is enough, but how for the manner it matters not greatly, it is a grievous sinne: Manifest, that it is here made the grand sinne of this people, and these Priests for which the burthen is threatened in the beginning, and many particular judgements afterwards. This people did the work of the Lord, brought their Sacrifices, but they did it carelessly and contemptuously, brought any thing as thinking it good enough. This was one difference betwixt *Abel* and *Cain*, though faith was the main, yet how carefull the one was, that thought the best was bad enough, the other, the worst would serve, for he brought a Sacrifice. *Gen. 4. 3, 4.* Hence are the qualities of the sacrifices described in the Law; God requiring not only Sacrifices, but such as were perfect without blemish, *Levit. 22. 20, 21, 22, 23.* *Deuter. 17. 1.* But why this? but to shew how he requires the manner of doing, as well as the deed, and that he cannot endure corrup-

Doctrin.

corruption here. Hence *Saul* laboured to lessen the fault, because they saved the chiefest for the Lord. 1 Sam. 15:15. Hence is that, Malach. 1:14. which we shall see hereafter.

Reas. 1.

Because this argues a great contempt of God, and as we may speake, of his person; for when any man is respected either for love or feare, there the offices and duties that are performed about him, are done neither negligently nor carelessly, but with all diligence. The Wife that loves her Husband, the Child that honours his Father, the servant that feares his Master, doe their duties with all diligence and care. Where the duties are done of course, and coldly, there is not the respect of the person that should be: so it is in our carriage towards God.

Reas. 2.

Because it is grosse hypocrisie, when men doe thus performe the act, and yet their hearts and affections are farre remote, and so are no living sacrifices, but onely dead carcasses, such as must needs stinke in the nostrils of God; yea, and thus honouring him, they doe dishonour him, Isaiah 29:13. *St. Salvian* speaking of such as worship God corruptly, saith, *Non tam inanis criminis fuisset ad Templum Domini non venire, quam si venire; quia Christianus qui ad Ecclesiam non venit, negligenter reus est; qui autem venit, sacrilegi; minoris enim periculi reus est, si honor Deo non deferatur, quam si irrogetur injuria: ac per hoc quicumque ista fecerunt, non dederunt honorem Deo, sed derogaverunt.* De gubern. Dei, lib. 8.

Use 2.

This being such a sinne, argues the age we live in, guilty of a great deale of sinne before the Almighty; his worship is performed, but yet contemned marvellously amongst us: As they brought the sacrifices, so doe we the workes, but so corruptly and carelessly, that he speaks to us Ministers and people, *Te despise my Name.* The Word is preached and heard, prayers are made, Sacraments are delivered and received, but alas, so carelessly, cursarily and customably, that it is but the contempt of them, and the contempt of God in them. How many Ministers preach the Word but for gain, for vain glory, for law, and for custome, and not of conscience; as law and customes bind them, when they have gifts and body able to doe it, oftner to the edifying of the Church; some in preaching make it serve their own turne, and serve themselves out of it, and not God. How many hearers, that heare for law or custome, that being present, sleepe, or suffer their eyes to steale away their hearts, or let their soules and minds be possessed with their severall feares, joyes, pleasures, profits, that they are present in body, and absent in mind, thinking yet that is good enough for the Lord. For prayer, how many Ministers runne it over like journey-workes without affection and zeale, making the people to abhorre the sacrifice of the Lord? How many of the people

come

come late, carry themſelves without all reverence, ſitting gazing, reading, and ſuch like, and there is no fault, all is well enough. The like may be ſaid of Sacraments, any preparation, any affection good enough, (but of the particulars more afterwards.) How many that deferre the ſervice of God till they be old, till the even; the morning and freſh thoughts of themſelves and ſervants for the world, for their Chapmen, not for God; drowſie prayers, ſpirits ſpent, good enough for him. Here I may apply that of *Seneca*, *He who deferres to be good till he be old, ſhews plainly he would not give himſelfe to vertue, if he were fit for any thing elſe. So of both theſe, and their like, who ſhew therein the contempt of Gods Name, thinking any thing good enough for him.

Qui ut bonus fit in ſenectute, differt, aperte oftendit, ſe nulla virtuti dare, niſi tempus ad omnia alia inidoneum. Seneca.

To teach every man to labour to ſee and know himſelfe guilty of this ſinne, to humble himſelfe for it, and to repent of it, as of one of his great ſinnes. Now there is no repentance where there is perfeverance in it, when it is not left, and the former good done: for as he verily is wicked, that is not juſt; he is ungratefull, that is not thankfull; ſo doth he deſpiſe, that doth not honour God. The contrary evill is ever where the good is not, where, and when it ought to be; therefore muſt every one labour for the good, that is, to honour God; not to doe the things and workes of his ſervice onely; but to doe them as his ſervice ſhould be done, being more carefull for the heart and affection, which God more reſpects than the action: thinking not as hypocrites, any thing is good enough, but that nothing is ſufficient: As *Paul*, who is ſufficient? Is what is ſufficient? what care, diligence, endeavour of the heart and whole man? It is not the omitting of the worſhip of God, nor the neglect to leave ſome things undone, that is onely diſpleaſing unto the Lord; but when the Act is done, he may be as much offended: As here, the not offering of the ſacrifice was not the thing that diſpleaſed him; but when the ſacrifices were not ſo qualified as they ought, that he accounted contempt, becauſe it argued contempt: ſo in this, the quality of the ſervice is that which he accounts contempt, when they thought the deed was enough. The outward worke muſt be done as the ſacrifice ought by them to have beene offered; ſo God hath commanded, ſo muſt example be given to others; but the intention, the heart is that which muſt make it acceptable unto God, as *Gregory*.

And ye ſay, wherein have we deſpiſed thy Name? Here is their excuſe and defence, in which they adde more impiety to their former prophaneneſſe; they put God to his proofes, and ſeeme to charge him for accusing them unjuſtly. They ſtand upon their defence, *Wherein have we, &c.* we have highly thought of thy

Uſe 2.

thy Name, and spoken of thee most religiously, why then are we accused? But observe we Gods reply.

VERSE VII.

*Ye offer uncleane bread upon mine Altar, and you say,
Wherein have we polluted thee? In that yee say,
The Table of the Lord is not to be regarded.*

YEE offer uncleane bread upon my Altar. } Here is Gods reply to their defence. They who offer polluted things to God, despise his Name; but such are you, for ye offer polluted bread upon my Altar: where we must examine the sense of three words: First, Altar. Secondly, Bread. Thirdly, polluted or uncleane.

First, by the Altar, there are some, and not of the meanest, who understand in this place the table of Shew-bread that stood in the Temple and Tabernacle, just over against the Candlestick on the North-side, and the right hand of it. In the Tabernacle there were three distinct places, the Tabernacle, the holy place, and the most holy: The table of Shew-bread was in the second, whither the Priests onely came. By the Altar then is understood the Altar of burnt offerings, which stood in the outward Court, whither both Priest and people came, and had like access when the Law was read, and their dayly sacrifices were offered. And thus doth *Theodore* and *Cyrill* understand it upon this place: so that we expound not this by that which is in the end of the Verse, but that by this, because we find in the Scripture the Table put often for the Altar, but not the Altar for the Table.

Secondly, by bread, some understand onely the Shew-bread, as *Hierome*; some, of bread which was offered with the burnt-offering on the Altar, *Levit. 6. 20. Numb. 28. 6.* Some, not of the bread onely, but of the flesh also, or whatsoever thing else was offered there upon the Altar, which is the best acceptation, for the word here used signifies not bread alone, but also other victuall and meat, as it is used in the word, and as *Cyrill* expoundeth this place, and some other, for the bread of the sacrifice; and especially the Prophet himselfe, *vers. 8.* when he shews that he meant the sacrifices and meat that was offered upon the Altar.

Thirdly, by uncleane, what is meant; it is agreed of by most, that it is not any thing that is uncleane by nature, or naturally; that is, such a thing as is abominable to humane sense, as *Ezek. 4. 12, 13.* nor yet any thing that is uncleane morally: as all things

things are ſaid to be morally vile and polluted, that God doth diſallow and diſlike of; *Nullum cadaver tam ſacrum aut ſctidum* (as *Gregory* ſaith) to us, as the ſinners ſoule in the ſight of God. But it is myſtically unclean, that is, in regard of ſome myſticall ſignification, God having pronounced them typically unclean, to inſtruct ſome further matter, that thereby he would inure men the rather to abhorre them. And thus are all things ſaid to be unclean which are prohibited in the law ceremoniall; and ſo it is in this place. But theſe things were either unclean by others, or of themſelves: in the firſt by touching a dead corps, or any unclean thing; in the ſecond either in their kinde, as *Iſaiah* 66. 17. or in quality only, that is, when it comes by ſome accident, of which, *Deut.* 17. 1. of this is meant in this place, as the 8. verſe ſheweth.

And ſo here ſeemes to be a double fault taxed by the Spirit of God; one in the people, and the other in the Priests; and ſo a double duty exacted of them; the peoples fault was in bringing of polluted offerings, and preſenting them unto the Priests; their duty was to have brought ſuch as were ſound, entire and perfect; the Priests fault was in receiving them at their hands, and not reprovng and prohibiting them; his duty was to have inſtructed them what ſacrifice they were to bring, and to reject that which was unclean, and not according to the Law. Now theſe ſacrifices were to be cleane, and pure, and perfect, *ad typum capitis*, to ſhew the perfect purity of Chriſts humane nature, *2 Cor.* 5. 21. *1 Pet.* 1. 17. Secondly *ad typum corporis*, to ſhew what they ſhould be who are members of him, and that offer theſe ſacrifices unto God; that they ſhould be perfect to every good worke, *2 Tim.* 5. and *Rom.* 12. 1, 3. So that then, beſides that which hath been ſpoken for the ſacrifice, we may gather out of the peoples fault, (comparing outward things with inward,) the type with the truth, that ſeeing God reaſons on this fort; if they who bring polluted offerings, unto me, contemne me, then ſuch as come polluted in themſelves, much more.

They who come to the publique ſervice of God, and come to offer him any ſacrifice muſt not be unclean and polluted in their hearts and lives, but muſt come with holineſſe and purity; for if their ſacrifice, muſt be ſuch, then themſelves; and the ſacrifices were commanded to be ſuch, becauſe they themſelves ought to be ſuch. When God reprov'd *Iſrael* for it, *Iſaiah* 1. and 66. 3. and *Jerm.* 7. 9, 10. he ſheweth what he required of them, and of others; to this purpoſe is, *Pſal.* 4. 4, 5. *Gen.* 35. 2. *Joſhua.* 24. 16, 19, 23.

Becaufe God elſe will not accept their ſervice; for he firſt looks to their perſon, and then their ſervice, *Gen.* 4. 4. for the ſacrifice

Doctrins.

Reaſ. 1.

Reas. 2.

sacrifice doth not sanctifie the person, but the person it: as *Haggai. 2. 13, 14. Proverb. 15. 8.*

Because else that which God offers and gives to them, is made hurtfull unto them; not that God gives any evill, but because they are evill that receive it. As the Sacrament to *Judas*, Christ gave not that which was evill; nor did he, being the Physitian, give the poyson; but *Judas* being wicked; it became evill unto him: for as the spyder and the adder turn good meat into poyson; and as a corrupt stomacke, abounding with choler and such like, turneth the meat they eate into choler, and the finer the meat is, it is the sooner turned to corruption; so is it in this thing, *Titus 1. 15. Unto the pure are all things pure, but unto them that are defiled, and unbelieving, is nothing pure, but even their mindes and consciences are defiled.*

Use 1.

To reprove all such as have no care to purge and purifie themselves before they come unto the house of God, to his service; that come without repentance, without preparation, full of their drunkennes, whoredomes, usuries, adulteries, and such like finnes. They are more guilty of contempt against the Lord, then if they withdrew themselves altogether from his obedience and house. A man having committed some offence against his Prince, & being summoned to appeare personally in his presence, if he refuse to come at him, and shun his sight, may well be condemned of contumacy, but not of contempt, for he may do it out of fear; and contempt and fear cannot stand together in one subject; but if he shall confidently come & appeare before him, as if he had done no such thing, or not offended him, shew no sorrow for his offence, make no promise of amendment, nay shall rather stand in it, & with an impudent face avow it, & professe to persist in it, this must needs be judged a grosse & outrageous contempt. Now the place of Gods worship is his presence, and he that commeth thither, commeth to look God full in the face; as *Cain* was cast out from the face of the Lord. *Gen. 4. 16.* If he come not, he shall suffer as *contumax*, as rebellious and disobedient; but he that commeth polluted, with the filth of his sin unrepented of, with a purpose to persist, he shall be punished as a contemner. They who refused to come were shut out, but he that came in his old cloathes, was bound hand and foot, & cast into utter darknes, *Math. 22.* he that is willfully absent, excluding himselfe from the society of the Saints, in the time of grace, shalbe barred their company in the time of glory for ever; but he that presumeth to appeare there, with the guilt of his sinne on him, shall have a farre greater portion in Hell fire, he shall suffer as in case of contempt, like an insolent rebell, that boardeth his Prince to his face in his owne Palace; and in the mean time all their prayets are unaccepted, yea they are turned into

into ſinne to them, they obtaine nothing of God more then he would give them, though they never prayed, with which he feeds them but for the ſlaughter; yea, and hence we profit not them by preaching, but make them worſe; wee are not the favour of life unto them, but of death by the word, they are hardened in their ſins; by this two edged ſword they are daily wounded; becauſe their finnes are not wounded, their perſons are; and the more fearefully, becauſe their wounds are not ſenſible; yea by the Sacraments the Devill, as upon *Judas*, ſo upon them; taketh more ſure poſſeſſion, and raignes in them.

To teach every one to labour to be holy when he cometh to Gods houſe; holines becomes it; to put away iniquity and ſin farre from him; when God calls him, caſt off his patched cloak, as did blinde *Bartimaeus*, Mark. 9. we deal ſo when we go before Princes, as *Joſeph* did, Gen. 41. 14. much more we ought to doe ſo with God. *Moses* and *Joſhua* were commanded to put off their ſhoes when they approached to God, and were to ſtand upon holy ground: we are hereby taught, ſaith *Ambroſe*, Ep. 16. to ſhake off the duſt, and ſcoute off the ſoyl, that our ſoules and lives gathered by fleſhly occasions, and worldly courſes; ere wee come to tread the Courts of Gods houſe. There was a Laver of braſe, Exod. 30. 18, 19. for *Aaron* and his ſonnes to waſh in before they offered any thing at the Altar; to ſhew what we ſhould doe being in the Lords Preſts; to this *David* alluded, Pſal. 26. 6. *I will waſh mine hands in innocency, O Lord, and compaſſethine Altar.* And this ought we to doe, that our prayers may be heard and be acceptable; that our hearing and receiving of the Sacraments may be fruitfull unto us; elſe Pſal. 66. 18. *If I regard wickedneſſe in mine heart, the Lord will not heare me:* and we being corrupt, this muſt needs be hurtfull unto us, unleſſe we learne that wiſdome from the Serpent, to caſt our poiſon before we come to drinke.

Out of the peoples fault, (comparing outward things with inward, the type with the truth,) we have gathered, that the people that bring offerings to God, they who perform any ſervice to him, ought to be holy and pure; for if their ſacrifices, much more they. Now out of the Priests fault we may gather, that if they ought to reject unclean and unſit ſacrifices; then thoſe alſo who brought them, being unclean; yea they ought to put a difference; and to diſtinguiſh betwixt the clean and unclean, to receive the one, and reſuſe the other, as *Leviticus* 22. 18. And ſo from the proportion we may gather ſome obſervation for our times. The Miniſters of the Goſpell and new Teſtament ought to make difference betwixt the godly and the wicked, as much as lyeth in them; to accept and receive the one, and to reject and

Uſe 2.

Doctr.

exclude the other from the publique prayers of the Church, and from the sacred Table of Christ: Hence is the command to the Church of *Corinth*, and to the Pastor, as the principall man, 2 Cor. 5. 13. Jer. 15. 19. the Liturgie of our Church commendeth *Ambrose*, then Bishop of *Millaine*, for dealing so with the Emperour himselve, *Theodosius* the younger, till he shewed himselve sorry for his finnes. So 1 Tim. 1. 20.

Reas. 1.

Because if they under the Law, Priests and Prophets ought to doe it, much more they in the Gospell. For as many things were then tolerable which now are not, because, saith *Augustine*, *Many things are tolerated in the darknesse and dawning, which are not in the day when the Sunne is up*: so must it follow, that that which was not tolerable then, cannot be now.

Reas. 2.

Because by their continuance and suffering them, and not censuring them, they may by many meanes be hurtfull, and infect the cleane and holy; these being more capable of the others evill, than they are able to communicate their good to them. As health is not so communicable as contagion, 1 Cor. 5. 6. then if they desire to keepe them whole from pollutions, they must separate the wicked, as Shepherds, saith *Chrysost.* separate the infected and scabbed from the whole.

Object.

Christ admitted *Judas* to the Supper, a devill, after he knew he had raken money to betray him.

Ans.

First, it is denyed that he was admitted to it; but say he did, as to the Passeover, yet this follows not, that a Minister must not, as much as in him lyeth, exclude the wicked; for, first, this was a hidden sinne, not open, but smothered and kept close: Christ tooke notice of it by his divine power, not humane nature. Now the exclusion is for knowne finnes, not secret, those must be left to Gods judgment; and this crosseth not the excluding for known finnes. And it is probable, that our Saviour admitted him to the Passeover, because his hypocrisie was not yet unmasked: whereas after, when he had unmasked him by giving the sop to him, (as *St. Hilarie* well observeth) and so made him knowne, what he was, to the rest, he sent him out of the way while he celebrated the new Passeover.

Use 1.

This sheweth what manner of men they ought to be, who must exclude and shut out others; if not without sinne, yet without open scandall and blame, as *St. Hierome*, *Sine crimine, non sine peccato*. Hence was it ordained, that whosoever of the Priests or Levites had erred, and beene defiled by Idolatry in the time of the Captivity, or of any of the Idolatrous Princes, and so became a scandall, should not serve any more in the Temple. Ezek. 44. 10, 12, 13, 15. *Neither yet the Levites that are gone back from me, when Israel went astray, which went astray from me after their Idols; but they shall beare their iniquity. Because they*

they ſerved before thee Idols, and cauſed the houſe of Iſrael to fall into iniquity, therefore have I liſt up mine hand againſt them, ſaith the Lord God, and they ſhall beare their iniquity. And they ſhall not come neere unto me, to doe the office of the Priſt unto me, neither ſhall they come neere unto any of my holy things in the moſt holy place, but they ſhall beare their ſhame, and their abominations which they have committed. But the Priſts of the Levites, the ſonnes of Zadok, that kept the charge of my Sanctuary, when the children of Iſrael went aſtray from me, they ſhall come neere me to ſerve me, and they ſhall ſtand before me, to offer me the fat and the blood, ſaith the Lord God. 2 King. 23. 9. And this the Church after Chriſt did obſerve; for Cyprian, Epist. 2. 1. mentioneth a Canon made by him and other of the Biſhops of Africk, that no Biſhop or Priſt, that had beene ordained in the Church, and after either had fallen into hereſie, or beene touched with Idolatry, ſhould be received againe upon their repentance, otherwiſe than as lay-men. And Epist. 1. 7. he chideth Fortunianus, who once was a Biſhop, and had in the time of perſecution burnt incenſe to Idols, and after came home againe to the Church, and would have kept his place ſtill. Dares

he challenge that Office or Priſthood which he hath betrayed, as if it were lawfull, after he hath ſerved at the Idoll ſtoole of the Devill, to draw neere to Gods Altar? Novatianus and Novatus made a Schiſme from

the Church, becauſe one Trophimus a Priſt, with ſome other, were received, after they had fallen for feare in thoſe horrible times. Cyprian answereth, Epist. 4. 2. Trophimus is indeed received, but admitted onely into the place where Lay-men communicate, not into the place of a Priſt. All reach, that ſuch ſhould not be received; for what if Peter and Paul, (the example of the one, and the calling of the other extraordinary) were received, yet the equity is great, that thoſe who muſt judge the leproſie of others, ſhould be free from it themſelves; or if they be not, ſhould be expelled as Uzzah, when the leproſie once ſprung out of his forehead. And that the Church ſhould not receive Popiſh Priſts to be Miniſters at Gods table, beſides that it is like to be hurtfull, becauſe the myſtery of iniquity workes thus cunningly, as they, Ezra 4. 2. They came to Zerubbabel, and to the chiefe Fathers, and ſaid unto them, we will build with you, for we ſeeke the Lord your God as you doe, and yet have ſacrificed unto him ſince the time of Eſar Haddon, King of Aſhur, which brought us up hither. To whom answer ſhould be, verſ. 3. Then Zerubbabel and Jeſhua, and the reſt of the chiefe of the Fathers of Iſrael ſaid unto them, it is not for you, but for us to build the Houſe unto our God; for we our ſelves together will build it unto the Lord God of Iſrael, as King Cyrus, the King of Perſia hath commanded us. If they

Audet ſibi Sacerdotium
quod prodidit vendicare;
quaſi poſt aras Diabolus ad
illas Dei ſu ſit accedere,

* Suſceptus
eſt Trophi-
mus, ſic ta-
men admiſ-
ſus, ut laicus
communicaret,
non quaſi lo-
cum ſacerdo-
tis uſurpet.
Cyprian.

have parts of learning, it were fit they should bee employed otherwayes then in the ministry, to the scandall and hurt of many.

Use 2.

To admonish the Ministers of their duty, that they would, as much as they have any power in their hands, reject and exclude the wicked, and not receive them, (as *John* would not the *Pharisees* and *Sadduces*) till they confesse their sinnes, and so give some testimony of their repentance. But yet this must not be done upon every small infirmity, or hidden sinne, but for hainous sinnes, that are contagious in respect of the quality of them, & are scandalous in regard of the opennesse of them; for hidden sinnes must be left to the judgement of God, and infirmities must be otherwise dealt withall, mildly & with lesse censures, *Gal. 6. 1, 3, 4.* secret sins secretly reprov'd, *Math. 18.* onely publique sins to be publicquely censured, and the offender to be excluded; and yet not at first, but, as in the matter of the *Leper*, so, he must not presently expell him the Church, but admonish him the first and second time, *Tit. 3. 10, 11.* and then expell him if he persist obstinately in it; This being the last censure, and the greatest. As Physicians seeke all meanes to cure, before they cut off a member.

Use 3.

For the people to learn to submit themselves to the censure of the Ministers of the Church, (as *Hebr. 13. 17.* *Obeys them that have the oversight of you, and submit your selves, for they watch for your soules, as they that must give accounts, that they may doe it with joy, and not with griefe: for that is unprofitable unto you.*) to doe as they say, and be ruled by their censure, and that, first, for their own good, *1 Cor. 5. 5.* *be delivered unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus;* For even excommunication is the Churches medicine: It casts not off from the whole Church, but from a particular congregation or one visible Church, to keepe him from infecting others, and to recover him from his owne corruption. The not yeelding is the rebelling against Christ, who hath so commanded his; and not carrying his yoke here, is to deprive themselves of the Crowne there; yea, and when they are cut off from a particular Church, to persist and contend, it is to cut themselves off from the whole; whereas to submit and to seek, the effect off it is their good, as it was *Oneimus* his; and as a bone that is broken, if it be well set, groweth stronger againe, so is it with them.

Excommuni-
tio est medici-
na Ecclesia.

Doctrine.

Ezech. 33. 8.

They who have the charge of others, by God committed unto them, are guilty of the offences that are committed by them, if they be not carefull to censure them for them; so is it here, and *vers. 9.* *When I shall say unto the wicked, O wicked man, thou shalt dye the death: if thou dost not speake and admonish*

the

the wicked of his way, that wicked man ſhal dy for his iniquity, but his blood will I require at thine hand. Yea, the Magiſtrates doe ſin in not puniſhing. Nehe. 13. 17. 2 Sam. 3. 38, 39. and for this is it thought, that law was made. Num. 35. 31. *Ye ſhall take no recompence for the life of the murderer, which is worthy to dy, but he ſhall be put to death.* For by that he ſhould give others encouragement to kill, and make alſo the ſin his own; yea, and as the peoples ſins are the Miniſters and Magiſtrates, ſo the Childrens finnes are the Parents, 1 Sam. 2. 29. *Wherefore haſt thou kicked againſt my ſacrifice, and my offering, which I commanded in my tabernacle, and honourſt thy children above mee, to make your ſelves fat with the firſt fruits of all the offerings of Iſrael my people,* ſaid the Lord to Eli, when yet his ſonnes only were guilty.

Because every man is commanded to reprove his brother, his friend, Levit. 19. 17. *Thou ſhalt not hate thy brother in thine heart, but thou ſhalt plainly rebuke thy neighbour, and ſuffer him not to ſinne:* If he may not beare with the faults of his friends, leſſe of children, ſervants, ſubjects, people; where not only the generall charge is in the command, but a ſpeciall one alſo; and ſo the twofold cord binds them.

Because every man is bound to prevent ſinne as much as lyes in him, ſpecially the ſins of his charge; but he that reproveth not, corrects not, cenſures not, puniſheth not according to his place, prevents not ſinne: Because every one that ſcapes without theſe, or ſome of theſe, is hartned and encouraged to commit other finnes, and others of the ſame condition, by him ſervants, ſubjects, &c.

Because they are made keepers of both tables, ſuch as ought to looke that both tables ſhould be kept; therefore the command touching them is made the ſinews & ſtrength of the others, that if they be obeyed, the other are better kept; if they doe their duty, the breaches of the other are better withſtood: and therefore ſome think, the law of the ten Commandements was given to Moſes the Magiſtrate, for them all, Exod. 19.

It ſhews the wretched eſtate of Miniſters, Magiſtrates, M^r. & Parents; if they neglect reprov^g, correct^g, puniſhing, cenſuring, as their place requireth, they have their Bill of indictment increaſed againſt the great day, by the finnes of other men.

This teacheth us, that thoſe who have charge of others, have a farre greater account to make, then thoſe who have none; for it is enough for thoſe, if they keep themſelves from their owne wickedneſſe; the other muſt be carefull to keep others in a good courſe, and ſo from ſinne. The governours muſt care for thoſe who live under them; the houſholder for ſuch as are under his rooſe, the Prince for ſuch as are within his Realm; it is not e-

Reaf. 1.

Reaf. 2.

Reaf. 3.

Uſe 1.

Uſe 2.

nough they serve God themselves, but they must cause others to doe likewise: as *Abraham*, Gen. 18. 19. and as *Jehoshaphat*, 24. 23. the Master must looke his servant keep the Sabbath; to him is the command, Exod. 20. 10. he must come with his traine to the house of God, Psal. 42. 4. he must prepare himselfe for the Sacrament, and charge his, and sanctifie them, Job. 1. 5. yea, he must correct, censure, and punish, unlesse he will have their sinnes fall on him if he thinke he have not personall sins enough of his owne, let him be herein carelesse; but he that thinks he hath enough and too many of his owne to answer for, let him seek to restrain others committed to his charge, by his censures and power, that he may be free from them: which is done two waies, and two things are required of him, that he keep himself free from others mens sins. The first is, to pry and enquire into the lives of those that are committed unto him, into their carriage and behaviour, that he may see what is amisse. It is enough for a private man if he reprove an offender, when he seeth him comitting sinne, he is not bound to enquire and take notice of what they doe, or curiously to watch over them; but not for a Magistrate, Minister, &c. He must, Prov. 27. 23. *bee diligent to look to the state of his flocks, and look well to his herds.* The Minister is *Episcopus*, a pryer, to signifie it is his charge to pry and look to the lives of those who are committed to him; and so ought every particular master of a family, for his house is his Diocese, though he may not be *ecclesiasticus*, to meddle in another family, 1 Pet. 4. 15. It is not enough for them to take notice of things that are offended in the open view, but they must enquire into their secret carriage; many imagine they are bound no further then to take notice of open sinnes, and think ignorance of those crimes will excuse them; but such affected ignorance, when they might have knowledge, increaseth the sinne; for they might either prevent it, or humble themselves for it, as *Job*, or reprove them, as *Elisba* did his servant, 2 Kings 5. and free themselves from their sinne. The second thing is, that they have power to punish, when they cannot prevent; It is enough for a private man, when he sees a sin, to reprove, to bewaile it, and pray for him that sinned; but not for him that hath charge, he must use the power of the sword, being a Magistrate; of the keyes, being a Minister; of the rod, being a Master, or Parent, yea and an obstrinacy, disinherit: as *Abraham* cast out scoffing *Ismael* and his Mother, and expell his house; as *David* said he would purge his house, Psal. 134. And without this can they not keep themselves from the sinnes of others.

Use 3. To teach every inferior to submit to his superior, or to him that hath charge over him, to be pryed into, reprov'd, or corrected,

rected, as their power is. It is profitable to have an enemy prying, profitable to have a child tell us the cloake hangs awry, as *Chryſoſt.* more profitable to have a friend, of whose faithfullneſſe we doubt not, and whose duty muſt make us beare with him, as with Phyſicians, though they deale with us very homely.

And you ſay, where in have we polluted thee. The ſecond reply of this people, adding denyall to denyall; they would not grant that they did ſo, that they offered polluted bread.

One ſinne drawes on another, the firſt a ſecond, that a third, and both a greater; we may ſay of ſin, as *Leah* ſaid of her ſonne that her Maid *Zilpa* bore *Jacob*, Gen. 30. 11. a troope cometh: we ſee it in our firſt Parents, in *David*, 2 Sam. 11. in *Aſa*, 2 Chro. 19. 10. in *Peter*.

Beauſe one ſinne muſt ſerve to bolſter and uphold another, or elſe to ſmother and conceale another: This people thought it a ſhame, having once denyed their fault, not to defend it, and ſtand out to the utmoſt. But it is manifeſt in the example of *David*, of which *Baſil* thus; the Devill ſeeing that after the doing of it he was aſhamed of what he had done, and willing to hide his ſhamefull wound, he made that ſhame of his a broker to another ſinne, and ſo drew him to draw one ulcer over another, while ſeeking to cover his adultery with murder, he made himſelf an author, and ſo guilty of both.

This ought to teach men not to give place to ſinne, to any one, great or ſmall, but to reſiſt them all for, as *Proverb.* 17. 14. The beginning of ſtrife is as one that openeth the waters: Therefore ere the contention be medled with, leave off: As when a man maketh a way to a current or ſtreame of a river, which (when he hath once let into his grounds) he cannot ſtay again, though he would never ſo faine; ſo is the beginning of ſinne. To give the water paſſage, is to let the tongue looſe; for the careleſſe tongue ſlideth away by degrees till it fall; and he that is not carefull of idle and harmleſſe words at the firſt, cometh ſoone to wicked and hurtfull words at the laſt. *Greg. paſt.* 3. the like may be ſaid of other ſins. The way to Heaven is upward, hard and difficult; the way to Hell is downward: Now he that runneth down a Hill, cannot ſtay when he will; or, if he ſet downe with himſelfe how faine, and where he will ſtay, he is not like to obſerve it; ſo in ſinne, he cannot take up himſelfe when he would, to ſay thus faine, and no further I will ſinne: for the corruption of his nature is as fierce horſes, and the devill as the driver; he ſhall not command himſelf when he would. Did not *David* fall from idleneſſe to wantonneſſe: and from adultery to murder; from a ſilly ſinne to a bloody crime? did not *Salomon* from exceſſive building, where his ſin begun, for he was as long again about his own houſe, as he was about Gods houſe, to abundance of wives; and from the

Doſt.

Reaſ.

Uſe 1.

the love of strange women to the service of strange gods? Did not *Aſa* fall from diſtrusting God, to the imprisoning of Gods Prophets, and from that to oppreſſing of his people; yea from diſtrusting in God to truſt wholly in Phyſicians? and are we better then theſe? who was like them in Iſrael, and what is our ſtrength in compariſon of them? It is good then that we withſtand ſmall finnes, and the firſt.

Uſe 2.

If any be overtaken with ſin unawares, let him ſhake it off with ſpeed, leſt he come to binde ſin to ſin, and ſo ſhall he be ſure not to eſcape unpuniſhed: let him labor to riſe out of it, and to ſtay himſelfe, as *Job. 40. 5. Once have I ſpoken, but I will not answer; yea twice, but I will proceed no further.* So, ſay thou, once have I ſinned, but I will doe no more; yea twice, but I will proceed no further: And to leſſen thy fault, excuſe not thine offence, ſeek no excuſes and pretences to cover or colour it, for

As one ſaith, beginnings are with more eaſe and ſafety declined when we are free, then proceeding when we have begun: ſo ſmall beginnings then continuance,

that will bring thee to be more intangled; the further and longer, the harder it will be to riſe; and the ſmaller the ſinne is, the harder haply to riſe; for hee that ſals lightly, he makes no great haſte to riſe againe; whereas he that ſals hard and foul, hee haſtens to a-riſe; ſo in this. It is *Sathans* policy not to draw men to great finnes at firſt, but by degrees, leſt they ſhould abhorre them, before the conſcience be inured and ſomewhat hardened. As the way to good is by degrees, becauſe of the difficulty of it; ſo to evil, becauſe of the horribleneſſe and ſhame of it. And by one ſinne, if it be lived in without repentance, there is left in in the heart a more provocation to ſinne the ſame ſinne againe; yea, and a greater proneſſe then before to any other ſin whatſoever, of the ſame quality, yea and of a ſtep or a degree higher. Hay or ſtubble or any combuſtible matter, dried and heated by the Sunne, ſoone takes fire, the reſiſting of humidity is taken away: So in this. For when temptation is offered to ſome or other ſinne, that the conſcience ſhall at firſt ſeeme to make nice of, the corruption of the heart will be ready to make answer, and ſuggeſt, that he may as well, and as ſafely, doe this as the former, there is no more danger in the one then in the other; and therefore that it is to no end to make dainty of the one, ſeeing he is ſo farre ingaged in the other. Therefore hee that would be free from greater, when the leſſe hath ſeaſed upon him, let him haſte, and by true repentance, as by an *ejection ſirme*, caſt him out of poſſeſſion: Take the foxes when they are little, and if not at firſt, yet, as they come in by little and little, caſt them out by little and little; and go back againe by degrees, as the ſunne went backe in the Diall of *Ahaa*.

3.

This may teach every man to account it a mercy and goodneſſe

neſſe of God to him, when he gives a meanes to prevent his entrance into a ſinne, or his continuance in it, when he hath ſlipped aſide to any, though but a little one. St. Aug. ſaith, that *Omne peccatum, &c.* Every ſinne that God prevented in him, and kept him from committing of it, he accounted no leſſe mercy, than if he had pardoned him. And doubtleſſe in this reſpect the mercy is more; for while that ſinne was prevented, more and, perhaps, greater ſinnes were prevented in him. Men are nothing ſo ſenſible in this, but it is their corruption; as they are not ſo ſenſible of the benefit, being kept from tranſgreſſing the Law, as getting a pardon after; nor in preventing a diſeaſe, as in removing it after. But the mercy is great, whether it be by the voice of a Miniſter, if he open his heart to it, or the voyce of a judgment, or the voice of his conſcience, or the voice of the Spirit, Ef. 30. 21. It is a benefit when a man is ſetled or ſecure in his ſinne, by any of theſe meanes to be admoniſhed, as *David* was by *Nathan*, after he had ſinned in numbring the people, and *Peter* was by *Chriſt* after the third deniall; though it had beene greater, if the admonition and prevention had beene at the firſt or ſecond ſtep. So ſhould men eſteeme it when they are turned, or turning to the right hand, or to the left, by pleaſure or profit. It is good that God will ſo admoniſh them, and prevent this, by whom or howſoever, by publick or private meanes, by good or bad. And let them hearken and obey, and be thankfull to the Authour and the meanes; As St. Bernard ſpeakes, *No word that edifies to godlineſſe, to vertue, and good manners, is to be heard negligently, becauſe there is the way in which is ſhewed the ſalvation of God.* And a little before in the ſame Sermon, ſaith he, *The admonition of the righteous is not to be contemned, which is ſinners ruine, the hearts health, and Gods way to the Soule.* And as St. Aug. to the ſame purpoſe, of publick hearing and admonition; *Let every one heare as he can, and as he is conſcious to himſelfe, ſo let him either grieve, being to be corrected; or rejoyce, being to be approved. If he finde that he hath gone aſtray, let him returne, that he may walke in the way: If he find himſelfe in Gods way, let him walke onto the end; let no man be proud out of the way, nor ſlothfull in it.*

Nec ullus omnino ſermo qui adificat ad pietatem, ad virtutes, ad mores optimos, negligenter eſt audiendus, quoniam & illic iter quo oſtenditur Salutare Dei. Bern. in Cant. ſerm. 57.

me juſtus in miſericordia, id ipſum ſentiam, ſciens quia emulatio juſti & benevolentia iter faciunt ei qui aſcendit ſuper occaſum. Bonus occaſus, cum ad correptionem juſti ſtat homo, & corrumpit vitium, & Dominus aſcendit ſuper illud, conculcans hoc pedibus, & conterens ne reſurgat. Non ergo contemenda increpatio juſti, que ruina peccati, cordis ſanctas eſt, nec non & Dei ad animam via. Bern. Ibid. Unusquisque pro modulo ſuo audiat, & ſicut ſibi conſcius fuerit, ita vel doleat corrigendus, vel gaudet approbandus. Si ſe deviäſſe invenerit, redeat, ut in via ambulet: Si ſe in via invenerit, ambulet ut perveniat. Nemo ſit ſuperbus extra viam, nemo piger in via. Aug. in Pſal. 31. præfat.

Si corripuerit

In that you say,] That is, thus thinke in your hearts; and this is known to God. 'Tis not likely they were so impious to utter their prophane conceits of Gods service; but as it is, Pf. 14. 1, Psal. 30. 6.

Doctrins.

*Corda, Deo
& aures & os
gerunt.*

Not onely workes and words, but even the thoughts are known to God. The very hearts of men have eares to heare God, and mouths to speake to God, saith St. Aug. As God said to Moses in another case, Exod. 14. 15. so to the wicked, *Why cryest thou against me?* when haply they speak no word, but onely blaspheme God in their hearts, as it is, Psal. 10. 13.

The Table of the Lord is not to be regarded.] They aske wherein they have despised and polluted God: In that they think basely of his service, they pollute him in polluting his Altar. They who thinke basely of Gods board, they contemne and pollute God, whose board it is. By Table is understood, not that of the Shew-bread, but the Altar of burnt-offerings. And so is Ezek. 41. 22.

Doctrins.

Whatsoever abuse is committed in the worship of God; or against the meanes of his worship, it is held to be done against God himselfe. Thus answereth God this people: In polluting my Altar, you pollute me; the meanes of Gods worship with us are the Word, Sacraments, and Prayer, as the Law, Sacrifices and Sacrament were with them. Now then, as the contemning of these were the contemning of him, so is it with us. It is that which is 1 Cor. 11. 27. to be *guilty of the body and blood of the Lord*, that is, of a heinous offence committed against his person: he is absent, so was God from the sacrifices, yet he was polluted in them, because they were offered unto him. So is it in these Sacraments of ours, because he offereth them unto us, as signes of himselfe. Hence it is, Luke 10. 16. *He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.* And wherefore they more than other men? but for this, because they were the Candlesticks that held forth the light, they were they who brought the Word to them, and that was it, not for their persons.

Reas. 1.

Because he that denies God all worship and honour, must needs contemne and despise him; but he that contemneth the meanes, doth deny it him; for he will have none but by the meanes he hath appointed, all others are things he abhorres: And this we may observe from Micha. 6. 6, 7, 8.

Reas. 2.

Because he delighteth to magnifie his Word, Isaiah 42. 21. and to be magnified above all things by his Word. Psal. 138. 2. Then the contempt of it must needs be the contempt of him.

Reas. 3.

Because he hath given unto them things that are proper to himselfe; which argues he would exalt them, and takes their disgrace to himselfe. To the word it is given to save, and to destroy,

deſtroy, and to judge, when it is he, that doth it by it. Jam. 1. 21. Joh. 12. 47, 48. the *Paſſeover* is called *Chriſt*, and *Chriſt* it, 1 Cor. 5. 7. 1 Cor. 10. 16. and 11. 24. *Baptiſme* is ſaid to *ſave us*, Tit. 3. 5. and ſuch like. It muſt then be the diſhonoring of him to diſhonor them.

This proves that our times and age are full of many contemptners of God, becauſe we have ſo many contemptners of the meanes of his worſhip, the Word, Prayer and Sacraments. To ſay nothing of Atheiſts that are amongſt us, who make a ſcoffe at all things, and make the word mans invention, and ſuch like; To paſſe by our Papiſts, who account the word hard, difficult, inſufficient, the cauſe of error and Hereſies; I ſay, to paſſe by theſe, in the number of Proteſtants, who would goe for good Chriſtians, are many who contemne the Lord, there is ſuch contempt from them in the meanes of his worſhip; ſundry waies and in ſundry manners they contemn them; they have too much of this light food, their ſoules loath it. Some men like the words only in a new teacher, and can never long tye their eare to any, no not their own Paſtor: Like thoſe that like any meat better abroad, then at home, though more whoſome and better drefſed. It were infinite to deſcend to all particulars. How many contemn the word and Sacraments, Prayer and Preaching, when they have nothing neere ſo much care to prepare themſelves to the hearing, or receiving, or performing them, as they have for the coming to their own table.

To take heed how we uſe and account of the meanes of Gods worſhip, Luke 8. 18.

The Table of the Lord is not to be regarded,] The reaſon they thought thus baſely of the table of Lord; was, becauſe the blood and fat powred upon the Altar; were things but baſe and vile in themſelves; ſo they thought of the worſhip of God it ſelf, not conſidering for what end God had appointed theſe things to be done, and what ſpirituall uſe they were to make of them.

The maine cauſe and originall of the common contempt and neglect of holy things is, becauſe men fix their eyes only on the outward meanes, and regard not the end and uſe of them, and the grace and bleſſing of God accompanying thoſe baſe meanes, that he hath ſanctified in that ſort, to all thoſe that in holy and reverent manner have to doe with them, as is manifeſt here. As it was with *Naaman the Syrian*, 2 Kings 5. who for a time contemned that which God purpoſed him health by, becauſe he fixed his eyes upon the baſeneſſe and commonneſſe of the meanes, the water of Jordan, verſ. 10, 11, 12. ſo doe men theſe holy and ſpirituall things, becauſe they looke but unto the outward things. To this purpoſe is that where *Paul* ſheweth that neither Jewes nor Gentiles regarded the Preaching of the

uſe 1.

Doct.

the word, for that they thus looked upon the outward things, 1 Cor. 1. 22, 23. *The Jewes require a signe, and the Grecians seeke after wisdom: But we preach Christ crucified, unto the Jewes even a stumbling block, and unto the Grecians, foolishnesse.* As if he had said, the Jewes looked for strange, great worldly workes to be wrought by the *Messias* at his coming, they dreamed all of an earthly Monarchy, and a worldly estate such as *Salomons* was; which because they saw not in *Christ*s person, they would none of: The Gentiles, and specially the Grecians, noted for learning, and the Philosophers busied in the studies of humane wisdom, they look for deep matters and profound principles of Philosophy, and finding the Scripture written plainly *ad vulgi capum, not in words of humane wisdom*, 1 Cor. 2: for this cause they contemne it, as too base a subject for them to busie their brains, and take up their time with; and this made him in the 21. vers. to call it foolishnes of Preaching, not *ex animo*, but *ex eorum opinione*: thus much he intimateth, *Let no man despise thy youth, but be an example in word in conversation &c.* intimating, that without better carriage of himselfe, his young yeares would be an occasion to hinder the profit of his ministry, men would be apt to contemn the ministry, for some infirmity in the meanes: This is intimated in as if the meanes and instrument were more glorious and admirable, good would be effected; and for the basenes of the instrument they contemn holy things. This is that which the Apostles saith, that men *eate and drink unworthily*; 1 Cor. 11. 29. because they put not a difference betwixt this spirituall food, 1 Cor. 10. and that corporall food, because they judge not aright of these holy mysteries.

1 Tim. 4. 12.

Luke 5. 30.

Reas.

Because men live by sense and sight, not by faith; They are not able to discern of things that are hidden, but esteem of things as they see or feele them: They wanting faith, cannot pierce within the vayle, and draw, as it were, the curtaine to see the excellency of spirituall mysteries in *earthen* and *base vessels*; which makes them grow in contempt and neglect; which the Apostle shews, 1 Cor. 1. 24. for if faith makes that men conceive and understand them, and receive profit by them, it is manifest that the other is caused by want of faith.

Use 1.

This may teach us, why in and under the simplicity of the Gospell; there is not so much devotion to holy things and the service of God, as among Idolaters; there is a madding, and unreasonable superstition to their Idolatrous service; for there is good reason for it; because under the Gospell all outward things are plaine, without pompe and glorious shewes to the eye, onely plain and simple; whereas, in Idolatrous service, all things are made glittering and glorious for the outward shew; by which the nature of man is marvellously caught and kept;

as

as fiſhes with baits. It is wondered of many, why Idolaters ſhould brag ſo truly of a multitude as they doe, and ſo many follow after them, when the Goſpell injoyes nothing ſo many: the reaſon is, becauſe here all things are plain and ſimple, as was ſaid of Chriſt, *There was no beauty in them*, for outward things, to make the fleſh deſire them; therefore they eaſily & ſoon conſemn them. As God dealt wiſely with the Church in her infancy, ſeeing her infirmities, ſo have they dealt cunningly with his people; he to hold them to himſelf, they to draw them from the Goſpell. Becauſe, ſaith *Chryſ.* the people of Iſrael, who were brought up in Egypt, & had polluted themſelves with Idolatry, would have ſacrifices & ceremonies, ſo that if they were not permitted unto them they were ready again to fall to Idolatry, though God deſired a people to worſhip him in ſpirit & truth; yet he granted them unto them, dealing as a wiſe Phyſitian, who having a patient ſick of a feaver, by reaſon of heat deſiring earneſtly cold water, and unleſſe it be given him, he is ready to ſeek a halter to ſtrangle himſelf, or ſome waies to deſtroy himſelf; there the Phyſician, compelled by neceſſity, gives him a cup of water prepared by himſelf, and commands him to drinke, but forbids him to drinke of any other but that; ſo God gave the Jewes goodly ceremonies, but ſo as it was not lawfull for them to uſe any other. And then were they grieved, ſaith he, when he ſhewed his wrath upon them, for making a calfe of their ear-rings, &c. So in cunning and miſchievous policy hath the Church of Rome, when they ſaw how the nature of man was affected with holy things, becauſe of the outward meanes, when ſimple and baſe, becauſe the Goſpell is ſuch, they little regarded them; but glorious things were thoſe that affected them, therefore have they fallen from the ſimplicity of the Goſpell, to that whoriſh & Babyloniſh pride they are now in; when it was with her, as *Boniſace* the Biſhop and Martyr ſaid to one that asked, whether it was lawfull to adminiſter the Sacrament in wooden cups, he answered; In times paſt they had golden Priests, and wooden Chalices; then would they bragge of nothing ſuch a multitude as now, when they have wooden Priests, and golden Chalices, ſince Pope *Urban* hath made all the miniſtring attire golden and gay: and ſo becauſe they are led by their ſences, therefore they are violently carried after this ſuperſtition.

Iſaiah 33.

This teacheth us, why in the Church the meanes of Gods worſhip, his word and table are ſo little eſteemed or regarded, becauſe men are ſo led by their ſences; and when the meanes are baſe and ſimple, they thinke ſo of the worſhip it ſelfe: as *Hierome* ſaid, *putabant altari deeſſe religionis ſanctimoniam, quia deſerat edificatiois ambitio*, they thought the Altar was not to be ſo religiously regarded, becauſe it was not richly bedecked and adorned:

Uſe 2.

dorned: such are they as give no respect to the word, because the Minister is of no great respect, but a meane plaine man; who have not learned more to esteem the earthen vessels for the treasure, but lesse to account of the treasure for the earthen vessels. Hence many set light by the holy Table, because they see nothing here but bare bread and wine, very base and meane elements, such as they use ordinarily to feed on else where; and so, as a foole or a naturall, if he light on an obligation or a deed, he maketh no more reckoning of it, then of a piece of parchment & a little wax; because he understandeth not the contents and end of it: So in these things, not considering the end and use of them by whom they were appointed. As there are some who overvalue these mysteries, specially the Sacraments, that tie the grace of God inseparably to them, and make the *opus operatum* a matter of sufficient vertue, that ascribe some divine power to the very outward elements, and so bring a divine adoration of them, that of holy mysteries make magicall miracles, as the Church of Rome doth; so againe are there many in the Church of England, that undervalue them, that make no other reckoning of them, then as of ordinary elements, and repaire unto them as to the bodily food, because they are in nature and substance the same; the Doctrine here being the ground of it, they being so dull sighted, they can look no further then that which is object to the sence of them; they can see no end nor use of them more, no secret grace nor vertue in them, and, that which is worse, will not submit themselves to be taught, or if taught, not believe, when *oportet discentem credere*.

Use 3.

To teach every one in these actions *sursum corda habere*, and to lift the eyes of his minde upwards; as with his bodily eyes he seeth the outward elements here, so with the eye of faith to apprehend the matter of it, that which these outward things represent to the minde. The word of God for letters and syllables is but the same with other humane writings; but it hath another manner of worke with it in regard of the spirit and grace of God accompanying it, unto those that heare it with a sanctified eare. As we see that ordinary water, and *aqua vite* in a viall or glasse, look both alike, but they differ much in work and effect, because there is a kind of Spirit in the one, which is not in the other: so the Word, and the Sacrament, though the same in substance with ordinary Bread and Wine, yet they have a farre divers worke, and effect with them unto those who receive them with a holy heart and a faithfull, in regard of Gods covenant (whose seales they are) in regard of the mercy of God of which they more assure us; in regard of Christs Death that they represent unto us, and put us in minde of; and in regard of the grace of Gods Spirit that accompaineth them in those

thoſe that ſo receive them for the effecting of theſe former matters.

VERSE VIII.

*And if yee offer the blind for ſacrifice, it is not evil :
and if yee offer the lame and ſicke, it is not evil :
offer it now unto thy Prince : will he be content
with thee, or accept thy perſon, ſaith the Lord
of Hoſtes ?*

And if you offer the blinde for ſacrifice,] The Lord proceedeth to prove that they deſpiſe him and his table, ſhewing how they have erred both againſt his law, and the rule of honeſty and comelineſſe, Levit. 22. 21, 22.

And if you offer the blinde for ſacrifice, it is not evil :] Theſe words are read of ſome by way of interrogation, *When yee offer the blinde, is it not evil ?* Now a negative interrogation ever affirmeth ſtrongly: q. d. it is very evil, and yet yee doe it. *Hierom, Junius*: others read theſe words by way of affirmation, God continuing to tax their thoughts; you think it not evil, you think it is good enough for God, you make it no fault, and this is the common reading, which is more agreeable to the context: but the matter is not great how we take it, both tend to one end and one effect, both a diſliking & diſallowing of ſuch ſacrifice.

For the ſacrifice here ſpoken of, ſome underſtand it only of the ſacrifice the Priests offered for themſelves. Levit. 4. 3. Heb. 5. 3. Others for the ſacrifice the people brought; which when they were burnt offerings, which were all conſumed upon the Altar, the Priests nothing regarded; but the ſinne-offering to be eaten by the Priests, for thoſe they were marvellous carefull they might be of the beſt; and ſome expound them of the peoples offerings in generall, whether they were burnt offerings, ſinne offerings, or peace offerings; or whatſoever; and thoſe words (*it is not evil*) ſome take for the Peoples words, it is good enough for the Priests; or it is good enough to be burnt to aſhes; others make the Priest heartening the people in that praife, which is very probable, God before directing his ſpeech to the Priests. In ſumme, it is like to be both, as both are here accuſed.

The Prophet had told them of their base thought of Gods Table : to this they might happily reply or object ; you take too much upon you, to see into our hearts, and to censure our thoughts. To this the Prophet makes by insinuation an answer, though closely, that he need not to dive so deepe, their life and practice taught as much ; a man might easily read the prophanenesse of their hearts in the uncleannesse of their gifts, and their contempt of God in their carriage. The thoughts of men are knowne either immediately and directly by God alone, Jer. 17. 10. Matth. 9. 4. or mediately and indirectly, and so man may know them ; either as God revealeth them, Ezek. 14. 1, 2, 3. or as men discover them by their actions, looks, or speeches ; First, Matth. 7. 16. *Ye shall know them by their fruits : doe men gather grapes of thornes ? or figs of thistles ?* Secondly, Isaiahs 3. 9. *The shew of their countenance doth witness against them.* Thirdly, Luke 6. 45. In this place the first is understood.

Now this people are not reprov'd for bringing no sacrifice, but faulty sacrifice, faulty for quality, contrary to the Law. Levit. 22. 21, 22. Now what is spoken of their sacrifice, may be spiritually applyed to ours, that we may make some benefit out of this. The Sacrifices of the Church in the New Testament are :

First, men themselves, and that first in life, soules and bodies consecrated unto Gods service, both in their generall callings & their particular places. Rom. 12. 1. *Present your bodies a living sacrifice*, not to slaughter them, but the corruption of them. Rom. 6. 6, 13. Now the mortifying of the affection killeth not the man, Psal. 51. 17. As the Ram, not *Isaac* was slaine, though hee was offered. Read Gen. 22. Mar. 12. 33. 1 Sam. 15. 22. Secondly, in death ; in offering their soules to Gods hand, Luk. 23. 46. Acts 7. 39. and their bodies for testimony of the truth, being called to it. Phil. 2. 17. 2 Tim. 4. 6.

Secondly, the Sacrifices of the New Testament are, some thing from themselves immediately to God, as praises and prayer ; compared to *sacrifice*, Psal. 50. 14, 15. *Drinke offering*, Psal. 116. 31. *Incense*, Psal. 141. 2. Hosea 14. 3. Apocal. 5. 8. and 8. 3, 4. Secondly, to man for God, as Almes. Heb. 13. 16. Psal. 4. 18. Matth. 12. 7.

Now as their Sacrifices signified ours, so their imperfection noteth out ours : The first is blindnesse, which in the Scripture signifieth ignorance ; as Rev. 3. 2. 1 Pet. 5. 9. shewing that he detested such service as was done of ignorance without knowledge. By lame, he may meane when things are done without minde and heart, with the outward man, not inward ; for fashion, feare, praise, &c. By sick, when it is without spirit and affection : the spirit is gone when it is without zeale, fervency, affection.

Offer

Offer it now unto thy Prince.] The ſecond reaſon; they have offended againſt nature and civility. He that offereth the Lord of Hoſts ſuch things, as he would not offer unto a man; which the Prince will not accept, ſaith that the Table of the Lord is not to be regarded; ye offer ſuch, &c.

Offer now unto thy Prince, Captaine, or Ruler.] there was then no King in *Iſrael*; for the Kingly dignity was extinct in *Jechoniah*, Jer. 22. but they onely had Captaines over them, appointed by the Perſian King, to whom they were in bondage: As *Zerubbabel* is called the Captaine of *Iſrael*, Haggai 1. 1. and ſo it is made more offenſive, that they uſed God as they would not doe a meane man, not a King, but a Captaine: and it is as if God had ſaid, Now make tryall of the good will of your Captaine towards you, which is more familiar to you, being a man, and inferiour to a King; whom if thou labourſt thus to reconcile unto thy ſelfe, thou ſhalt more offend, and excite againſt thee. What an indignity is this then againſt me, that I ſhould be no more, or not ſo much accounted of, as a meane Captaine? how ſhould not this, in ſtead of reconciling me, more diſpleaſe and provoke me? And what can you looke for from me, ſo mighty a God, to defend and vindicate my glory and ſervice from ſuch indignities, but wrath and diſpleaſure? *Will he be content with thee, or will it pleaſe him?* as if hee ſaid, undoubtedly it will marvellouſly diſpleaſe him.

Or accept thy perſon, or accept thy face?] That is, will he kindly and lovingly looke upon thee, and grant thee the things thou deſireſt? as Gen. 19. 21. Job 42. 8, 9. ſo here, Will he friendly reſpect you, and grant your requeſt? No, he will be more offended with you.

In the whole he answereth, that they might object, that he tooke too much upon him to pry into their thoughts & hearts; when he did no otherwiſe than ordinarily he might doe, judge their lives by their practices. The point then is:

The wickedneſſe of the life proclaimeth and preacheth to men the prophaneneſſe of the heart, as *Pſal. 14. 1. The fool hath ſaid in his heart, there is no God; they have corrupted and done an abominable worke, there is none that doth good.* Was not this enough to convince them of impiety and Atheiſme before God which ſearcheth the heart? So there is another way for man to know, *Titus 1. 16. They profeſſe that they know God, but by worke they deny him, and are abominable and diſobedient, and unto every good worke reprobate.* And this is enough to condemne them of impiety and prophaneneſſe, of contempt of God, want of the feare of God, before man that ſeeth the outward man onely, and muſt by it judge of the inward. *Matth. 7. 16, 17, 18. Ye ſhall know them by their fruits: Doe men gather grapes of thornes,*

Doctrin.

or figs of thistles? So every good tree bringeth forth good fruit, and a corrupt tree bringeth forth evill fruit. A good tree cannot bring forth evill fruit, neither can a corrupt tree bring forth good fruit.

* Non ex foliis, non ex floribus, sed ex fructu arbor bona malae dignoscitur. Bern. Epist. 107.

* A good or evill tree is knowne, not by the leaves or flowers, but by the fruits. 1 John 3. 10. In this are the children of God known, and the children of the devill: whosoever doth not righteousness, is not of God, neither he that loveth not his brother.

Reas. 1. Because the tongue will bewray the irreligiousnesse of the heart when it speaketh folly; as Jam. 1. 26. If any man among you seeme religious; and refraineth not his tongue, but deceiveth his owne heart, this mans religion is vaine. And Matth. 12. 34. O generation of vipers, how can you speake good things, when yee are evill? for of the abundance of the heart the mouth speaketh. Hence is that, Matth. 26. 73. So after a while came unto him they that stood by, and said unto Peter, surely thou art also one of them, for even thy speech bewrayeth thee. Though the tongue may now and then prove a false glasse, yet it is then, when it maketh shew not of the worse, but of the better; as false glasses doe commonly make men seeme fairer than they are, and not fouler.

Reas. 2. Because the nature of man is so hypocriticall, and willing to be accounted good, that if any thing be in the heart that good is, it will shew it selfe; nay, though nothing be in it, yet it will dissemble, at least for time and place; so when there nothing appears but evill, and the whole course is nought, it must follow that the heart must needs be starke naught: Many Apples rotten at the heart, are whole skinned; but if rotten in the outside, they have the taint of the heart.

Use 1. This controuleth such rash censurers, as will goe further than Gods Prophet, as will judge of men not by their lives and their actions, but by their owne fancies and conceits, contrary to their actions. If the Prophet, a man of that wisdom and revelations, did content himselfe with their actions, and joyne issue with them upon their outward carriage; shall these men, who have no such thing, nor any extraordinary gifts to discern spirits, sit upon mens soules, and judge their secrets, and condemne them for hypocrites, and contemne them for deepe dissemblers, though they can find nothing in their lives that may argue their hypocrisie and hollownesse?

Object. But doe such wise men of the world these things without ground?

Answer. It cannot be, neither is; but they are deceitfull grounds. The first is, the strict course of life that the parties take they thus judge; a marvellous thing, different spirits. The Prophet condemnes men for their dissolute lives, these for the straitnesse of their lives. Thus if any man doe make conscience of sinne, he

is

is by them noted as a Pharisee, that is, an hypocrite: That, as he said, *Non potest esse sapiens, qui non vult esse malus; sapiens saltem à linguis maledictis*; so it is, 1 Pet. 4. 4. *It seemeth unto them strange, that ye runne not with them unto the same excesses of riot; therefore speak they evill of you.* But as S. Bernard said, that *Balaam*, when he thought to have cursed Gods people for hyre, did blesse them againe and againe, though against his will: so these men more commend, than discommend these persons, where they seeke so to disgrace them, while unwillingly they heape praises as reproaches upon them, and while they goe about to back-bite them, against their wills they acquit them, because they object good things instead of evill against them, as if they could find no matter of evill in them.

But Matth. 23. 23. Christ condemnes the Scribes for strictnesse in paying tythes.

Object.

But the latter part answers the former, and it sheweth they are hypocrites not for doing the lesse, but omitting the greater; as on the other side, that they are hypocrites who doe the greater, and omit the lesse. If they cannot justly challenge them for omitting the greater, they cannot make them hypocrites: nay, happily these that are censured, may justly by Christs rule judge their censurers as hypocrites, because they omit the lesse, and are altogether negligent in them. For undoubtedly the heart can be found in neither, that is not in both. Luke 16. 10. *He that is faithfull in the least, he is also faithfull in much; and he that is unjust in the least, is unjust also in much.* It is a sure token of an hypocrite, for a man to live apparently in the practise of any one known sinne, though in other things hee seeme never so strict. For Eccles. 10. 12. *Any one dead Fly corrupts the ointment.* But to condemne a man for an hypocrite, in being stricter than our selves in some cases, and for being nice in matters of small moment; when the whole tenour of his life is otherwise righteous also, it is to condemne him for that which Christ will commend him for at the last, when no man shall take his praise or his joy from him, Matth. 25. 21. But these men thus condemne themselves; for as the Heathen, *Ut quisque optimus est, ita quemque optimum esse putat*; so, *Ut quisque pessimus, &c.* as *Heliogabalus* thought every man dishonest in heart, because he was so himselfe: so these men thinke that men cannot without hypocrisie either be nice in small things, or very carefull and zealous in greater things, because themselves are not come to that sincerity, to make conscience of them themselves, and therefore if they should seeme to doe it, they should but dissemble; and they measure other mens consciences by their owne. In a word, thus to judge is a most corrupt course; as if a man would needs have it, that the tree is rotten at the roote, because

Answer.

because

because the fruit of it seemed to be good, or at least because the fruit of it shewed better and fairer then the fruit of many other trees that grew neer it. Then, as Math. 7. 1. *Judge not, that yee be not judged.* Else if thou thus judge Gods servants, take heed of a censure from him, and, it may be, from those whom thou thus censurest, because 1 Cor. 6. 2. *The Saints shall judge the world.*

The second ground of these mens judging, is some strange judgment that befalls them that seeme thus religious and careful: for if one that hath made conscience of his wayes be overtaken with any judgement, an unusuall crosse, or dye suddenly; then judge they of him, as *Jobs* friends did of him, *that God hath found out his hypocrisie*; what would they doe if he had dyed in that misery? and yet might he have done well enough for all that, and did trust in God, Job. 13. 15. *Loe, though hee slay me, yet will I trust in him, and I will approve my wayes in his sight.* Thus the *Barbarians* judged of *St. Paul.* Acts 28. 4. And so the Disciples, John 9. 2. But as men shall not be judged before God for that they have suffered, but done; so men shall not be judged of men: for so Christ shewed, by crossing his Disciples judgement, John 9. 3. as also theirs, Luke 13. 3, 5. as he sheweth not only by this which might come from the malice of *Pilate*, but from that of the 18. who perished under the Tower of *Siloam*; for the like may befall to another and themselves.

Object.
Answ.

But may not a man judge at all by Gods judgements?

Yes, in these and the like cases: if God have foretold such a thing, Numb. 16. 29, 30. when it comes we may judge; or if the judgment befall him that hath been, and so continues, a notorious wicked man; as in *Athens*, when a beame of the house fell in a banquet, and knocked a professed Atheist alone on the head; there is then some ground for our censure, for then the word and worke of God meet together, else there can bee no certaine judgement, because, as it is, Eccles. 9. 1, 2. *I have surely given mine heart to all this, and to declare all this, that the just and the wise, and their workes are in the hand of God: and no man knoweth either love or hatred of all that is before them. All things come alike to all; and the same condition is to thee just, and to the wicked, to the good, and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not; as is the good, so is the sinner, he that sweareth, as he that feareth an oath: And that which is befallen another may befall thee; for it is no faith, but a fancy, whereby any man thinketh himselfe excepted from any outward calamity, having no promise for freedome. Therefore should no man judge another, that liveth outwardly well, by ought that befaller him; for it may befall him, and that in Gods justice, as Proverb. 24. 17, 18.*

This

This tells how it is warrantable to judge and cenſure of other men, ſuch as are wicked and prophane; and yet cry out that any man ſhould ſit on them but themſelves; and of thoſe we beane who boaſt of a good and ſincere heart to God as the beſt, though their lives be not ſo religious as theirs. yea when they are prophane and notoriously wicked, yet men muſt judge charitably of them, becauſe they can not ſee into their thoughts, and know what there is there. But we answer them, that their lives tell us what they hid: nay that which is within cannot be hid; becauſe their lives are ſuch: For Math. 7. 18. a man need not dig into the ground to ſee what the root is, the fruit will eaſily diſcover the tree; ſo is it with the heart & actions; by good actions we may be deceived, becauſe of the diſpoſition of the partie; Math. 6. *Almes and Prayers by vaine glory*, or want of ſincerity, are not good at all to the doer: but evil cannot be good by good intention; for that which is evil in it ſelf, cannot be made good to any for any end. And ſo evil actions ſtill argue an evil heart, as bad fruits an evil tree: And ſo it is a very ridiculous thing for men to brag of a ſound and good heart, when their lives be as they bee. For Jam. 3. 11. *Evill words*, ſaith the Apoſtle, *corrupt good manners*, their own and others; much more evil workes good men; yea, they argue the doer corrupt within; for it is not the fruit makes the tree bad, but it is the badneſſe of the tree that maketh the bad fruit; the fruit diſcovereth the naughtineſſe of the tree: For as the Adder hath a ſting before he ſtingeth, ſo are men wicked before they work wickedneſſe; then is it knowne ſhe hath a ſting, and they corruption: for as the mouth ſpeaketh from the abundance of the heart, ſo the heart worketh from the abundance of the ſoule; ſo that lawfull it is for me to judge a common ſwearer, a known adulterer, a manifeſt deceiver, an uſual drunkard, &c. to have a corrupt heart: for when the earth is broken up, and a filthy ſtench cometh out, argues it not that there was ſome dead corps there? ſo when men ſend out curſings, blaſphemies, ſwearings, raylings, and ſuch like, that a man ſhould not be able to endure, from whence iſſue theſe, but from a dead and a rotten ſoule? theſe carry about them then the grave and ſepulcher of the Soule. Now that which is ſaid of the words, may be applied to the workes. As a man therefore coming to a tombe, though never ſo coſtly and curiouſly, or ſo royally deckt, yet if at ſome vent he apprehend a filthy ſavour iſſuing out of it, he knoweth well there is not only a dead, but a rotten carkaffe within; ſo when a man feeleth a filthy and unwholſome ſent, either of prophane ſpeech, or of diſſolute life iſſuing from the heart, which is the fountaine of both, he muſt needs conclude, neither is it againſt charitie to cenſure it, that there is a ſoule not

not only dead and buried, but even rotten in sinne and corruption. Therefore let no man delude himselfe, while he would deceive others, to beare men in hand that he is sound at heart, when he is unsound and corrupt in his life; as if a man might be perswaded that it is a vine or figtree which he seeth hanging full of crabs and wildings. Nay it must needs be otherwise; therefore as Christ said, Math. 12. 33. *Either make the tree good, and his fruit good; Or else make the tree evill, and his fruit evill: for the tree is known by his fruit.* If thou hate sinne, shew it in thy life; if thou feare God, shew it by thy carefull walking in his waies, and seeking to please him; If thou lovest the word, frequent the assembly with diligence and devotion, and not carelessly and slippily: If thou thinke reverently of the service of God, be carefull reverently to adresse thy selfe to the performance of it: Otherwise know, thy practise proclaimes the want of these things; and thinke not much if others judge thee by that, for they have their warrant from Christ their King; *By their fruits you shall know them.*

If ye offer the blind,] The Lord he requires not all the substance of a man to his service, but a few things, and those not very costly, yet he requires the choise and best in their kind, and they be accounted of better then any others; the best should not be deare to them, nor too deare for him.

Doctr.

Men ought to offer their best things to God, and to thinke nothing too deare for him, either to give to him or for him, Gen. 22. 2. 2 Sam. 24. 24.

Use 1.

This serves to reprove all hypocrites, such as the world & the Church is full of, who offer not the best, but the worst unto God, & think those things good enough, having many things too dear for him, when as nothing is too good for their back & bellies, for their pleasures & delights, to serve the flesh & world withall. But generals touch not; for particulars. First, the maintenance of the Ministers is the Lords portion, as not to seek it fare off, Mal. 3. 8. for if the spoiling of them, be the spoyling of him, then *è contra*. But how many have we that thinke every thing is too much that they have, and any thing is good enough for them? I say nothing of them who bestow all on pleasures, and give nothing to the Lords portion, who, as they think playing better then preaching, bestow much on Players, but nothing on Preachers. But I aime at such as account of Preaching, and enjoy the benefit of the ministry, and yet a vaine man will bestow more on a player in a yeere, then they in many on a Preacher. Almes to the poore, is a gift to God, as the Scripture teacheth; but how many have we, I do not say rich churles, like him in the Gospell, that will not give crums to *Lazarus*, but, that will give something, but it is almes of moldy bread, tainted meat, that scarce doggs

doggs will eate, or cannot be ſpent otherwiſe, whoſe ruſt of their ſilver, & their motheaten garments ſhall be awitnes againſt them, & eate their fleſh. Any thing is too much for theſe, nothing too good for their bellies, pleaſures, or pleaſant companions who delight them. *Wretched men had rather give to paraſites and flatterers then to Chriſt from whom they have ſo many benefits.* Theſe ſhall have of the beſt, thoſe of the worſt; theſe liberally, thoſe ſparingly. If I ſhould tell you that a Citizen in the end of the ſickneſſe being ſome few miles from the City, when the plague was beginning hotly, going thither but of pleaſure, at his meate would have given a Crowne for a ſet of Muſicians to delight himſelfe withall: when motion was made in the company to give ſomewhat to the reliefe of the ſick and poore in that towne, as men who could not forget the miſeries of the poore, from the experience of their own; he among the reſt gave but a penny or two pence at the moſt: I ſay if I ſhould tell you of ſuch an one, (I ſay not I know the party and the thing,) I know you would all condemn him in your thoughts. But this I ſay, I know many who will not ſticke to ſpend a crowne, 10, 20, 30, 40. upon one idle journey for their pleaſure and delight, (which I doe not ſimply condemn,) when as it will grieve them, and they cannot ſmother it, to beſtow in a whole yeere upon the Lords Levites and his poore Lazarites, a crowne or 10. or the like portion farre inferior to their ability; how are theſe not reprov'd here? And if theſe, then thoſe who give to the Lord not the flower and youth of their age, but to the fleſh and devill, and the dregs of their age to God; their ſtrength and health to the world, their weakneſſe and ſickneſſe to God. The firſt fruits are too good for God, though he call for them, the gleanings are good enough. Many have children, ſome are of good parts, good gifts, and tow'rdlines; it is pittie they ſhould ſerve the Lord, and be for his miniſtery, they are fit to ſtand before Kings and in great places, Dan. 1. 3, 4, 5. but if any be of no gifts, hee is fit for no other uſe, turne him to the miniſtery, 1 Kings 12. 31. 2 Chron. 13. 9. and this muſt be his refuge againſt poverty; many betake themſelves to the reading of the Word, and come to the Church when they have nothing elſe to doe, neither their bellies to feed, nor their backs to deck, nor the world to follow, the weather not for them to walk in the fields; as Luke 9. 59, 61. Many will offer ſmall and petty ſins to God, that they have no pleaſure or profit by, but retaine their maine ſinns which give delight, 2 Kings 10. 28, 29. Mark 6. 17, 18, 20. Math. 23. 23. yea many can be content to part with their outward goods, not inward corruption, but buy out their ſins with almes, Mich. 6. 6, 7. Now a number of ſuch hypocrites as theſe are manifeſtly here reprov'd, that they thinke things

Jam. 3. 2, 3.

Miseri homines paraſiti & aſſentato-ribus diſtribueret malum, quam Chriſto qui tot ſibi beneficia contulerit.

things too deare for the Lord, and please themselves, when they offer of the worst unto him.

Use 2.

*Nisi dederit
olum popu-
lus, extingue-
tur lucerna
in templo
Orig.*

To teach every man to honour God with the best he hath, to thinke nothing too good for him, and to labour that nothing be deare to him in comparison of him, if he call for it. To take *Solomons* advice, *Prov. 3. 9. Honour the Lord with thy riches, and with the first fruits of all thine increase.* Defraud not his Levites of their portion, thinking it too much that is bestowed on them; for *1 Cor. 9. 11. If we have sown unto you spirituall things, is it a great thing if we reape your carnall things?* And *Galat. 6. 6. Let him that is taught in the Word, make him that hath taught him partaker in all his goods.* And if men be straitened this wise, it may be just with God to take their Ministers from them. * Unlessse the people bring Oyle, the light will goe out in the Temple: so in ordinary course and Gods judgment. Feed the poore with the best, and deale liberally with them: *Deut. 14. 29. Nehe. 8. 10. Make them heires and co-heires with thy children and kindred; as Chrysost.* When thou art dying and going, though it is farre better thou shouldst nourish them living, and before thou depart. *Hom. 25. ad pop. Ant,* remember God in the best of thy dayes, health, youth, strength, *Eccles. 12. 1. Deut. 6. 5. If thou hast children, thinke none too good for God to carry Gods Name, to stand in Gods stead, 1 Cor. 2. 16. and 5. 20. And if God will have him, if he be as Isaac, freely offer him; the better, the more acceptable to himselfe. Give God the time that is meet, and he requireth, though it be precious to thee, and may be imployed to profit otherwise, Exod. 34. 21. Offer to God the greatest and sweetest sinnes, neere and dearest, Matth. 5. 29, 30. as Heb. 11. 17. yea, give God the heart, and honour him with outward holinesse. Prov. 23. 26. In all things be an Abel, not a Cain. Gen. 4.*

The blind.] Sacrifices were Types both of head and body; and for body, of the persons and service. And thus God rejecting their sacrifices for their blindnesse, shews how hee condemnes blindnesse in those who serve him: And blindnesse is ignorance, and want of knowledge. *Revelat. 3. 2 Pet. 1. 5, 9. And so from hence observe:*

Doctr.

Nothing that is done in obedience of God can be good, or a good worke, unlessse it be of knowledge, zeale, charity, devotion; good intention cannot make it good, if knowledge be wanting, for it is a blind offering. The knowledge we speake of is a generall knowledge of the Will and Word of God, and speciall knowledge of the lawfulnessse and goodnesse of that action. *2 Pet. 1. 5, 9. Deut. 5. 27. Matth. 28. 19, 20. Rom. 10. 2, 3. Rom. 14. 23.*

Reas. 1.

Because the Lord respects not the outward shew and pompe
of

of works, (as the multitude and greatneſſe of them,) but conſiders them inwardly, whether they flow from true obedience, or no. Now true obedience is then, when we beleewe by the Word of God, that both he requires ſuch workes, and they are thoſe which pleaſe him. Now this cannot be without ſome meaſure of knowledge.

Beauſe as he condemnes the vaine pompe and outward ſhew of Hypocrites, ſo doth he all fained ſervice and will-worſhip, Col. 2. 23. Now then it is will-worſhip, not onely when things not commanded are done, and men thinke by them to doe God good ſervice; but when things commanded are done, and they know not the command, but for ſome other reſpects doe them: for as good no commandement, in reſpect of them, as they not know it. And if things done, which he had commanded, be rejected, as will-worſhip, Iſaiah 1. 12. becauſe they were not done in that manner he had commanded, though they knew his will; More this: for as they in Iſaiah did their workes not in conſcience to God, but for ſome other end; ſo theſe can not, becauſe they know it not, and ſo it cannot be acceptable. He that doth a man a good turne, and meant it not, but aimed at himſelfe, profit or glory, or whatſoever, cannot look for any great thanks from him, for whom it fell out ſo well.

Reaf. 2.

This confuteth Papiſts, as touching ignorance, which they much advaice and commend; though they be aſhamed of the old poſition, that ignorance is the Mother of devotion, yet they accuſe knowledge for want of devotion; they praſtiſe to keepe the people in ignorance, and defend it ſtill to be good. For when we urge the neceſſity of knowledge, for all our actions, and that whether from the Word, Fathers, or reaſon, they oppoſe themſelves againſt all. Beſides, their manifold reaſons, for which they have beaten their braines, to prove the people ought not to have the Scriptures in a knowne tongue, and ſo not knowledge; when we object unto them, Joh. 5. 39. *Search the Scriptures*, and juſtly complaine of their ſpirit contrary to Chriſts, *Drucens* denies that this is ſpoken to all Chriſtians; for how ſhould (ſaith he) the ignorant and unlearned ſearch them? We answer, that if Chriſt had then ſpoken to the learned onely, his exception had beene good; but if he preached to the whole people, as then he did; if to all the Jewes, why not to all Chriſtians? Let them ſhew a difference; but if none, but that both Jewes and Chriſtians muſt by them have the knowledge of Chriſt and eternall life, when theſe are common to all in the Church, why not to other? when we urge that, Acts 17. 11. *The Bereans ſearched the Scriptures whether thoſe things were ſo.* *Bellarminè* answereth, that was becauſe they doubted whether he was an Apoſtle or no. The matter is not why they examined

Uſe 1.

mined, but that they did, and are commended for it by the holy Ghost, that they compared his doctrine with the doctrine of the Prophets. Then ought all Christians thus to doe, to try the Spirits, for now may doubt be made, more then at that time, 1 John 4. 1. and no search can be but by the Scriptures, and knowledge of them. When we urge that, Collo. 3. 16. then they exempt the ignorant, and say it is not for all, but commend unto us the decree of the Councell of *Trent*, who have allowed such to read as have licence from their Ordinary, upon testimony from their Curates that they are humble and devout persons, *Rhemist. prefat.* that is, none but their Pope-holy, devout Catholics, and yet the Apostle speakes generally; and if the People be rude, and, as they still object, ignorant, we answer, that is no reason, or of no force to prove they must be kept from the Scriptures; this is the way to make them still rude: this ought not to be so, and that which is a fault in them, can be no argument against this, as if a man should be denied the benefit, not of light, but of salve because his eyes are sore. When we object unto them the fathers, as *Chrysost.* upon the place of the Colossians and divers other places, or that of him, *Hom. 2. in Math. & alijs*: Heare I pray you, O yee layty, buy you Bibles; the medicines of your soules, if you will buy you nothing else: get the new Testament, the Acts of the Apostles, and the Epistles. To this the *Rhemists, prefat. sect. 14.* answer, that he speakes this as a Pulpit man; not as giving rules in the Schooles. As if he would speake one thing in the Pulpit, another thing out of it, or made the Pulpit a place to utter lyes. These who thus censure the fathers, nor marvell though they often be sawcy with *Luther* and *Calvin*. But *Bellarmino* answereth, *de verbo Dei, lib. 2. cap. 16.* that he spoke that then, because many men were given to be at theaters and stage playes, and other vanities, and never read the Scriptures; nor not such as had understanding; and he exhorteth all, not that he would have all to read them, but that they should doe it, which could doe it with profit: for he knew he had to deale with those who need such amplifications: marke that *Chrysost.* made an Orator, no Preacher; one that for advantage would speake more then he thought. When upon Col. the 3. 16. hee exhorts not only in generall tearmes, but specially; heare O you worldly men, that have wives and children, he commands you to read the Scripture, and not lightly and slightly, but diligently and painfully. How can they restrain those with any conscience, to some, which is spoken generally to all? And for this reason holds it not now, have we not playes, they and we, theaters fuller then Churches, to the corrupting of the minds and manners of our people? finde we not many, of good capacitie, more affected with any thing then the Scriptures? Then as necessary it is they

they ſhould be exhorted, and read them; and yet with them may a man read any thing but Scriptures: by all which, as they themſelves make gaine of them; ſo they make them and their ſacrifices, ſervice and obedience, whatſoever it is, unacceptable unto God, becauſe they are blind ſacrifices, ſpecially that, when they teach them to pray in an unknown tongue, where every word muſt needs be a blind ſervice.

To reprove all ſuch as keep themſelves in ignorance and without knowledge, being blind, they will be blind ſtill; they need not that any law forbid them the reading of the Scriptures, they can be a law unto themſelves; and what ſoever others can object, that they have againſt themſelves, of the difficulty, the hardneſſe, the obſcurity and danger of reading them; Or if not that, yet that they muſt learne from their miniſters, that which *Duræus* the Jeſuite ſaid impiouſly, *that Chriſt left Paſtors to the people, not Bibles*, they ſo praſtiſe; for they will not once almoſt look in them, only they will heare from the Miniſters, and would to God they would heare conſtantly and carefully; they might have more knowledge: but while they onely heare, they remaine ſtill ignorant, and hearing ſo careleſſly, by ignorance they doe the things that God hath commanded now and then, but without all true knowledge; and ſo make them unacceptable to God, when they worke by imitation, and often enquire of the lawfulneſſe after the deed.

To perſwade every man, that hath any deſire that his ſervice may be acceptable to God, whatſoever it be, to labor for knowledge that it may be a ſeeing ſacrifice; for that which the Apoſtle hath, *Hebr. 11. 6.* is here more; if not without faith, then not without knowledge: Now what ſervant or child is it that obeyes and doth ſervice to his father or maſter, and knowes it is not acceptable, and yet if he be told what way he may take to have it accepted, will not? ſo in this if there be any deſire to pleaſe him, labor not ſo much to doe, as how to doe, or to know what you doe; and this not onely by ſitting at *Gamaliels* feet, and hearing the Miniſters, but by reading the Scriptures and word of God your ſelves diligently and painfully: for the Apoſtle ſo perſwades, *Let the word of Chriſt dwell in you plentifully in all wiſdome, teaching and admoniſhing your ſelves in Pſalmes and Hymnes, and ſpiritual Songs, ſinging with a grãce in your hearts to the Lord*; not, as *Chryſoſt.* well ſaith, that the word ſhould be in you, that is, come as a ſtranger, and ſtay for a night, a ſeaſon, and gone againe; but it muſt dwell in you, and that not ſparingly, but copiouſly and abundantly: *Chryſoſt.* exhortation is not ſo neceſſary for theſe times and this audience, to get them Bibles, for they muſt have them in their hands and houſes; but to uſe their Bibles, which moſt neglect. Therefore as he ſaith

Uſe 2.

Uſe 3.

Col. 3. 16.

Semper hortor, & hortari non desinam, ut non hic tantum attendatis iis quæ dicuntur, verum etiam cum domi fueritis, assidue divinarum scripturarum lectioni vacetis. Quod quidem & iis qui privatim mecum ingressi sunt non desisto inculcare.
Chrysost.

Lazaro, Hom. 3. I againe and againe exhort you, not only here to attend to the things that are spoken, but when you are at home, to read the Scriptures carefully, which I use to presse upon them that are about me. If this may prevaile, a little more may that of *Moses*, Deuter. 6. 6, 7, 8. and

that of *Christ*, John 5. 39. and the former of *S. Paul*. But alas, how may that complaint of *Chrysostome* be applied, *Homil. 13.* in

Quinostrinqua se repetis domi aliquid, aut Christiana dignum opus aggredieris? Quis Scripturarum sensus perscrutatur? Nemo sane: sed alveolos & talia frequenter invenimus, libros quam rarissimos.
Chrysost.

John, Who is it, that when he comes home doth any thing worthy of a Christian? who is it, that seekes the meaning of the Scripture? None at all; we may ordinarily finde you at Tables or Dice, but very seldome at your Bibles. Doth not he

describe many of our Christians, and their families; and so, that being without knowledge, all they doe is unacceptable. Let us labor then for this knowledge, and be not Idols in the Church, who have eyes and see not; & so much knowledge is required, as there is capableness and meanes.

And if yee offer the lame,] Lame sacrifices forbidden signified the dislike that God had of such service as was done by halfe, in body, and not in minde; *è contra*, in hypocrisie, for fashion and custome, and such like.

Dord.

Lame service which is done to God, is unacceptable unto him, whether it be done with the body without the heart, or pretended to be done with the heart, when the body goes another way, when it is hypocriticall and dissembling; or by parting or sharing with God, it is abominable and not acceptable unto him; therefore rejected: he the lame sacrifices: the ceremony leads to this substance, the shaddow to this body, 1 Kings 18. 21. *And Eliah came unto all the people, and said, how long halt yee between two opinions? If the Lord be God, follow him: but if Baal be hee, then goe after him. And the people answered him not a word.* This God complained of, *Isaiah 29. 13. Jer. 12. 2. Ezek. 33. 31. Act. 4. 36. with 5. 1, 2. Math. 6. 2, 5.*

Reas. 1.

Because all and the whole is his, both body and soule, by his three-fold right of creation, redemption, and preservation or gubernation: therefore he will have all, or nothing can be accepted of him.

Reas. 2.

Because this is to make a false God of him; for it is a position full of truth, that a true God, as hee will not be worshipped with fained and counterfeit worship, so not with partiall worship, but he will have all, or none: whereas false gods will be content so they may have but a share. But the true God is like the true Mother, 1 King. 3. 26. will not have it divided.

This

This condemneth all preſenting of the body before an Idoll, or in Idols ſervice, under pretence of keeping the heart to God; whether it be done by feare, fancy, or for profit and gaine. This is to offer up a lame ſacrifice to God, ſuch as he abhorres; it is without any preſident or precept in the Scriptures: nay the Commandements, precepts, lawes, admonitions, judgments of the Law and Prophets of the Old and new Teſtament are all againſt it, commanding to fly Idols and Idolatry. The companions of *Daniel* choſe rather to bee caſt into the fiery furnace, then to bow to the Kings Idol. The mother in the *Macca-bees*, and her children embraced death rather then they would eate ſwines fleſh contrary to the law of God. Infinite are the Martyrs of all times, who have couragiously embraced death, before they would doe any ſuch thing; who had been all very unwiſe, and fooles, if this would have ſerved, and God would have accepted ſuch lame ſacrifice.

But for all this a man may goe to maſſe, and ſuch ſuperſtitious, may he not?

No more to the one then to the other; for this is the greateſt Idol in the world, and for it more abominable Idolaters are the Papifts then any other: for never any worſhipped the thing it ſelfe, as they doe the breaden God and the croſſe; but they worſhipped God at it, and in it, as their old diſtinction hath been.

But we goe to make us abhorre it, when we ſee their follie and vanity.

This were as if a man ſhould goe into a harlots houſe or ſtews, under pretence to ſee and to abhorre: whom ſhall he make believe that is his end? if it were apparent, yet what madneſſe were it for a man to lay himſelfe open to bee taken with ſuch a danger? He preſumes of his ſtrength, nay he provokes God to take his ſtrength from him, and to let him fall into it, as in *Peter*: This is not the way to abhorre it. But as he that would abhorre uncleaneſſe, or drunkenneſſe, muſt not take that courſe, to go to ſtewes, or to frequent tavernes, for that is to make him more in love with them; but muſt labor for a chaſte and ſober heart, and that will make him abhorre it; ſo here for a religious and holy heart: for it is not the ſeeing of evil that makes men abhorre it, but the ſeeing of good. If men labor for true grace they ſhall eaſily abhorre ſinne; and in this, as in all others, evil muſt not be done that good may come. Nay, though never ſo much good would enſue, yet when God hath forbidden it, when he diſlikes it, it muſt be avoyded.

This condemneth all prophane men who talke of ſerving God with their hearts, howſoever they ſerve him not with their bodies, and they doubt not but God will accept them. The Lords

Uſe 1.

Objec.

Anſw.

Objec.

Anſw.

Uſe 2.

day, is a day God hath required men to doe him publique service in; how many spend that day either in journeying for some small affaires, or withdrawing themselves upon some small occasion, and yet tell us they doubt not but God will accept their thoughts and their heart, as they ride, or the like: as if he that dishonors God in his body, could honor him in his heart at one & the same time; or, if he could, he would accept it: As if he could serve him within, that rebels against him without: As if a child or servant could think to perswade his father or master, that he respected and served him in his heart, when he disobeyed and dishonoured him in all his outward carriage, and did not that he bade him: Nay, the contrary is most true; so for alms, that it is enough to looke upon the poore rufully, and speake mournfully to them, and seeme to have affections within, but their goods they bestow upon harlots and vaine persons, their labour and strength upon them; And yet they thinke God will accept their heart, as if a subject should pretend a loyall heart to his Prince, and thinke to be accepted for it, when he gives his goods, and spends his strength in a service against him, serving his Enemy.

Use 3.

Here is condemned all lame service of God, when men will give their bodies, but reserve their hearts from him; they will come before him, and draw neere to him with the outward man, heare the word, pray, and offer him prayes, and receive the sacraments; but in the meane time their hearts are absent, they are without their soule; for all things are done without understanding, praying and hearing, &c. they were as good be done in a strange tongue in respect of them, yea better; for they had the more excuse. Their affections which are as their hands, either to receive that is offered to them, or to hold up that which they bring to God, are so full of their covetousnesse and worldlinesse of their feares, joyes, severall pleasures and delights, that they can receive nothing else; but whatsoever is offered them, is as water powered upon a vessell that hath the mouth full stopped, and so all runneth by; or if they receive a little, yet their pleasures, or covetousnesse, or such like doe soon exclude them, or choak them, as thornes doe the corne or seed.

Use 4.

To teach every man to endeavour, and performe services to God both in body and soule, as 1 Cor. 6. 20. seeing his right is to one as well as the other; and the giving of him one condemns a man, for not giving of him the other. If God was so angry with *Ananias* and *Sapphira*, that he divided them, because they had devided that which they ought to have given whole unto him; how will he accept a man that shall divide himselfe, when he comes to him? *Their heart is divided, now shall they be found faulty.* Hosea 10. 2. we must bring both body and soule

to

to the ſervice of God, to pray with the mouth, and to pray with the underſtanding, to hear with the eare, and to ſpeake with the heart; for the body hath both *os* and *aures*, to ſpeak to God, and to hear him. Men muſt give God the bodily preſence when hee calleth for it; they muſt come to his ſervice, but they may not leave their hearts behinde them, or ſuffer them to be carried away when they are preſent, but leave every thing, when they come, behind them, that may hinder them; as *Abraham* did at the foot of the mount: yea, when they would fall upon his ſervice, as the fowls would upon *Abrahams* ſacrifice, Gen. 15. 11. drive them away, and performe all duties with the whole man, that it may be a whole, and ſo an acceptable ſacrifice, 2 Sam. 5. 8.

And ſicke.] Sick ſacrifices of beaſts were condemned, to ſhew how God diſlikes that ſervice that is without ſpirit and affection, faintly and drowſily performed.

Sick ſervice God diſlikes, when things are performed without ſpirit and affection, when the duties are done without zeal and fervencie, without alacritie and cheerfulneſſe. This was the reaſon why *Aaron* and his ſons would not eat the ſin-offering, becauſe they could not doe it cheerfully, Levit. 10. 19. Hee would have all things done cheerfully, fervently, zealouſly, *Iſai-ah*. 58. 13. 1 Cor. 9. 17. Rom. 12. 8, 11. 2 Cor. 9. 7. Eccleſ. 11. 1.

Becauſe when things are done dully and coldly by one, it argues little account of Gods Perſon, and ſmall deſire of the things he hath; but the contrary is, when they are done fervently and buſily, when a man ſets his heart to the work, as that, Dan. 6. 14. when as the cold and careleſſe performing of theſe things, argues no account nor love to God and his ſervice; no marvell then though he diſlike it; and contrariwiſe, accept it, being done with fervencie.

This condemneth thoſe who condemn zeal, fervencie, and heat in the ſervice of God.

To teach every man to labour to doe all things in the ſervice and fear of God, with zeal, alacritie and earneſtneſſe; not to goe about it as ſick men doe about the works of their callings, faintly and feebly, but earneſtly, whether they pray, or preach, hear, or give almes, whether for a ſhort time or long. It is not enough that the Lords day be kept, that the Word is heard and preached, that the Prayers be made, almes given, and ſuch like, unleſſe they have that affection which God requires, and be done with that ſenſe and feeling, that zeal and fervencie which is fitting. The work is common to hypocrites and profane men, with the Children of God; the affection is proper to his owne; not that the other have not the naturall affection, but that they have not the ſanctified affection: Their affections are about worldly things,

Doctrin.

Reaſ.

Uſe 1.

Uſe 2.

things, pleasant or profitable; these about Spirituall things. As the vaine men, or worldly men are tickled, and marvellously affected with the things they goe about; so ought men in the service of God. And though happily it is not to be attained unto, to have as fervent affections to the things of God, as carnall men have to the things of the world, because they are wholly carnall, these but partly sanctified; they have nothing to hinder them, these have great hinderances and pull-backs, even their own corruptions; yet must they endeavour, what they may, to doe every thing with all cheerfulness, and even grieve to see them goe about their sports and profits, their delight and gaine, with greater spirits, and more cheerfully, then themselves about these holy things; yea let it grieve them that they themselves follow worldly things more eagerly and affectionately then spirituall things, and find greater cheerfulness in the one then in the other. And so things done drowily and heavily, without cheerfulness, shall not be accepted.

Quest.

But what if this affection be wanting, shall a man therefore not doe it, or doe that which will not be accepted.

Ans.

Nay, that follows not; for then should God have no service of the best, who finde themselves ever unfit; but onely of hypocrites and carnall men, who think any thing good enough: but though wants this way be, yet must not this be left off; for so we read the Children of God have done. *Nehemiah* unfit to pray, yet prayed, Chapter 1. 4. *Hanna*, 1. Sam. 1. Our Saviour Christ himself, when his heart was full of sorrow (though this was in him an infirmity without sinne, though not in us, because of the corruption it draws from our vessell, as new wine put into a mustie vessell.)

Use 3.

To teach men not to deferre the service of God till sickness and old age, when they must needs be without heat and affection.

Use 4.

To teach every one to whet on one another, and to labour to set an edge on one another, and to stir up their affections, when they are with them, to come to the service of God; specially such as have charge of others, for their charge. As they have any desire that God may have the sacrifice and service that is pleasant unto him, and to keep themselves free from their finnes: they should, as Prov. 27. 17. *sharpen*: and Deutr. 6. 7. *whet*, and in generall, Hebr. 10. 24. *provoke one another*.

[Offer it now unto thy Prince.] The second reason and proof of their offence, because they had gone against civilitie and common honestie.

Doct.

This is the corruption of mans nature, that he preferreth man before God: loving, fearing, serving, seeking his honour before Gods. Gen. 27. 12. 2 Kings 5. 18. John. 12. 42, 43. *Nevers better*

leſſe even among the chief rulers, many beleevd in him, but becauſe of the Pharifees they did not confeſſe him, leſt they ſhould be caſt out of the ſynagogue; for they loved the praiſe of men, more then the praiſe of God. Joh. 5. 44. Yea in all things man is more carefull of all duties, and maketh it much more hainous to faile in duty to the one, then to neglect and ſet light by the other.

Becauſe they ſee and converſe with men daily, not ſo with God: it is the reaſon why John gave him the lie, that would brag of the love of God, whē he lived in the hatred of men. 1 Joh. 4. 20.

Becauſe love being the ground of all duties to God, or man, and affection to man is naturall, to God ſpiritually, that we have of our ſelves, this is the gift of God; therefore meere naturall men have care of duties to men, more then to God, becauſe they have this Love, not the other: And regenerate men too; becauſe after converſion nature helpes us with the ſpirit to the ſervice of man, but to God the ſpirit onely workes, yet but weakly; Men being more fleſh then ſpirit a long time after converſion.

Becauſe men have a carnall underſtanding, becauſe they are able to ſee what they receive from men, but not from God: hence no good turn from men goes unrecompenced, at leaſt not without thanks, but from God many goe without thanks; we have carnall eyes to ſee what men give us, not ſpiritually to ſee what God beſtowes; to ſee the Inſtrument, not Author.

Becauſe men have perverſe and partiall judgements; for that which befalleth a man, every one thinkes may befall him; but that which toucheth or diſhonoureth God, they think it toucheth not their freehold at all.

To teach every man to ſee the corruption of his heart, when when he findeth that he is in himſelf and others more carefull of the duties that belong to men, then to God; where the ſayling of the one troubleth him more then the neglect of the other. In himſelf he is carefull to live civilly and honeſtly in the world, to give every man his own, &c. But in the mean time he is careleſſe in the duties of Gods ſervice. This bewrayes the corruption of his nature, for that he may doe by the light of nature, and ſo have heathen men both comanded & done. And as it is meere hypocriſie, for a man to be carefull in duties unto God, when he is careleſſe in duties unto men; ſo the contrary is but meere civility: he that is truly religious, is carefull of both: hee that faileth in the one, is ſhort of many Heathen and Infidells; And in the other, hee that goes no further, is ſtill but a naturall and carnall man. They have carnall affections and underſtandings, and are men of perverſe judgements: we ſhall finde that true of them which Saint Auguſtine writ de mendacio, *Nem eſteem thoſe finnes worſe, that are moſt injurious to this life.* And again, *Non odimus eos qui nulli moleſti ſunt,* Wee doe not hate thoſe that live in the practice of

Reaſ. 1.

Reaſ. 2.

Reaſ. 3.

Reaſ. 4.

Uſe 1.

* Nulla homines graviora peccata estimant, quam quae huic vitae faciunt injuriam.
Aug.

of sinne, be it never so great against God, as long as they are not injurious and offensive to man, from this corruption is it, that men feare man more then God, are more desirous to please him, to keep and recover his favor then Gods. If a great man be offended with them, as *Chrysostome*, they will intreat friends and neighbours and others, tend patiently many dayes, entreat humbly once and again, a 100. times, and if he will not bee reconciled, they can not be in quiet: but when they have offended God, they can lye and sleep securely, and take their ease, and follow their pleasures, shews not this their corruption? From the same corruption is it, that if they receive any benefit from men, or by them, they labor to be thankfull, and to recompence; but though they cannot but looke upon some of Gods blessings, they return none to him. As men are liberall in thanks for their feasts and refreshings, to the instruments, not to the author: as *Basil*. As little children that thinke they have their coats from the taylor that maketh them, and bringeth them home and putteth them on, by reason of their weake conceit: from this corruption is it, that men mislike disobedient sonnes and bad servants of other men; because it may be their owne case to be abused so by their own, and the bad example of others may be a meanes to effect the like in theirs; when they no waies be like affected when they are rebellious to the word of God. Masters will be bitter to servants for unthankfulnesse, negligence and carelesnesse of their commodities, whereas they never take notice of their lying and swearing, (that brings in gaine) of prophaning Gods day; because the one concerneth them, and may be a meanes of their danger and losse, and the other nothing so neere toucheth them, which maketh God give them over to their corruption, to be more unfaithfull to them. To be brieve, all hate a coverous man more then a prodigall man, and an oppressour, more then a filthy liver, As *S. Augustine* saith, because the one is such as he is more like to injure us then the other, though the other dishonour God as much, and doe as much hurt. These and many such things argue directly the corruptions of men, that preferre duties to men, before duties to God.

Use 2.

Thus ought we to labor against this corruption, and to strive to feare God, to love him above all, to make more conscience of duties to him, then to men; to be more grieved with sins that are against him, then against others or our selves; which will never be, unlesse we get our carnall affection changed, our carnall understanding reformed, our partiall and preposterous judgement altered, and get our affection sanctified, our understanding enlightned, our judgment rectified. Then shall wee love him and the things he loves, more grieve to offend him then the greatest man in the world; to alienate him then the best friend

friend in the world, and more ſorrow for it; then ſhall we ſee him that is inviſible, as the Authour of all our bleſſings; and praife him more than men; then ſhall we meaſure ſinnes, not as they are againſt us, but in themſelves, and againſt God; againſt whom they are principally committed; and which makes them ſinnes: Not *laſio noſtra*; but *offenſa Dei* makes them ſins, therefore we ſhould hate them, thoſe eſpecially that leaſt concerne our ſelves; that our zeale may appeare to be a ſeverity rightly grounded, and judgment well informed, as *David*, *Pſal.* 69. 9. *The zeale of thine houſe hath eaten me, and the rebukes of them that rebuked thee, are fallen upon me*: when for his owne he ſaith, *Pſal.* 39. 9. I was dumb, and opened not my mouth, becauſe thou diddeſt it: but Gods wrongs he could not brooke. As *Mofes* for himſelfe was very meeke, *Numb.* 12. 2. but Gods diſhonour *Exod.* 32. made him exceeding hot. Finally, let us not be partiall, and expreſſe it in exacting thoſe duties of man, that we are careleſſe of performing in regard of God; like that people, *Phil.* 2. 21: who ſought nothing but their owne profit, and for their perſon, which overthroweth all both in Church and Common-wealth.

The thing he reproves them for, as contempters of him, is, that they had offered that to him, which they would not doe to man, and an inferiour.

To offer unto God that which man will not accept, or to ſerve him as man will not be ſerved, and with ſuch ſervice as he would not ſerve man withall, is a ſinne; and the contempt of him, or preferring man and the duties to him, before God, and the duties to him, is a ſinne. *Matth.* 15. 6. 2. *Col.* 2. 20, 21, 22, 23.

Not becauſe of the greatneſſe of Gods mind, who looks for ſo great things; for he will be content even with ſmall matters, after a mans ability, when there is a willing mind; a Cup of cold water, or a Widows Myte, or a paire of Turtle-doves and young Pidgeons: But becauſe of the baſeneſſe of his conceit, who gives and brings ſuch things, who having more, and being able to bring better things, yet brings them not, as accounting this good enough.

Becauſe it comes from the corruption of the heart; now ſuch as the root is, ſuch fruit it brings forth: for, as *Job* 14. 4. *Who can bring a cleane thing out of filthineſſe? there is not one*. So of this; and ſuch an egge, ſuch a bird.

Becauſe it is againſt the royall law; Thou ſhalt love the Lord with all thy heart, &c. Now as *S. James* in another caſe, *James* 2. 8, 9. But if ye fulfill the royall law, according to the ſcripture, which ſaith, Thou ſhalt love thy neighbour as thy ſelfe, ye doe well. But if you regard the perſons, you commit ſinne;

Doſtrine.

Reaf. 1.

Reaf. 2.

Reaf. 3.

Use 1.

and are rebuked of the law, as transgressors; so in this, being against the royall law, accepting persons, any before God, must needs be evill and sinne.

To teach men to examine their lives and their practices, and to search whether this sinne be not in them; that though they be carefull of God, as they perswade themselves, yet they preferre man before him, and use him so as they would not use man, neither doe, and as they know man would not accept. To give some particulars; they are to carry a Present to keepe or recover the favour of some man: will they carry of the worst things they have, such as they cannot well bestow otherwise? they will not, lest they should gaine displeasure rather than favour, and yet for God and the uses he hath commanded, they will offer that which they have no use for otherwise. Are they not then guilty of this? Will any man serve all his youth against his Prince as a Rebelle, and after in old age, when he is unfit for service, come and proffer him his endeavour and fidelity? he will not, lest he should be punished by him, rather than accepted. Or say he called for his service when he was in health and strength, and he refused to worke with him, will he offer it when he is weake and sick? he will not, lest he should be rejected and punished; and yet his youth will he spend against God in the service of sin and Satan, yea, his strength and health, though God called for it and challenged it; and offer himselfe, when he is in age, weaknesse, and sicknesse, to doe him service: And is he not guilty of this sinne? Will a man, when he is in a good estate, in a flourishing and prosperous condition, refuse the friendship and familiarity of another man, and thinke when he is in misery to have it and enjoy it to his good and comfort? he will not, lest he be then scorned and rejected. As Judges 11. 7. *Jephtha then answered the Elders of Gilead, Did ye not hate me, and expell me out of my fathers house? How then come you unto me now in the time of your tribulation? And yet many men refuse the friendship and familiarity of God, by speaking to him in prayer, and hearing him speake to them againe in preaching, when they are in health, wealth, prosperity, and flourishing estates; and thinke he should not be strange to them, when they are in sicknesse and trouble and affliction, never fearing what is threatned, Prov. 1. 24, 25, 26. Because I have called and ye refused, I have stretched out mine hand, and none would regard; but ye have despised all my counsell, and would none of my correction: I will also laugh at your destruction, and mocke when your scare commeth.* Are not these then guilty of this sinne? And so in many other particulars, which men practise, may they see themselves, if they deceive not their owne hearts, that they are guilty even as this people, and that God speaks to them also as well as to the Jews.

He

He that ſhall find himſelfe guilty of this, (as who is he that ſhall bring his heart and life to this Touch-ſtone, that ſhall not find himſelfe exceedingly guilty this way?) muſt humble himſelfe, and repent himſelfe for it, as for other finnes; which ſtands not in the ſorrowing for, and diſliking of that which is paſt, but in ſtriving againſt it for the future time; ever taking this as a rule, for ſo God intends it; for reproving their corruption by this, he intends it ſhould be their rule to meaſure out duties to him, by that duty which they owe unto man, and perſorme unto him; becauſe they are naturally more prone to the one than to the other. As he made the love of a mans ſelfe the rule of his love to others, becauſe it is more naturall unto him by much; ſo in this, when any man is then about duties to God, if not otherwiſe he have a heart to doe them in all ſimplicity, yet, as *Chryſoſt. Hom. 16. in 1 Tim.* if not otherwiſe, yet, as ſervants obey us, ſo let us the Lord. So as wee would doe duties to men, doe them to God, if not otherwiſe; and thinke whether the Prince, or a man of any worth, would accept ſuch things from us. If God ſend his meſſengers and Miniſters to us, bringing glad tidings of peace, thinke wee if the Prince ſhould ſend an Ambaſſadour unto us with good comforts and great promiſes, how would we heare him, and ſtrive to it; how uſe him with reverence and reſpect, by no meanes deny him any obedience, much leſſe abuſe him in word or deed? So for the Miniſters, if they were ſent from men to men, what faithfullneſſe, care, and diligence would they uſe? Thinke when thou art to pray to God, how thou wouldeſt put up a petition to the Prince, with what ſubmiſſion, reverence, attention, and humility. If thou art to come to his Table, and called to it, thinke how if the Prince called thee to his, thou wouldeſt remove impediments, ſet aſide excuſes, come with all preparation as a gueſt fitting his Table. God requires ſervice of thee as his ſervant, thinke if thou wert the Kings ſervant in ordinary, what wouldeſt thou doe for the time thy ſervice is required: doe that, and wholly that, and little of thy owne, the moſt of the day ſpent in his: So thinke if thou beſt Gods ſervant, what is required of all the dayes of thy life; the chiefeſt and greateſt part of it. God requires almes and reliefe of thee; a portion for his ſervants and houſhold, his Levites and Miniſters, and the poore. Doe not uſe them as men doe the Kings takers, hide the beſt things from them, and thinke every thing too good; thou knoweſt he will not then accept thy perſon, but be angry with thee. So in this; Thou wilt ſay many Miniſters are wicked and unworthy, ſo thou maiſt ſay of many takers and purveyours; yet if thou deny to them the Kings due, though they ſhall be puniſhed, yet ſhalt thou be checked. So in this, looke to God, and not them.

Q

VERSE

VERSE IX.

And now, I pray you, pray before God, that he may have mercy upon us : this hath beene by your meanes : will he reward your persons, saith the Lord of Hostes ?

AND *now, I pray you, pray before God.*] After the Prophet had reprov'd their finnes, he comes to threaten them for them in the rest of this Chapter : and these judgments or punishments threatened, may be reduced to these two heads ; they are either privative, that is, a withdrawing of Gods mercies, *vers. 9. ad 14.* or they are positive, an inflicting of a curse, *vers. 14.* The first is double, a rejecting of their prayers and sacrifices, *vers. 9.* and a rejecting of them who did pray or sacrifice, *vers. 10.* secondly, a removing of his worship from them to the Gentiles, *vers. 11, 12, 13.*

In this Verse is the rejecting of their prayers.

And now, pray.] This some take to be an exhortation to Repentance, and to seeke the Lord ; as *Zephani. 2. 3.* but some, and the most, understand this *Ironie*, by an *Ironia*, and thinke it is spoken in derision, like *Isaiah 47. 12. 1 King. 22. 15.* So here he commands nothing, but derides them who thought thus to reconcile God by such sacrifices : As if he had said, Long may ye doe thus, but prevaile nothing at all.

Pray before the Lord,] Some read, *entreate the face of God*, that is, the favor of God ; for sois face taken for favor, *Psal. 31. 16.* some read, *Pray to turne away the face of God*, that is, his anger : as *Psal. 34. 16.* some *before the Lord*, to the Lord himself, or in the place where he sheweth himself, seeking unto him by prayer ; *Psal. 27. 8.* And of these this is the most probable.

25.

That he may have mercy upon us,] He alludeth, as it is thought, to that, *Numb. 6. 25.* (*i.*) that he would be gracious and mercifull unto us, forgive us our finnes, and multiply his mercies and blessings upon us, (upon us) Prophet and people : the Prophet putteth himselfe amongst the rest, as partaker of the same miseries and troubles.

This hath been by your means,] Now the Prophet laieth upon the Priests the cause of this curse that is befallen the people : some referre this to the former part, shewing that they should pray, because they had been in fault. It is true that they ought chiefly to seeke to turne to God, that are authors of his wrath ; But then

then ſhould this be taken by way of exhortation, not upbrayding. But this is referred of ſome to the latter, ſhewing the reaſon why God will not heare nor accept, becauſe they are authors of this evil, and therefore unfit to pray to God for the reſt. This hath been by your meanes, by your fault hath this evil happened unto us; for it is not ſo much the fault of the people, who bring ſuch imperfect ſacrifice to the Temple, as yours who receive them for gaine, and neither reprove the impiety of the people, nor inſtruct their ignorance, as by your office you ought.

Will he] That is, he will not; the Interrogation denies more ſtrongly.

Regard your perſons] will he accept your perſons and faces? To accept ones face is to ſhew himſelfe courteous and gracious to any.

He will give to none of you, nor accept your prayers. That which was ſpoken cloſely by an Ironie, and carried the face of a permiſſion or command, that is now plainly and without figures ſpoken; ſhewing that he rejected both them and their ſacrifices.

Saith the Lord of Hoſts] He that made all in Heaven and Earth, and is ruler over all creatures, the mighty Lord. As it were to meete with the baſe conceit they had of God, preferring every meane man before him.

In the firſt place, of this covert rejecting of their prayers; and firſt of the manner, then the matter. The manner is an ironical ſpeech, or ſpeech of deriſion:

It is lawfull for the Miniſters of God, and for holy men to uſe Ironies, that is, ſcoffing ſpeeches, deriding taunts againſt the wicked: For ſo is it here by the Prophet. So *Elijah*. 1 Kings 18. 27. *And at noone Eliiah mocked them, and ſaid, cry aloud, for he is a God; either he talketh, or purſueth his Enemies, or is in his journey, or it may be that he ſleepeth, and muſt be awaked.* Eccleſ. 11. 9. *Iſaiah* 44. 12, 13, &c. 1 Kings, 22. 15. Now examples are warrants, where precepts be not againſt them.

Becauſe this is a ſpeciall meanes, as to ſhew a mans deteſting of ſuch things, ſo to draw them to the diſliking of ſuch things as they are affected with or dote upon: ſuch ſpeeches often more prevaile, then greater matters, men being more impatient of a ſcoffe, then many ſerious reproofes.

This refleſſeth their conceit, who deny any uſe of theſe things, they deny there are any ſuch things in the Scripture, they ſay they are lyes: they ſay that the Apoſtle forbids them, *Ephes.* 5. 4. *neither jeſting.* I anſwer, that there is an uſe of them and that in the Scripture, as the former examples prove. Neither are they ſuppoſed unfitting the Majeſty of the Scripture: For though it

Doctrin.

Reaſ.

Uſe I.

Object.

Anſw.

be true that a man speakes one thing and thinkes another, yet the manner of his words and speech doth bewray his minde, and that indeed there is no contrariety; for the hearer may easily discern his minde. As in that of *Michaiab*, 1 Kings 22. 15. for verse 16. *Abab* discerned well his meaning, that he did but scoffe at him and his false Prophets; so that he speakes as he thinkes, not for the very words, but for the matter of the words. Neither makes the place in the Ephesians against this, because it forbids scurrility, when men scoffe and reproach others rashly, when there can be no edifying of others, or good to the party, but their malice and disdain shewed, and as well the modest and temperate hearers, as the sufferers are offended; which is that which differeth farre from these things; we can not bring these within compasse of a lye, unlesse we make the Spirit of truth a lying Spirit: And in these a man hath no intent to have his words otherwise taken then he meaneth them.

Use 2.

This warranteth the use of them, as sometimes our men have done in deriding and scoffing at the folly of Papists, at their Idols and Idolatrous service, and foolish superstitions; and ever are lawfull to be used, when a man doth it not for revenge, or to wreck his anger & wrath upon some person that is his particular enemy, but to reprove and condemn impious and idolatrous worship and such like.

Now for the matter, and first for that which is generall here in the whole, God will not accept their prayers, that is the thing threatened.

Doctr.

It is a heavy thing, and fearefull judgement, that men should pray and not be heard, that they make long prayers to God, but he will be as though he heard not, but reject their supplications, and they be as men beating the ayre. It is threatned here: So *Isaiah* 1. 15. *And when you shall stretch out your hands, I will hide mine eyes from you, and though you make many prayers, I will not heare: for your hand are full of blood.* Proverb. 1. 28. *Then shall they call on me, but I will not answer: they shall seeke me eagerly, but they shall not finde mee.* *Hosea* 8. 13. The contrary is promised as a blessing, and performed as a blessing, and acknowledged as a blessing. *Isaiah* 30. 19. *Surely a people shall dwell in Zion, and in Jerusalem: thou shalt weep no more: he will certainly have mercy upon thee, at the voyce of thy cry; when hee speaketh he will answer thee.* 2 Chron 7. 14. Psal. 116. 1, 2.

Reas. 1.

Because it is a manifest signe that the persons are out of flavor, and he is displeased with them: for the accepting of their prayer is a prooffe of the acceptation of person, because he first looks

In sacrificiis qua Abel & Cain primi obtulerunt, non munera eorum Deo, sed

to the person, then the prayer; as first *Abel* was accepted, then his sacrifice. And what can be more fearefull, though it is not alwaies felt, then to live out

out of favor with God? If in the diſpleaſure of a Prince, there be danger, more of Gods, to carry Gods marke about with him, as *Cain*, that he is out of favor. *corda intuebatur, ut ille placeret in munere, qui placebat in corde. Cypr. de Ora. Dom. 11.*

Because this is the meanes by which all bleſſings are obtained, the key that opens and ſhuts Heaven, as *Elijah*: it opens the right hand of God for bleſſings, ſhuts the left hand from curſings. Now when a man can receive no bleſſing, neither eſcape any curſe, hath no meanes for it, becauſe as good be without the meanes, as when they are not regarded; muſt it not be a heavy thing? Many things befall many men without prayer, if that be no prayer which is without underſtanding and affection; yet are they but common bleſſings, ſuch as are common to them, and other men; yea, creatures unreaſonable and ſenſeleſſe. *Oratio juſti clavis eſt caeli, aſcendit precatio, & deſcendit Dei miſeratio, Aug. ut nihil ſanctū niſi illo ſanctificante, nihil potens niſi illo roborante. Prayer the wall of the City. Ita nihil felix, nihil auſpicatum, niſi illo proſperante. Cypr.*

Beauſe, as one ſaith, *verè novit rectè vivere, qui rectè novit orare*; ſo he can only live well, who can pray well: For as *St. Auguſtine* out of *Saint Cyprian*, *Quæ implanda jubentur in lege, in oratione poſcenda ſunt*; but if they can not or ſhall not be heard in praying, where ſhall they have ſtrength to performe?

This ſhoweth the ſenſeleſſeneſſe of many men, who thought they pray often, and prevaile ſeldome or never; yet never mourne under it, as under a judgement; ſorrow not much for it. It may be they can mourne that they have not that they deſire, for want of the thing it ſelf, but not that their prayers are not heard. It is that they grieve for, becauſe they receive not from God, but never that their prayers are not received of God; like him that puts up a Petition to the Prince, and is little or not at all troubled that he reads it not; but gives it over to another that will ſmother it; but his griefe is, that he relieves him not; and this appeares, becauſe their hearts deſire any meanes elſe, though never ſo unlawfull, to ſupply that they want; and to give that which God will not grant; and if the opportunity be offered, they will not ſtick to uſe them: as *Saul* did the witches; things condemned by him before. Secondly, becauſe if thoſe meanes be of force, and by them they prevaile; their hearts are cleared up well enough, little or not at all ſorrowing that he heard them not, not much caring though he did not. Thirdly, if they prevaile not by thoſe meanes; yet never will they retorne again to God, nor ſeek from him, if not the things, yet patience and comfort in the want of them.

To teach the whole Church, and particlars of it, to groaſe under this, as under a judgement of God; that their prayers are not heard; they aſke and receive not, they ſeek and find not,

Reaſ. 2.

Reaſ. 3.

Uſe 1.

Uſe 2.

they knock, and it is not opened unto them : And yet, they asked things agreeable to Gods word, such as in their best understanding are for Gods glory, and their owne good : yea, and their prayers were made in faith, in feare, and with teares, not doubtingly, rashly and carelesly, for which men had need to pray they bee not imputed as finnes to them. I say they ought to grieve, not so much for the want of the things, as because they are not heard, because their prayers are not received, as *David*, 2 Sam. 15. 25, 26.

And now pray before the Lord,] It is an Irony deriding these, but yet instructing others ; as *Michaiab* 1 Kings, 22. 15. though hee derided *Ahab* and his false prophets, yet he meant to instruct good *Jehosaphat*. And so here, though those were unfit to pray, yet hee teacheth others what is a fit time, and when men ought to humble themselves ; now when judgements were threatned, and at the doore.

Doct.

Then is it high time, and full tide for men to pray and humble themselves, when judgments are denounced and threatned, and are imminent; and not to stay till they befall them, and they feele them. So much our Prophet would teach the good, by his Ironical deriding and scoffing of the bad; *Zepha*. 2. 1, 2. *Gather your selves, even gather you, O Nation, not worthy to bee loved; before the decree come forth, and ye be as chaffe, that passeth in a day, and before the fierce wrath of the Lord come upon you, and before the day of the Lords anger come upon you.* So is the command, *Joel* 2. 15, 16, 17. so hath beene the practice of the Church and Ministers. In *Ester* there they fast when the Decree was out, before the Execution. *Cap*. 4. 16, 17. So the Prophets, *Jer*. 4. 19. *Micha*. 1. 8. yea, this is manifest in *Nineveh* and *Ahab*.

Reas. 1.

Because the Lord shall have his end and that he seeks for ; for he threatens not because he would punish, but because he would be prevented in punishing: *Penitentiam movet quam penam caelestis Pater; Just. Mart. Apol.* 2. for if he would punish, hee could doe it without admonishing.

Reas. 2.

Because it is wisdom, ever to prevent an evill ; if to withstand the beginnings of an evill ; much more to prevent the beginnings. Diseases are with more ease prevented, than (when seized upon a part) removed.

Reas. 3.

Because if it be not prevented, it will come ; for if he speake, he will doe : He is not as man ; 1 Sam. 15. 29. and they must humble themselves, repent, and change, or else it will not be.

Use 1.

To reprove and condemne the security of many, who, for all the threatning and menacing of God, yet doe not pray, nor humble themselves ; never take it to be time, till the hand and rod be upon their backs : such as *Jeremy* complaineth of, *Chap*. 8.

6, 7. 1

so Noah
Gen. 6.
Humbly for
2.

6, 7. *I hearkened and heard, but none ſpoke aright; no man repented him of his wickedneſſe, ſaying, What have I done? Every one turned to their race, as the Horſerubeth into the battell. Even the Storke in the aige knoweth her appointed times, and the Turtle, and the Crowe, and the Swallow, obſerve the time of their coming; but my people knoweth not the judgment of the Lord: preferring even unreaſonable creatures, and ſilly birds before them, in their kind more wiſe than they. Therefore it is, that they are ready to reproach and deride the Word, ſpecially if the blow come not with it: as Jer. 20. 8. and ſay as they, Jer. 23. 33. What is the burthen of the Lord? which is in them either from the roote of hypocriſie within their hearts, being alwayes like to Haman, Eſter 6. 6. When Haman came in, the King ſaid unto him, what ſhall be done unto the man whom the King will honour? Then Haman thought in his heart, to whom would the King doe honour, more than to me? He thought none to be ſo much in the Kings favour as himſelfe: So they thinke none to be in the favour of God but they; if they ſee any thing upon others, they judge it is juſtly for their finnes: as Luk. 13. 1. But as for themſelves, they are Gods white ſonnes, they ſhall never miſcarry. Or it is from that truſt and confidence they have in their riches and eſtate, as Prov. 18. 11. The rich mans riches are his ſtrong City, and as an high wall in his imagination. They are as Rebels in a ſtrong City well victualled, well armed, and well mann'd, that ſtand out at defiance againſt all threats, and never will ſubmit themſelves; if ever, not till he hath made a breach upon them, thinking he is never able to doe it till it be done: And then, when it is too late, could they be content to doe it; but 'tis their folly and madneſſe, loſing their opportunity of ſubmitting betime.*

To teach every one to be wiſe to know his time, when the tyde is full, to humble himſelfe, and betake himſelfe to God: not to ſtay till he ſinite, but when he ſpeaketh; Amos 3. 6. When the Trumpet is blown, it is high time to feare; and feare makes men flye either to God, or from God; from him there is no place to be ſafe in, for where can he be hid, that his hand cannot finde him out? It is therefore wiſdome to bide in their place, but to change their manners and minds, ſo may they change the ſentence and thing denounced. *Chryſoſt. Hom. 3. ad*

pop. An. ſpeaking of the Ninevites: When the Judge gave ſentence, the guilty repented the ſentence by repentance; they run not out of their City, but ſtaying there, altered the ſentence; when they heard their houſes ſhould fall, they forſooke not their houſes, but their finnes. This ought men to doe, betake themſelves to the

Uſe 2.

Quomodo non mirabili, quod quando Judex ſententia maledixit, per poenitentiam rei ſententiam ſolaverunt; non enim urbem fugerunt ſicut nos nunc, ſed manentes ſententiam reſpreſſerunt. Audierunt quod edificia corruerent, ſed peccata fugerunt, non diſceſſerunt quiſq; de domo ſua, ſicut nunc nos, ſed diſceſſit de via ſua. Chryſoſt. hom. 3. ad pop. Ant.

Lord,

Lord, by forsaking their manners, this is a wise mans part. Prov. 22. 3. *A prudent man seeth the Plague, and hideth himselfe; but the foolish goe on still, and are punished.* But where can hee be safe, and be indeed hid, but with God himselfe? Prov. 18. 10. *The Name of the Lord is a strong tower, the righteous runneth unto it, and is exalted.* God must be the sanctuary to them against his owne wrath, Psal. 32. 7. *Thou art my secret place, thou preservest me from trouble; thou compasshest me about with joyfull deliverance.* And in conclusion, this may instruct us and our times; God hath spoken, the Trumpet hath beene blowne, let us feare, and thinke it high time we returne to him; not deferring, lest the next thing be the blow and the judgment, when it will be too late. Thinke we of that, Heb. 3. 7, 8. *To day if you will heare his voice, harden not your hearts.* Meeting by this with the voice

Mibi hodie, cras Domino: nosce. obsecro inimici dolor; ut omnino à Deo averteris, consilium non audet: novit enim hoc grave admodum Christianis, verum artibus insidiosis aggreditur, intelligit autem quemadmodum nos praesens tempus libenter recipimus, omnisq; actio humana in praesens contendit & spectat: Quamobrem hodiernum tempus nobis suratur astute, & spem facit crastini, postquam crastinum venerit, rursus malus divisor sibi hodiernum, crastinum vero Domino dari petit. Basil. Exhortatio ad Bapt.

of Satan, saith Basil, exhort. ad Bapt. who saith, Serve me to day, and God to morrow. I beseech you, be acquainted with the craft of the Enemy; he dares not advise thee altogether and presently to forsake God, (for he knows Christians would not endure that) But he deales craftily, being a Serpent, and subtle to beguile, hee steales upon us for the present, and puts off the next day for God, and when that day comes, still he puts it off to the next. Therefore the Lord,

to meet with that, comes thus calling upon us, to day: partly; *quia, qui non est hodie, cras minus aptus erit*: Because hee that is unfit to day, to morrow will be more unfit; and partly, for that this is the time, lest judgment doe come upon us, and we have no evasion; for wee cannot tell what to morrow may bring forth.

Before God. Though he deride these, yet he directs others, and teacheth them, that in prayer they are before the Lord.

Doctrine.

They who pray, are before Gods face, and in his presence. If they who heare be, as *Cornelius* said, Hee and his company were, Acts 10. 33. *before the Lord* to heare one speake in his Name, and him speaking mediately to them, more when they speake immediately to himselfe. Therefore was the Arke of Gods presence ever in the Temple, before which they prayed, and from which they received answer. Psal. 84. 7.

That he may have mercy upon us. It is that they were commanded to pray for before, and to require for the people.

Doctrine.

In prayer men must not aske what they list, but that for which they have a commandment to aske, and a promise to receive.

Use I.

To reprove all those prayers, & those who frame their prayers

not

not according to Gods will, but their owne luſts and fancies; whatſoever their vaine hearts deſire, that they utter before the Lord, and make their requests unto him for it; never regarding whether good or evill, how agreeable or disagreeable to the word, having their owne affections the rules of their prayers: ſuch prayers they would be aſhamed to put up to men, as they preferre to God, making Chriſt a mediator for them; (if hee will doe it for them) for things they would bluſh to deſire the helpe of man in; ſome praying, as Saint *Auguſtine*, who confeſſeth of himſelfe, that hee prayed to God to let him live a little longer in his finnes; ſo they in their corruptions, deſiring ſtill meanes and opportunities to fulfill their luſts and deſires: Some aſke temporall things ſimply, as they, *Pſal.* 78. 18. who *asked meate for their luſt*; who importune the Lord to proſper their journey & endeavour for honours, as *Balaam*, be the means what may be, who have their prayers ſometimes in mercy denied, as *Jam.* 4. 3. and ſometimes in wrath granted to them, as *Pſal.* 79. 29, 30, 31.

Mercy] That is, be gracious and favourable unto us, and liſt up his gracious countenance upon us.

In prayer men ought eſpecially to pray for Gods favour: the chiefeſt thing they ought to deſire, is his mercy and loving kindneſſe, 2 *Cor.* 7. 14. this is called ſeeking Gods face.

Becauſe this is the fountain from whence all things elſe come, all good things we receive; for *Rom.* 8. 32. *He who ſpared not his owne ſonne, but gave him for us all to death, how ſhall he not with him give us all things alſo?* And the cauſe of that was his favor and love, *Joh.* 3. 16. *For God ſo loved the world, that he hath given his only begotten ſonne, that whoſoever beleeveth in him ſhould not periſh, but have everlaſting life.*

Becauſe no temporall bleſſing, aſked never ſo earneſtly, nay, though it be ſought with teares, as *Eſau* his bleſſing, can be obtained, till a man have his finnes forgiven. Hence, *Matt.* 6. 11, 12. the petitions are joyned with a copula as inſeparable.

This reproveth their folly and error, who pray more for the things of this life, then for the favor of God, or remiſſion of their finnes. 2 *Chron.* 7. 14.

To teach us to pray for temporall things, but ſpecially Gods favor, and the remiſſion of our finnes.

For us,] Both Prophet and People; he would bee prayed for as well as the people; acknowledging, as it ſeemeth, thoſe things in himſelfe which he reproveth in them, the better to affect them.

No man is ſo excellent in the Church of God, ſo indued or abounding with gifts and graces, that needeth nor the prayers of

Doctr.

Reaſ. 1.

Reaſ. 2.

Uſe 1.

Uſe 2.

Doctrin.

of

of the rest. This the Prophet sheweth, that he exempteth not himselfe, but would be prayed for as others. So Hosea, 14. sure including himselfe. This our Saviour Christ shewed, when teaching his Church in the person of his disciples to pray, hee taught them to pray one for another, and taught them they had need of the prayers one of another. Math. 6. This is shewed by Saint Pauls earnest request unto them. Rom. chap. 15. 30. repeated to the Corinthians, 2 Cor. 1. 7. so Col. 4. 3. 2 Thes. 3. 1. and for the Saints, Ephes. 6. 18.

Reas. 1.

Because his excellency excludeth him not from the communion of Saints, as the excellency, beauty, or proportion of any part doth not exclude it from the fellowship of other members. Now one part of this communion is prayer, one for another.

Reas. 2.

Because his excellency is imperfect, for here all things are but in part, 1 Cor. 13. 9. Therefore he hath need of prayers, as his owne, so others; many prevailing more with God then one.

Reas. 3.

Because the excellency and goodnesse a man hath, is (as Basil exhort. ad Bapt. brings in some making the objection) *Theſaurus ſervatus difficilis*, a treasure hard to be kept. Therefore, as he said, *Opus est vigilia*, wee had need to be more watchfull; and he adviseth to take three adjutors, *Orationem, Jejunium, Psalmodyam*; Prayer, Fasting, and singing Psalmes. Now as for keeping of treasures a man will use other meanes and helpes, and all little enough: so in this should he be carefull.

Use 1.

This teproveth those who think they have no need of the prayers of others, but can pray well enough for themselves; their owne private prayer is sufficient, they need not the prayers of others, or the publique congregations: as some men thinke they have no need of publique teaching, they can instruct themselves well enough with reading of good books at home; so for prayer, they can enrich themselves of themselves, and need not the helpes of others. If any thinke I wrong men in judging thus of them, I answer no, because I judge by their fruit and practice. For when their little love to the assembly of the Church appeareth, by their negligent frequenting of them, when prayers are made, and the word Preached, Saint Hierome tels me directly, that some thinke they need not the preaching of the Church, some not the prayers, but thinke they are able enough to instruct themselves, & of themselves to prevail with God: which riseth commonly, either from ignorance, or knowledge; the ignorance of their infirmities, or the knowledge of their graces, that makes them not desire the helpes of others; as Moses tooke Aaron and Hur with him when he went to pray, being privy to his own infirmities. This makes them disdain others, being puffed up with pride, and self conceit.

To

To inſtruct every man, be his excellency what it may be, to affect and deſire the prayers of others, of the Miniſters and publique congregations, and the people of God: for beſides that God is in a ſpeciall manner there preſent (the cauſe why *David*, and his men ſo deſired the Temple, *Pſal.* 84. 1, 3, 7. So men in deſiring them, ſhew themſelves to delight in the preſence of God, as gracious children in beholding the face of their father) there is much profit to be had by them. The benefit

is not ſmall, O Lord, that thou ſhouldeſt bee prayſed by many of us; and prayed unto by many for us. For a man ſhall have not only the benefit of the prayers of

Non paruum eſt fructus domine, ut à multis tibi gratia aguntur de nobis, & à multis regetis pro nobis. Auguſt. confeſſ. 10. 4.

one or two, but many hundreds; and if one faithfull prayer prevaile much, *Jam.* 5. how much more many? Thus ſhall he enjoy the communion of Saints, which is a worthy thing; ſo ſhall he better increaſe in the graces & bleſſings received, and keep that he hath: for the beſt here, and the moſt perfect muſt not imagine himſelfe to bee already a burning and ſhining light within the houſe of heaven, where once kindled there is no danger of any winds to blow it out; but muſt remember that he is yet in the open ayre, and muſt cover and defend the light he carries with both hands; nor be confident, though the ayre ſeeme to bee calme; for ſooner then he is aware, if he take away his hand, his light may be puffd out, ſaith Saint *Bernard*.

Sic ardens & lucens nondum in domo ſe eſſe confidat, ubi ſine omni timore ventorum accenſum lumen deportatur, ſed meminerit ſe eſſe ſub dño & utraque manu ſindeat operire quod portat, nec credat aeri, etiam ſi videat eſſe tranquillum; Repente enim, & hora qua non putaverit, mutabitur, & ſi vel modicum manus remiſerit, lumen exinguetur. Bern. ſer. 3. in vigil. nat. Dom. l.

If the prayers of living Saints bee ſo needfull and profitable, & whoſe prayers we may deſire and intreat, why not alſo of dead Saints? why may not their prayers be profitable to us, and we deſire them?

Queſt.

How profitable ſoever their prayers may be to us, and how certaine ſoever it may be that they doe pray for us, as ſome think with *Bernard. ſer. 2. in vigi. Nat. Dom.* that *Apocal.* 6. 10. doth prove it, becauſe of the answer, verſ. 11. yet to deſire their prayers, as thoſe who are living, is not lawfull, becauſe it is without precept or preſident in the Scripture, becauſe it is againſt reaſon and the Scripture. For firſt, that they know not what we doe, nor heare our prayers, is manifeſt, *Iſaiah.* 63. 16. againe, how ſhould they come to the knowledge of them, they in Heaven, we in Earth, and diſperſed in many ſeverall places? As for the answer of the *Rhemifſt*; out of *Hierome*, againſt *Vigilantius*, that they are in every place, becauſe they muſt follow the Lambe whitherſoever he goeth, *Revel.* 14. 4. if the place be underſtood of them, who imitate Chriſt upon earth, and not of the ſoules departed, as it may be, at leaſt it muſt bee underſtood of all the elect, whereof part are in the Church in the earth;

Anſw.

earth; then the conclusion must be, they who are upon earth must be every where as well as they who are in heaven, which is most absurd. But admit it of the Saints in heaven, how is it possible they should be every where? Not at one and the same instant, they say, but such is their motion, speed and agility to be where they list, and their power and will is answerable, as well as the devill can be every where to worke mischief. To which I answer, that their comparison is absurd, for the Devils by propriety of nature, and the Lords permission, have such passage in the world; so have not the soules of the Saints, for they are appointed by God to rest. Revel. 6. 11. and 14. 13. What rest, if they must be tossed up and downe by the breaths of men, sometime in *England*, sometime in *France*, &c? But say they did, how were it possible they should heare the prayers of all that call upon them at one and the same instant, if they be not in many severall places at one and the same instant? And if it be impossible, the prayers must needs be vaine. Besides, if it were not, yet in that which Papiſts give their reason for, it is made more abhominable; that is, to make way for themselves to the favour of God, even as by Nobles and great men we procure acceſſe to the King. *Numquid tam demens est aliquis, &c.* Is there any so mad, saith *Ambrose in Epist. ad Rom. cap. 1.* or so carelesse of his life, that he will give the honour of the King to a Noble man, to procure him acceſſe to him, when he shall be guilty of treason, when hee commeth before him. And yet they thinke they are not guilty of treason to God, who under pretence of seeking God by Saints, doe give unto the Creatures the honour of God the Creator, and (forsaking the Lord) worship their fellow-servants. And though there be (saith he) some reason, why they should make way to a King by his Nobles and Pensioners, because hee is a man, and knows not who are fit to be trusted with the Commonwealth: yet unto the Lord, who knows all things, and knows the worths and worthinesse of men, there needs no spokes-man, but onely a holy mind: Thus farre he. But to adde to him, that this thing is without precept in Old or New Testament, confessed by themselves. *Eccius* grants, not in the Old, because the Fathers were then *in limbo*, (a good reason against him) and the Israelites were marvellous prone to Idolatry. Not in the New, lest the Gentiles should returne to their Idolatry, and lest the Apostles should be too vaine-glorious and ambitious, if they had commanded it: and so a great difference, and strong reason why we may pray to Saints living, but not to Saints departed.

For us.] He separates not himselfe from this Church for all the corruption of it in Priest and people; hee forsakes not their assemblies,

ſemblies, but communicate with them in their ſervice & ſacrifices.

Men ought not to ſeparate themſelves from a viſible congregation or aſſembly, a viſible Church, for the abuſe of it, and the corruption of it, it being not in fundamentalls. As here the Prophet did not, neither read we of any Prophet who left the Church; but in moſt corrupt ages remained there, reprov- ing and threatening them, praying and mourning for them, but not forſaking them. It is that, Ezek. 9. 4. they are noted, as St. *Auguſtine* obſerveth; that mourne for the corruptions of the time, nor who ſeparate themſelves from the Church. In the New Teſtament we find not Chriſt, nor his Apoſtles to forſake the Church, but remaine in it, though marvellous corrupt; teaching, reprov- ing, correct- ing, mourning for it. So of the Paſtors of the ſix Churches of *Aſia*; their corruptions noted, and their Angels bidding with them. To this purpoſe is that, Hebr. 10. 24, 25, 38, 39.

Because no man ought to ſeparate himſelfe from the true Church of Chriſt: Now ſuch is an aſſembly profeſſing the true faith, notwithstanding other corruption; for as holineſſe, if it might be ſuppoſed without true faith, cannot make a true Church, but falſe doctrine and errour in the foundation overthrowes it for being a Church: So è *contra*, corruptions in manners cannot make it no Church, when true faith is taught and maintained.

Because ſeparation and excommunication from a particular Church, is the moſt heavy and greateſt cenſure of the Church; which as no man ſhould incur by his evill behaviour, ſo no man ought to inflict upon himſelfe for the corruptions of others, who happily deſerve to be ſeparated themſelves.

To condemne all thoſe who withdraw themſelves from our aſſemblies, becauſe of corruptions amongſt us, crying out of thoſe who will remaine among them, to the benefit of the good that is there to be had. But to ſuch an one I ſay, as *Auguſtine* answered *Petilian*, That he did not well to leave Chriſts heape of Corne, becauſe the chaffe was in it, till the great winnowing day; and that he ſhewed himſelfe to be lighter chaffe, driven out by the wind of temptation, that flew out before the coming of Chriſt the winnower. What folly is it for a man to leave the Jewells and Plate in the Gold-finers ſhop, becauſe of the Iron tonges and black coals? What warrant have they, when as *Noah* left not the Arke for all the uncleane beaſts?

To teach every man not to be ſo offended for the corruption of the times, as to ſeparate himſelfe from the Church

for them. * If they had loved peace, they had not broken unity, faith *Auguſt.* And in another place,

R

A veſſell

Doctrin.

7.

Reaf. 1.

Reaf. 2.

Uſe 1.

*Non habes quod objicias, frum-
menti in Dominicis paleam uſque
ad ventilationem ultimam ſuſti-
nentibus; à quibus tu nunquam
receſſiſſes; niſi levior palea ven-
tentationis, & ante adventum
ventilatoris avolaſſes. Aug.
contr. Petilian. Cap. 1. 18.*

Uſe 2.

** Si amarent pacem, non
diſcinderet unitatem. Aug.
contr. lit. Petilian, lib. 24.*

* *Vas in honore sanctificatum, debuit tolerare ea quæ sunt in contumelia, nec propter hoc relinquere domum claritatis Dei, ne vel vas in contumeliam, vel stercoreus projectum de domo sit.* Aug. contr. epist. Parm. lib. 3. 5.

A vessell of honour ought to tolerate those things that are vile, and not therefore to forsake the house of God, lest himselfe be cast out as a vessell of dishonour, or as dung. That certainly which is, 1 Cor.

5. 13. *Put away from your selves the wicked*

person, is to be understood of those who have authority, which if they exercise not, is their sinne, not mine, or thine: Shall I forsake the good, and the Church where I may be safe, for their evill? *Nec quisquam sine consensu cordis sui ex ore vulneratur alieno.* Let no man then separate himselfe; for why should a good, pure, and sound member separate it selfe from those that are corrupt, and cut it selfe off, both to make the whole worse, and to lose to it selfe the good it might have by abiding?

For us.] The Prophet who had the least hand in the sinnes, and was the least cause of the burden, he feares, and as it were mournes, and seeketh how to avoid it, when the Priests, who were the cause of it, are secure and carelesse.

Doctr.

It often falls out, that the faithfull mourne, and feare the plagues they foresee, when they who have deserved them, sleep securely, and rather provoke God still; Mich. 1. 8. Therefore will I mourne.

This hath bene by your meanes.] Here is the reason why God will not accept their prayers, because they are authors and principall causes of the evill and sinnes amongst them.

Doctrine.

The prayers of hypocrites and wicked men, whether Ministers or Magistrates, or private men, whether superiours, or inferiours, cannot be profitable to the Church, nor others for whom they pray, nor accepted of God. This is manifest here, as also by that, where the prayers of the wicked are rejected, with divers such places. This the Lord taught, when in his Law he commanded that the Priest should first offer for himselfe, Levit. 4. 3. and Heb. 5. 3.

Reas. 1.

Because they are not profitable for themselves, neither shall be accepted; much lesse for others. Not for themselves, Isaiah 1. and 66.

Reas. 2.

Because they are in Gods sight abominable; Prov. 15. 8. such cannot prevaile with him.

Object.

Balaam prayed for the people of God, and was heard for them, and yet he was a wicked man. Numb. 23. 19, 20.

Answer.

A truth it is, *St. August.* so answereth *Parmen. contr. Epist. Parm. lib. 2. cap. 8.* proving they ought not to separate themselves, as they taught, because men are polluted. But for the example, I think we may say, *Balaam* was not heard, saving his judgment, because he certainly never prayed; hee did prophesie indeed in a certaine forme of prayer, therefore that speech
of

of his is accounted a bleſſing, becauſe he did ominate and foretell happy things which would befall to the people of God. But he never prayed indeed, for his heart went againſt it, it was utterly againſt his will, who for the wages of *Balaam*, would rather have deſired to curſe; onely hee was compelled to it by the Spirit of God. Therefore he was not heard, which prayed not; but the Spirit of God, which in the good worketh the affections; and ſuggereſt words, did onely put ſuch words into his mouth, for any good that ſhould come by them to the people of God, as for the terrour and deſtruction of *Balaam*, who had ſet himſelfe againſt the people of God, to ſhew him, that not they before him, but he ſhould fall before them.

This ſheweth the folly and the vanity of the reaſon of ſome Popiſh and Popiſhly affected, who plead for lenity, connivence, and impunity, becauſe the King and his Children, the Realms and Dominions may enjoy ſo many prayers from them unto the Lord, their Jeſuites, and Priests, and all would pray for the State. The Argument is of force, to urge a State to uſe kindneſſe, and to intreate lovingly, and to ſpeake comfortably unto thoſe, both Miniſters and people that are truly religious; as *Darius* did well conceive it. *Ezra* 6:9, 10. And that which they ſhall have need of, let it be given unto them, day by day; whether it be young Bullocks, or Rams, or Lambs for the burnt-offerings of the God of Heaven; Wheate, Salt, Wine, and Oyle, according to the appointment of the Priests that are in Jeruſalem, that there be no fault; that they may have to offer ſweet odours unto the God of Heaven, and pray for the Kings life, and for his ſonnes; for they often ſtand in the gap, and keepe away much evill, yea, they prevaile for much good. One of theſe is better than a multitude of others, (as *Chryſoſt.* of wicked and godly, *Hom.* 26. *ad pop.* *Ant.* as one precious ſtone is better than a thouſand pibbles) And that breeds but confuſion and ſubverſion of all, when we deſire multitudes, as they doe in Theaters, and not an honeſt and good multitude. It is, I ſay, of force for the good, but not for theſe wicked hypocrites and treaſonable Priests and Jeſuites, and all ſuch, ſpecially underſtanding Papiſts, who have given up their name to Antichriſt, whoſe prayers cannot profit the King and State; who if they pray, pray but as *Balaam* bleſſed Gods people, againſt their hearts; who if they could pray with their hearts, yet ſhould never prevaile, nor be accepted, being as they are. And to them wee may uſe that of *Tertul.* *Apolog.* cap. 34. * Be thou religious towards God, who wouldeſt have him to be favourable to the Emperour.

This teacheth the fearefull caſe and condicion of that Church and State, where they who ſhould ſtand in the gap & breach be-

Uſe 1.

* *Eſto religioſus in Deum, qui vis cum imperatori propitiuſ.* *Tertul.* *Apolog.* cap. 34.

Uſe 2.

for him to turne away his wrath, lest he destroy them, are men themselves who provoke Gods wrath; of whom it may be said, as Ezek. 13. 4, 5. *O Israel, thy Prophets are like the foxes in the waste places; ye have not risen up in the gaps; neither made up the hedge for the house of Israel; to stand in the battell in the day of the Lord.* beyondubredly that State must expect a judgment from God; besides that it is one in selfe, when God takes away good men; such as were the Charets and horsemen of Israel; their defence and preservation, who prevailed more by their prayers; as *Mal. 2. 17.* then all the Host did by their speares; specially when their successors are wicked and prophane men, that provoke God to wrath by their wicked lives. It goes hard with the Church when her good Prophets are by God forbidden to pray for it, as *Jer. 14. 11.* But yet if they remaine with them, though they cannot prevaile at one time, yet they may at another; but more hard when he takes them away, when they are without hope of having them to stand up for them againe; but worst of all when they are such as are of lewd life, who thereby provoke God against them. Therefore these both should be mourned for, the losse of the one; and the succession of the other; for the former are, as the King said, the Charets and the horsemen of Israel, the latter are the Charets and horsemen against Israel; for not being with it, they are against it: of good Ministers we may say as *Psal. 127. 4, 5.* as are the arrowes in the hand of the strong man, so are they who are her good Ministers: blessed is the Church that hath a quiverfull of them, here is her prosperity and peace; hence is the ruine and overthrow of her Enemies. And on the contrary may we say of wicked Ministers, whose prayers shall never be heard for the Church, but rather against it.

Object.

This granted, then have we a warrant to separate our selves from the Church or congregation, where a wicked Minister is, for why should we joyne with a Minister that God will not heare?

Solut.

The *Donatists* made the same objection to *August. loco predicto*, to which the summe of his answer is, that when they pray with the congregation, they are heard, though for their own wickednesse they deserve to be rejected; because of the piety and devotion of the people who joyne with them; whence I collect, that though the Minister speake the words, yet they are not his prayers only, but the prayers of the Church: As in an other case, though the Minister deliver the signes, yet it is not his sacrament, but Christs; and so may be profitable, notwithstanding the corruption & insufficiency of the Minister; so in this. For this must be understood, that in the congregation some one must conceive a prayer for all the rest, lest in a multitude there should be

con-

confuſion and tumult, if every one ſhould in his own words utter his prayer in the Church; therefore the Miniſter he is the mouth of the Church. If he be a faithfull one, he ſhall bee heard together with the Church; if otherwiſe, not he, but the faithfull people, who ſpeake to God by his words. But you will ſay then, what loſſe have we if the Miniſter be wicked? I anſwer, many wayes, becauſe the corruption of men is ſuch, that as they like the Word and Sacrament worſe, becauſe they diſlike him that brings them, and finde not ſuch joy and comfort in them, as by his hands they like; ſo they cannot bee, nor are not ſo affected to joyne in prayer with a man they like not, or thinke not well and reverently of, to whoſe perſons they have juſt exceptions, ſo their prayers are not as they ſhould be, neither he with that ſpirit and affection utters their petitions to God; which might affect their hearts to more zeale in prayer. Beſides, they want the benefit of his prayers in private, who ſhould mourne for them, and pray for them, when they are following their neceſſary affaires, or their convenient pleaſures, or are living in their ſins; be a *Moses*, to hold up his hands for them, a *Job*, to ſacrifice for them, as *Jer.* 13. 17. or as *Paul*, *Act.* 20. 31. All which a good and faithfull Miniſter will doe, but hee that is not, will be as careleſſe and ſecure as he can be, and never doe it, or if he ſhould, yet not be accepted.

This hath been by your meanes,] the finnes of the people are imputed to the Priests, becauſe they taught them not better, nor reprov'd them of this, *ante*, verſe 7.

Will hee regard your perſon,] Hee will not; your office and place and dignity in the Church, ſhall not make him receive your prayers.

As God to elect and call men, and to give them the promiſes and poſſeſſion of Heavenly things is moved by no outward priviledge or dignity of the fleſh; ſo to heare their prayers, and to accept their ſervice, is he not moved by any dignity of perſon, any vertue of place or office, nor by outward priviledge, if faith and holineſſe of life be wanting: here it is apparent in theſe Priests, not accepted for all the dignity of their office. *Cain* was the firſt borne, and had that priviledge, yet for all that God received not his offering, but *Abels*, *Gen.* 4. ſo betwixt the Pharife and publicane, *Luke* 18. 10, &c. as betwixt the rich men and the widdow. *Marke* 12. 41, 42, 43.

Becauſe he is no accepter of perſons, *Acts*, 10. that is, for any outward thing; for he accepts for inward. It is borrowed from Judges, who being corrupt are ſwayed not with the uprightneſſe of the cauſe, but with the perſon, his place, his honor, his riches and ſuch like, which being denied in God, ſhewes why he accepts not the wicked.

Doctrin.

Reaf. 1.

Reas. 2.

Use 1.

Because he looks not as man looks, upon outward things.

This will serve to check a corruption in our times, and not in ours onely, but that which hath ever beene in all ages; great men, nobles, and Princes, wealthy and worshipfull personages perswade themselves, & so are soothed up by their flatterers, that a little thing from them is greatly accepted of God; a few cold prayers, a little devotion, a careless hearing, shall be accepted from them, though they never trouble themselves for the true feare of God, and to worke righteousness: whereas first, in reason, there is more due to God, where he hath given more. But why should he accept lesse from them? because they are great; as if he were an acceptor of persons, or as if they were or could be great in respect of him.

Use 2.

Let no estate hinder a man from this service, for the best excuseth not, the meanest makes us no lesse acceptable.

VERSE X.

Who is there even among you, that would shut the doores, and kindle not fire on mine Altar in vaine? I have no pleasure in you, saith the Lord of Hosts, neither will I accept an offering at your hand.

WHO is there among you,] Here is the rejecting of them and their sacrifices threatened, which is the maine point in the verse; but in the former part, as divers of the learned doe so take it, he returnes unto his former expostulation, reproving the priests for their ingratitude and corruption of his worship. And then it will be read, *who is there among you that will shut the doores: or doe you kindle fire on my Altar for nothing?* And some expound it, that the Priests would not so much as shut the doores till they had their wages payed; others, that they did nothing in Gods service, but they were rewarded for; God arguing their unthankfulness to him, by his bounty to them. But others take the words as they are here read, both more agreeable to the original, as also more squaring to the present matter, to shew how he rejected them and their sacrifice, when he wisheth that some body would shut the doores of the Temple, or that they would offer none at all, and so keepe out the Priests that they could not come to sacrifice any thing upon his Altar, which he did so distaste and dislike: and so it is; I would rather you should not offer at all, then as you doe.

For

For the particular words. *And kindle not fire upon mine Altar.* q. d. that yee might not come to offer upon mine altar, kindle not my altar, ſo in the originall, a Metonymia. *In vaine*] *id eſt*, to no end, the word ſignifieth, freely, Job. 1.9. for nothing, ſo unjuſtly without cauſe; Pſal. 69. 5. ſo ſcorfree, without puniſhment, Prov. 1.11. to no end or purpoſe. Job. 2.3. Pro. 1.17. ſo here.

I have no pleaſure in you] The former is a wiſh, this is the reaſon of the wiſh. All is in vaine, and to no end, becauſe I like not you, and will none your ſacrifices, he ſhews that he eſteemed not theſe offerings, not from the nature, but from the minde of him who did offer them. If he were indued with piety and holineſſe, God would accept his offerings and ſervice; If otherwiſe, God would take no delight in them for all their offerings.

Neither will I accept an offering at your hands,] Theſe offerings he ſimply refuseth not, being things he had commanded, but becauſe they were offered by them, qd. I am ſo farre from accepting at your hands theſe corrupt and imperfect ſacrifices, that if they were never ſo perfect and agreeing to the lawes of men preſcribed, yet I would not accept, you pleaſe me not, your gifts and offerings cannot be accepted of me: here is firſt a wiſh, and the reaſon of it; he wiſhed that they would offer no ſacrifices to him at all, rather doe him no ſervice, then doe it as they did.

The Lord had rather have no ſervice done unto him of the ſonnes of Men, then to have it done careleſſely and negligently, corruptly, and not as he hath commanded it. So is it manifeſt from this place, as from that, Iſaiah, 1.11, 12, 13, and 58.1, 2, and 66.3. Math. 7. 22. and 6. 1, 5, 16.

Becaufe this argues contempt of God, and, as we may ſpeak, of his perſon, yea often times more contempt, then not to doe the workes of his ſervice at all; for where any man is duly reſpected, either for love or feare, there the duties and offices to bee performed unto him are done, neither negligently nor careleſſely, as the child that honours his father, the ſervant that feares his maſter, doe with all diligence and care their duties: Where they are done coldly or curſarily, there is not the reſpect of the perſon that ſhould be. Againe, duties may be omitted without contempt, as of ignorance, not knowing what a man ought to doe, of infirmity or an erroneous conſcience, becauſe hee thinks he may not doe that, which he can not doe in all perfection; But to doe them careleſſely, and that wittingly with corruption, can have no ſuch excuſe, and ſo more contempt.

Becaufe the Lord hath no need of the ſacrifice and ſervice of men; a man cannot be profitable to him, as hee may be to his neigh-

Doctrin.

Reaf. 1.

Reaf. 2.

neighbour. It is nothing to him that thou art righteous, that thou prayest, or performest any other service unto him; Job 22. 2. *May a man be profitable unto God, as he that is wise, may be profitable to himselfe?* therefore he, as a rich King, values not the gift, but the mind of the giver; he looks more to the manner of doing, than the deed; he respects more the heart, than the hand; the inward affection, than the outward action. No marvell then if he had rather have nothing, than carelessly and corruptly done. And this made him esteeme more of the Widows two farthings and mytes, than of the rich mens treasure.

* *Deus puram magis conscientiam exaudit, quam preces.* August. *contr. lit. Petil. Donat. lib. 2. cap. 53.* * God rather heares a pure conscience, than prayers.

Object.

Phil. 1. 15, 16, 18. better Christ be preached any wayes than not at all.

Sol.

It is better in regard of others, who have the benefit of it, and to whom by such leaden and stony conduits God conveyeth the water of life, as a Gardener doth water to his plants: but it is not better in regard of them who doe it, for it maketh their condemnation more grievous. *Judas* preached condemnation to himselfe, and yet no doubt converted some, as the rest did. *Noah* was glad he could get some to build his Arke, himselfe and his sonnes being no workmen fit for it, but it profited them not a whit that built it; as good never have done it.

Use 1.

This may teach us what to judge of our Church-Papists, who for feare of law, avoiding of losse, for escaping of imprisonment, doe resort to our congregations, without conscience and care, they are worse than those who doe refuse to come, than open recusants: for if to come to Church for a shew, to prophane Gods worship, and to doe it rashly for sinister respects, and in hypocrisie, be worse than not doing, then they are greater offenders in comming, than others in abstaining. The *Shechemites* were greater sinners with *Hamor* and *Shechem* his sonne, in taking the Sacrament of Circumcision for profit, and satisfying their pleasure, and to make a prey as they thought of *Israel*, Gen. 34. than the other Gentiles who refused it. So in this; they come to Church for advantage or profit, or saving of that they have; then is it better they should not come at all. Nay not so, but it is lesse evill, not more good. The goodnesse is, that they labour to be instructed in that they ought, and to know how they ought, and to endeavour to come with care and conscience, as is required. In the meane time hee that abstaines, and comes not, is lesse evill than he that doth come carelessly, &c.

Object.

Why then should Magistrates compell men to the service of God, when he shall make them sinne, and sinne more than if they abstaine?

The

The Magistrate may not compell any man to doe evil; that is a thing simply forbidden of God; but hee may compell a man to doe that which he may sinne in doing of it. Things that men doe are of three sorts: good, and commanded; evill, and forbidden; indifferent, and neither commanded, nor forbidden of God. In this last the Magistrate ought to have a speciall and tender respect to the conscience of his subject, though it be erroneous; specially when they are things of no moment; the doing of them little profits the Church, or Common-wealth; and the omitting of them doth prejudice it nothing at all. For the other, he is not to respect the erroneous consciences of men, as not to suffer them unpunished for evill doing, though they should pretend conscience in it; so is hee not to abstaine from compelling them to that which is good: for, that evill is adjoynded to it, it is not his fact that commandeth, but comes from their infidelity and corruption who are commanded, of which he cannot be accused, when he hath carefully endeavoured, that they be duely and rightly instructed and informed: for when he may say, the things I require are commanded in the Scriptures, I have done my best endeavour, that you may know the truth, and not perish; and I will not cease for hereafter to perswade, and exhort, and command you; doe you need the Scriptures? conferre with the Ministers; pray God to open your eyes; he hath then done his part.

This teacheth the fearefull condition of such as cinely doe and performe the service of God; but marvellous carelesly and corruptly; they heare the Word, they make prayers, they receive the Sacrament, but they are no more acceptable unto God, than if they did them not at all. God saith unto them, as a Father to his Child, and a Master to his servant; seeing them scambing over their duties and businesse without care and respect, I had as leese you did them not at all. Now what would we think of him that should never pray, never heare the Word, never receive the Sacrament; would not every one thinke hee is an odious man to God? verily such, and more odious, if it may be, is every one that doth these, but without care of course, without conscience; they heare the Word, but without profit: God had rather have them away, than come to Church to deride his Word, to sleepe or talke, there to prophane his worship. So they pray, but not with their hearts, but with their lips; their hearts are taken away with their pleasures, profits, and delights. As Hosea 4. 11. he esteemes of them as well when they pray not; they receive the Sacrament, but without preparation,

Answ.

Ad fidem nullus est cogendus invirm, sed per servitium. Inno. Et per misericordiam Dei, iraditionum flagellis perfidia castigari. August. contr. lit. Petri. lib. 2. cap. 38. And againe, Si qua igitur adversus nos leges constituta sunt, non leni facere cogimur, sed male facere prohibemur. Ibid.

Use 2.

paration, without understanding what they doe, most unworthily they intrude themselves to the Table of the Lord; God had as lief he have them away, their roome were as acceptable to him as their thronging; as his without the wedding-garment at the feast of the King. Matth. 22.

This is their fearefull condition; he that heares, is as though he heard not; he that prayes, as though he prayed not; he that receiveth the Sacrament, as though he did not; and so of all the service of God, he is as acceptable to God in not doing them, as he is in doing, and *contra*, as odious.

Object.

Then a man had as good not doe at all? and so while you reprove one thing, you open the gap to another, from carelesse-nesse to prophanenesse?

Ans.

If any man doe gather so, it is his collection, not my assertion; he, like a Spider or Toad, gathered venome and poyson from sweet flowers and wholesome herbs. If a Master should tell his servant doing his businesse negligently, that he had as lieve he did it not, will he reply then, he will not; if he doe, shall he not for such contempt be beaten with more stripes? Nay, a servant that would avoid that, and receive any wages and reward, will seeke to correct his error, and reforme his corruption: so in this.

Use 3.

This ought to instruct us that have any desire to be accepted in our service of God, and not to be rejected, as if we did neglect it altogether; to doe it with all care and diligence, and in the best manner that may be: doe we must. And then not to lose our labour, and have no respect nor reward, we must endeavour to doe them as they ought to be done: heare with an honest heart, to profit; pray with a fervent spirit, to prevaile; use the Sacraments in knowledge and due preparation for them; these and all other parts of his service as he requireth; else we are in a strait, as the Lepers were. 2 King. 7. 3, 4. without the walls of *Samaria*, if they enter the City there is death, if they sit still, there is death also: So we, if we doe not, we displease; if we doe, and not as we ought, we displease also. They had a third way to goe out to the enemies, wherein their difficulty was the greatest; but we have a third, wherein our comfort is the most, to doe them as he requireth of us.

Object.

But some will object, *who is sufficient for these things?* And this is but a cold comfort in a thing, that no body can doe, and therefore we were as good to doe nothing at all; for who can doe things as he requireth?

Ans.

I answer, we have a mercifull God to deal with, who in Jesus Christ accepteth our affections for actions, our beginnings for perfections. 2 Cor. 8. 12. And upon this ground we must doe our endeavours, to doe it in the perfectest manner that

that we may, that we may be accepted, and not abſtaine. It is a rule indeed in matters indifferent which are left to our choiſe, to reſtraine from them, becauſe our weakneſſe will bring forth ſome ſinne in the doing of them; As in exerciſes and recreations, when they cauſe us to ſweare, curſe, fret, and loſe our time: But in other things for which there is a commandement, and our own experience teacheth that we cannot doe them, without defects and infirmities, (As we cannot heare the word with that faith we ought, but wandring thoughts, and ſometime envious, covetous, ambitious deſires creep into our hearts,) yet muſt we doe, and not abſtaine, our imperfections hinder them from being perfectly good, but not from being accepted, while we condemne our imperfections, and deſire to doe better. And as the high Prieſt, Exod. 28. 38. did beare the iniquity of the holy things; ſo though our holieſt offerings and works of righteouſneſſe have defects & wants, blemiſhes and ſtains of our corruptions, our high Prieſt *Chriſt Jeſus* will acquit us of them, and procure us favour and acceptance in the ſight of God.

I have no pleaſure in you,] The reaſon of his wiſh why he could deſire they rather ſhould not doe him ſervice, then doe it: and this carrieth the contrary, I diſlike you, I am angry and diſpleaſed with you, remaining in your ſinnes and corruptions.

The Lord hath no pleaſure in ungodly men, ſuch as commit and continue in ſinne, and tranſgreſſion of his law, but he is angry and diſpleaſed with them; ſo is it here, Pſal. 5. 4. for thou art a God that loveſt not wickedneſſe, neither ſhall evil dwell with thee, and Hebr. 10. 38. 2 Sam. 15. 26. hence it is that he is compared to a conſuming fire, even to his owne. Deut. 4. 24. Therefore to ſhew his anger, towards thoſe who ſhould tranſgreſſe, how great it is, when he gave the law he defended with fire, and the whole mountaine burned about him.

Becauſe the Lord hates iniquity, Pſal. 45. 7. now then as Men who hate any liquor, doe diſlike the veſſell that it is in, for it; yea ſometimes grow to hates and abhorre it: ſo the Lord hating ſinne, diſlikes the ſinner, yea ſometimes growes to hate him, Pſal. 5. 5. not the nature he made, not the man, but the wicked man: becauſe ſinne cleaves ſo faſt to him, as they cannot be parted: As when the ſent will not out of the veſſell, he hates both, as Saint *Auguſtine* ſaith, *Deus odit iniquitatem, itaque in aliis eam perimit per ſine* ſaith, God hates iniquity *damnationem, ut in reprobis; in aliis adimit per juſti-* therefore in ſome he deſtroyes *ſeſtione, ut in electis.* *Auguſt. ad Simplicianum* it by damnation, as in repro- *lib. 7. queſt. 2. Col. 630. Tom. 4.* bates; in others he takes it away by juſtification, as in the elect.

Becauſe as every one delights, and takes pleaſure in his like, which makes the Angels rejoyce at the converſion of a ſinner;

And

Doctr.

Reaf. 1.

Reaf. 2.

And men rejoyce, and account it a glorious thing to have children like themselves, and take the more pleasure in them, when the succession is like to prove like: so God in those that are most like him, because; saith *Cyprian*, then the divine gentry by their actions and practices may become more famous. Then must he be displeased with these, because they grow more unlike him, and like to Satan his Enemy.

Use 1.

Anger then simply in it selfe is not a sinne, but as it is mixed with other perturbations and vices, seeing God is angry. As Christ was often and very vehemently, John. 2. 13, 14, 17. and whensoever he corrected and reprov'd sinne, he shewed himself in his words very angry, Mat. 23. 13. so hath *Moses*, the Prophets, Apostles, and all the Saints: Therefore *Laſtan*. saith, *sine ira peccata corrigi non posse*, sinne cannot be corrected without anger; for the sight of sinne is so horrible in it selfe; that he that is a good man cannot but be offended, moved and angry with the sight of it. And he that is not moved at it, either allows it, or doth not much detest it, or is willing to avoid trouble in correcting of it; hence the repressing of anger is a sinne, being a great sinne not to repress, and that irefully, the finnes which

Quasi gladio aciem, sic mentes nostrae ira acumen impositum, ut eo cui oportet utamur. are under our charge; as old *Ely*: for God hath given anger to the spirit of man, as an edge to a weapon, that when 'tis needfull we may use it, saith Saint *Chrysostome*. *Chry. ho. 6. de laud. b. Paul. 1. 1. 1. 1.* This then we ought to doe, imitate these

examples, and be angry with finnes, and correct them to our power: but Ephe. 4. 26. this place doth not simply forbid anger, but corrupt anger, by which we offend God: Now anger is vicious and corrupt; First, if a man be angry rashly, for no cause, or for small cause, Math. 5. 22. Secondly, if a man be angry for private injuries, not for them as they are sins offensive to God, but injuries to himselfe: Thirdly, when the anger that should be against the sinne, is against the person, and turned to his brother; and this is that there forbidden: and it is thus understood; be angry, but not without just cause; be angry, not for private injuries, but vices, as they are against the law of God: Finally be angry, not with your brethren, but with their corruptions, and this is hence warrantable.

Use 2.

Seeing God will be angry with all, both elect and reprobate for their finnes, and most displeased with them; This should perswade us not to be secure, but to passe our lives in the feare of the anger of God: To this one thing bend wee all our endeavours and powers, that we sinne not, and so provoke the anger and displeasure of God; for of this wee may be sure that Gods word shall be fulfilled. Psal. 89. 31, 32. *If they break my statutes, and keep not my commandments, then will I visit their transgression with a rod, and their iniquity with strokes: wrath and displeasure*

ſure follows the ſinner, as the ſhadow the body. But if God ſpare, and be not angry, that is, ſhew it not, *Magna eſt ira non irarſci*; 'tis a ſigne of greater diſpleaſure: The maſter that reſpects his ſervant corrects him for a ſmall fault; if he let him alone, it may be thought he doth it till great faults bee joyned to it, and he may either puniſh more, or caſt him out of his houſe: ſo in this.

*Chryſoſt. in
Mat. bo. 17.*

Neither will I accept an offering at your hand.] Becauſe he is diſpleaſed with them, therefore he will not accept their offerings, nor their ſervice and prayers.

Doctrin.

The perſon of a man muſt firſt pleaſe God, before his prayers, his offerings, or any worke that he doth can be pleaſing or acceptable to him. That is, before reconciliation & juſtification they are unaccepted. It is hence manifeſt, becauſe he rejecteth their offerings, being diſpleaſed with their perſons hereto belongs that, *Ge. 4. 4. & that Prov. 15. 8. The ſacrifice of the wicked is abomination to the Lord: but the prayer of the righteous is acceptable unto him.* Hence *Iſaiah, 1. 13, 19. 1 Pet. 2. 5. And yee as lively ſtones bee made a ſpiritual houſe, an holy prieſthood, to offer up ſpiritual ſacrifices acceptable to God by Chriſt Jeſus.* *Hebr. 13. 16.*

Becauſe all workes are made acceptable to God by faith, as all things are made pleaſing to men by the light; ſo *Chryſoſt.* and without it nothing is; *Hebr. 11. 16.* Now faith is that which makes the perſon accepted; for by it we are juſtified, *Rom. 5. 1.* and made the ſonnes of God. *Rom. 3. 26.*

Reaſ. 1.

Becauſe before they are ſtrangers, *Ephe. 2. 19.* yea and enemies, *Rom. 5. 10.* now things done by ſtrangers are not greatly gratefull, but by enemies they altogether diſtaſte us.

Reaſ. 2.

This confuteth the Papiſts, who make good workes the cauſe of our juſtification and reconciliation to God; when, as they can not be good, ſo they can not be acceptable before we be reconciled and acceptable in his ſight. How doe they then juſtifie us and reconcile us? for that which muſt juſtifie and reconcile another, muſt needs it ſelfe be in favor; for as that is true of

Uſe 1.

S. Auguſtine, Opera non pracedunt juſtificandum, ſed ſequuntur juſtificatum. So that is as true, whenſoever they come they are not acceptable in themſelves, becauſe they are imperfect, our evill workes are perfectly evill, and ſo deſerve to be caſt out of favour; but our good workes are not perfectly good, and ſo cannot procure favor of themſelves. If any object, as ſome of our Papiſts ſticken not to doe, that we are juſtified by workes, becauſe by faith, for faith is a worke; I anſwer, faith is not our worke, but Gods in us. *John 6. 29.* Again, though having received faith we doe beleve; yet it is not faith, or the worke of it, that doth juſtifie us, but the righteouſnes of Jeſus Chriſt apprehended by faith: for as a hand that hath taken a treaſure doth not enrich

Object.

Anſw.

S

us,

us, but the treasure; and it is not the mouth receiving the meat; but the meat that doth nourish us; so in this. And being thus justified then we work, and our works are acceptable; because we are first accepted in Christ.

Use 2.

To stirre up every man to the tryall of his estate and himselfe, whether he be indeed reconciled to God or no; whether justified or no, that if he be not he may labor and endeavor to be; because while he is in that condition, whatsoever things he doe, as they are but *splendida peccata*, *August.* so they are altogether unacceptable to God, whether he heare, or give, or receive, or pay; a heavy condition of a servant, that doe what he can, yet he can not please.

Quest.

But happily thou art desirous to know whether thou art reconciled or no; and if not, how to come by it.

Answer.

I answer thee, if thou hast true faith, then shall this be like the salt, 2 Kings 2. 21. which healed the spring of waters; and of it may be said as there.

Use 3.

This comforts God children, who are justified in Jesus Christ, and so accepted in his sight, their works, their sacrifice and worship liketh him, howsoever they are done in imperfections, and in many great weaknesses and are not so fully with their whole soule, minde and heart, as they should be; but carry the touch of mans corruption, and are not able to abide the strict and streight judgment of God; yet because they proceed from them who are accepted in Christ, they please him, and the imperfections are pardoned in Christ, and they taken for pure and holy. Prov. 15. 8. 1 Pet. 2. 5. As a little thing done of a child is more acceptable, then much done by a servant.

VERSE XI.

For from the rising of the sunne unto the going downe of the same, my Name is great among the Gentiles; and in every place incense shall bee offered unto my Name, and a pure offering: for my Name is great among the heathen, saith the Lord of Hosts.

F*From the rising of the sunne*] Here is the second part of withdrawing Gods mercy from these Jewes. And this is the removing of his worship & word from Jewes to Gentiles, set down by a comparison of dissimilitude betwixt Jewes and Gentiles.

The propoſition of the Gentiles, and their great care and reſpect of his worſhip, verſe 11. the reddition of the Jewes, and their corruption and careleſneſſe of his worſhip, renewing the former expoſtulation, verſe 12, 13. In this we are to conſider the worſhip of God, & the circumſtances of it. In it we conſider, 1. the ground of it, *my name is great*, repeated in the beginning and ending of the verſe for more certainty of the thing; 2. the matter, *incenſe and oblation*; 3. the manner, and quality of it, *pure*, oppoſit to the Jewes *prophane* and *polluted* ſervice of God. The circumſtances, 1. perſons, *Gentiles*; 2. place, *everywhere*.

Now for the meaning: The Papiſts have wreſted this place, to eſtabliſh the doctrine of their Maſſe; but how abſurdly ſhall appeare, before we have ended with the Verſe; in the meane time we will ſearch the true meaning of them, as they ly in order.

For from the riſing of the Sunne.] Theſe words expreſſe the place; ſome expound them in the time preſent, and theſe either take them abſolutely thus; The Gentiles, though they have no knowledge of God but by nature, as much as they may learne out of the great bookes, the Heavens and the Earth, and the revolutions and changes of them, by the riſing of the Sunne, and the going downe of the ſame; yet they offer unto God oblations in their kind: Thus *Montanus*. But this cannot be, becauſe of the quality of the ſacrifice following; for it is ſaid to be pure, which could not come from them in that dimme light they had: Or conditionally, that the Gentiles would offer a *pure* ſacrifice, if God did reveale himſelfe to them as he hath to the Jewes. But the words are ſo abſolutely ſpoken, they cannot thus be taken.

Others, with more generall conſent on all ſides, take them in the future tenſe, or time to come: that the time ſhould come when the Lord ſhould tranſlate his worſhip from the Jewes to the Gentiles, and then ſhould they bring holy offerings: And this is after the comming of Chriſt, who ſhould take away the Ceremonies, and abrogate the forme of the Jewiſh worſhip, and bring in pure and ſpirituall ſacrifices.

Now by this is noted the place, that is, through all the whole world. *Pſal. 113. 3. The Lords Name is praised from the riſing of the Sunne, unto the going downe of the ſame.* Not that it ſhould be at one time in all places of the world, for that never was, nor ſhall be; but, as among the Jewes, ſo in the whole world, before Chriſts comming, the greater part of them were wicked Idolaters, and prophane men. *Iſaiah 17. 6. and 6. 13.* but ſucceſſively, now in one place, now in another, it ſhall be ſpoken and preached in all the parts of the world before Chriſts ſecond comming. *Matth. 26. 13. Pſal. 2. 8. Aſke of me, and I ſhall give thee the Heathen for thine inheritance, and the ends of the earth for thy poſſeſſion.*

My name shall be great.] Here is the ground of Gods worship ; The Name of God, signifying diverse things, in this place may be taken either for himselfe, as a mans name is put for his person, Acts 2. 21. or for his excellency, majesty and glory ; as Name for fame. Exod. 34. 5, 6. Phil. 2. 9. Gen. 1. 1. 4.

Is great] Not that God is great or lesse, *Magnum & parvum sunt ex his que sunt ad aliquid. Aristot.* but shewed, or declared, or acknowledged to be great ; as the word sanctified is used, Math. 6. 9. and the word justified, Math. 11. 19. Jam. 2. 21.

Among the Gentiles] The persons, by condition Gentiles, or Nations, taken sometime generally for a company of People consisting of many families gathered together, Isaiah, 1. 4. Ioh. 11. 52. Secondly more particularly for all people besides the Iewes, all Infidels, Gods people being taken from among them only, Isaiah, 49. 6. And so it is amongst those who were not Gods people before, amongst them whom the Iewes accounted fooles ; and did extreemely hate ; spoken as it were to provoke them to make more care of the worship of God, according to the denouncing, Deuter. 32. 21.

And in every place incense shall be offered unto me] The matter of this offering or worship is first said to be incense, by which is understood prayer, invocation and thanksgiving as, Psal. 141. 2. *Let my Prayer be directed in thy sight, as incense : and the lifting up of my hands as an evening sacrifice.* Revel. 5. 8.

Secondly, It is said to be an oblation or offering, by which is not understood the Leviticall offering abrogated by Christ, neither the sacrifice of Christ upon the crosse, which none can offer but he ; and which only was to be performed and offered upon the crosse before the gate of *Jerusalem* ; nor the sacrifice of the Masse, as shall after appeare, but by this is understood a mans selfe, every faithfull man with all that he hath ; for every one of Gods ought both to consecrate himselfe to the spirituall worship of God, and as it were sacrifice himselfe, and also offer up the sacrifice of prayer and praise, and of repenting ; justice, almes and other things pleasing to God. Rom. 13. 1. 1 Pet. 2. 5. Heb. 13. 15, 16. Psal. 4. 6. and 5. 19. And of this *Irenaeus, Tertullian* and diverse other understand this place.

Pure] not simply without spot, Isaiah, 64. 6. but as the Church is called holy and without spot, Cant. 6. 9. first ; in regard the person offering it is in Christ, and as his person hath his obedience and righteousnesse applyed and imputed to it, so his obedience hath Christ to cover the wants of it. Heb. 13. 15. 1 Pet. 2. 5.

Secondly, In regard of inward sanctification, the ground of it, the party being regenerate by the worke of his spirit, and so every

very action in him, part holy and good, and well pleasing to God, as coming and proceeding from his Spirit, though having a taste and sent of our infirmities, as water passing by a Pipe or Chanell. Rom. 8. 26. and 14. 15. Acts. 1. 17.

This, though a threatening, yet is according to that, Deuter. 32. 21, and to a kind of provocation to the Israelites, provoking them from the example of the Gentiles with a holy emulation in piety and the worship of God. The Jews embraced not sincerely the worship of God, but putting it as it were from them, the Gentiles received it.

When one Church waketh not account of the truth and worship of God, or doth reject it, another shall embrace it.

From the rising of the Sunne into the going down of the same;]
The Lord, though he had shewed much mercy and goodnesse
upon the Jewes; he is not emptyed by it, but hath the like in store
for others, the Gentiles.

The Lord is marvelous rich in mercy, and liberall in giving his goodnesse to the sonnes of men, neither weary in giving, nor ever walted with giving; manifest from this example, and Jam. 1. 5. *If any of you lack wisdom, let him aske of God, which giveth to all men liberally, and reproacheth no man, and it shall be given him.* Rom. 10. 12. *for there is no difference betwene the Jew and the Grecian; for he that is Lord over all, is rich unto all that call upon him:* he gives, at all times, Luke 22. 12. his ability is great; Eph. 3. 20. the effects prove it, giving more then they aske, to Abraham, for one sonne desired; he gave a seed as the starrs in the heavens; To Isaac, Gen. 25. 21, 22. to Jacob, Gen. 48. 11. To Solomon, Kings, 3. 11. *Ubius est gloria, quam precatio*, Ambrose in loc. *Modi dignandi: bellus est Julianus* &c.

Because he is creator, and Lord of all, and by creation they are his sonnes, he their father. Therefore as a father he will provide for all his their portions; as *Abraham* did, *Gen. 25. 6.* yea and such is his care, that he cannot endure their want. Now they are in themselves continually wanting; though he give one thing; they have need of another; as a ship and a net that must still be mending.

Because it is agreeable to his magnificency and greatnesse to
deale thus liberally; as it is agreeable and becommeth a Prince
to deale according to his magnificence and greatnesse.

Because it might be manifest the things they receive come to them not for their deserts, nor the merit of their prayers, or any things else, but of his love and mercy, when he dealeth so bountifully.

Prayers are not meritorious, Iam. 1. 5.
If any want, he himself is cause of it. *Ibidem*, to all men.

An encouragement to ask:

S_3 T_0

Doctrines.

Döör.

Reas. I.

Reas. 2.

Ref. 3.

Use I.

Vše 2.

Use 3.

S 3

To

Use 4.

To learne to be liberrall and not weary of well doing. Gallat. 6. 9. 10. From sunne rising to the sun setting in all places and nations is the worship and word of God propagated.

Doctrin.

The Church under the times of the Gospell, and since Christ, is not, as it hath been, limited to one Nation, as to the Jewes, Psal. 147. 19, 20. Iohn. 4. 22. but those limits are plucked up, and it is enlarged to all the Gentiles, not one or two Nations of them, but to all the world.

Use.

This overthroweth the Church of Rome, who limite the Church which is enlarged by God, affirming that to be only the Catholique Church which is at Rome, or which is subject to the Romish tyrant; how then is it to all Nations, are all subject to it? how Catholique, when it is but a particular Church? what is Catholique but universall? Now to speake thus, the Romane Catholique Church, is to say, the particular universall Church; which in any reasonable mans care is most absurd.

Catholique
saith August.
Epist. 48. ex
communione
totius orbis.

Object.

Answ.

But some times particular Churches were called Catholiques.

So they were; but then as August. Cont. Epist. Fundam. cap. 4. Every Church did it, and no one Church assumed this prerogative unto it selfe more then another; neither was Catholique opposed to particular, but to hereticall. The Catholique faith was accounted the true faith, and the Catholique faith opposed to Heresie; and the Catholique Church to hereticall Churches. And in this kinde the Church of Rome can least challenge it to it self, for it is least Catholique, being in many things hereticall.

The Jewes corrupting and condemning the worship of God, the Gentiles are called: through their fall salvation is come to the Gentiles.

Doctr.

God by the finnes of man takes occasion to worke good to others, and to magnifie his mercy and goodnesse: so here, by the finnes of the Jewes he bringeth good to the Gentiles, and glory to his owne Name.

Reas. 1.

Because he may take from the wicked any just occasion of accusing his providence and government, because he suffers sinne to be, that could prevent it, which indeed is a sinne in him that doth it not, who is bound to it; but it is not so with God. The Physitian is not to be accused when he maketh his patient sick, to bring him to health; lesse here God, not making him sinne, but letting him alone to his own corruptions.

Reas. 2.

Because he is most wise, good and powerfull, and would so manifest himselfe, by bringing light out of darknesse, good out of evill; for to make good, or to work good by good, would nothing so manifest this: To make some excellent work of pure gold is no great thing, a slender Artizant and a small skill will doe

doe it; but of baſe lead to make pure gold is admirable Alchymie; ſo to bring good out of good is *Humanum*, but good out of evil *Divinum*.

Why then ſhould any be puniſhed for ſinne, or why ſhould not men ſinne, that the goodneſſe of God may be more magnified?

Object.

Such two objections were made to St. Paul, Rom. 3. 5, 6, 7, 8. where alſo his answer is to the firſt, verſe 5. this is moſt abſurd; for then ſhould God judge unjuſtly, which no man may ſuppoſe that he which is the judge of all the world ſhould be unjuſt; and addeth, *abſit*, which he uſeth often when he ſpeaketh of things, which ſhould not once be thought, and which the minde of a holy man ought to abhorre once to thinke of. To the ſecond he answereth verſe 8. *whoſe damnation is juſt*, Shewing that ſuch an error is ſo farre differing from his doctrine, that he condemns both it, and the teachers and ſuggesters of it. For good is not an effect of the evil, that it of it ſelfe brings forth any ſuch thing, but that comes by the wiſdome power, and goodneſſe of God: He hath given man a law that he muſt follow, and not doe other things upon expectation of effects; for a man may be condemned for the evil, whatſoever effect it brings forth by the goodneſſe of God, as *Judas*. And if any man thus reaſon, it is as if he that had been ſicke of ſome desperate diſeaſe, which when he is cured, and the ſkill of a Phyſician grown famous by it, he will againe ſuffer to fall into the like diſeaſe, that the Phyſician might be more famous; or as if poore men and beggers ſhould reſolve ſtill to bee in need and to begge; becauſe that might magnifie the bounty and magnificence of the rich.

Solut.

When we ſee the hatred and malice of men to profit others, by their perſecutions in word or deed, ſo that they are made more zealous and carefull, more upright and entire, there is no excuſe for men, nor thanks to them to be given, but the glory is to be given to the Lord, who thus turns things, & makes good out of evil, *Perſecutors unto the Martyrs*, ſaith *Saint Auguſtine*, are as the hammer is to gold, as the Mill to wheat, as the oven to bread, as the furnace to mettall, profit them, worke them, and purge them, but no thanks to them: it is not out of the nature of them, but from the ſkill of the Gold-ſmith, the baker, &c. for they would conſume the gold with the drosse, the wheat with the chaffe, and bruile them in peeces, if he did not temper, and moderate, and uſe them for the good of them, ſo it is in this. Rom. 8. 28.

Uſe 1.

We are in the latter dayes, wherein iniquity hath got the upper hand, and ſinne doth abound: it is matter of grieve and trouble, if we conſider what they are, and what of themſelves they bring, the wrath of God, his rod and plagues: yet are they or will be leſſe troubleſome, when we conſider that God can and will

Uſe 2.

will turne them to his owne glory, and the good of his Church. To converse among venomous creatures, to have to doe with ranke poyson, is fearefull and troublesome, as they are simples and in themselves; but when they are once skilfully tempered by the Art of the Apothecarie, when the Physicians skill hath made a iust and good composition of them, then, though it be not altogether toothsome, yet it is not so troublesome nor hurtfull unto men: So in this.

Use 3.

For imitation, to teach us to endeavour to make good out of evil, and by the sinnes of men, our owne, or others, take occasion to glorifie God the more, or to helpe and profite our selves or others: by our owne sins, or others under our charge, to be humbled both to repentance, as also to true humility and lowlinesse of mind, as *Paul*, 2 Cor. 12. 7, 21. In the finities of others, not to triumph over them, but to blesse the mercy of God, and magnifie his goodnesse, that he keeps us from the like, who have no lesse in us the seed of them, than they have; accounting our selves as much beholden to God for keeping us from those sinnes, as if we had committed them, and he had remitted or pardoned them to us. As *Augustine*.

Doctr.

My Name is great.] Here is the ground of all the worship of God which follows; being smitten with a reverence & perswasion of his greatnesse and Majesty, they worship and serve him. The ground and foundation of all true and sincere worship of God, is the perswasion and acknowledgment of his greatnesse, and the want of it cause of contempt of God, and of his worship. What maketh mens persons admired and sought to but this? when they are accounted great, and men conceive so of them. This is manifest by that, *Psal.* 104. 1, 2, 3, &c. *Jer.* 5. 22. *Rom.* 12. 1. conferred with *Cap.* 11. 33, 34, 35, 36. when *Pharaoh* would give no leave to the people of *Israel* to worship God, nor feare his Word himselve, he said, *Who is the Lord?* *Exod.* 5. 2. *Matth.* 6.

Reas.

Because greatnesse drawes honour and reverence of it selfe. The Heathen alledge why they worship the Hoast of Heaven, because God hath given them such majesty and beauty. *Chrysost.* tells them it was their corruption, that they went not higher to see Gods greatnesse.

Use 1.

This discovers unto us a notable and devillish policy of Satan; when he would breed contempt of God and his worship, then brought he in images and image-making into the Church, that under the shapes and formes of base creatures, hee might wipe out of the minds of men the greatnesse and infinitenesse of God, and impresse in them some base conceit of him, that their hearts might thinke but basely of his worship and service. 'Tis a most easie thing to contemne God in an image, saith one. They perswade

*Facillimum est, contemne-
re Deum in i-
magine.*

perſwade men that it is to helpe devotion; as Jeroboam would make the worſhip of God eaſie unto the people, by ſetting up two Calves in Dan and Bethel: 1 Kings 12. but as hee made it to be abhorred, ſo theſe make Gods worſhip not to be regarded, and men more cold in it.

This may teach us the reaſon of ſo much corruption in the worſhip and ſervice of God; want of knowledge and perſwaſion of the greatneſſe and infiniteneſſe of God: Hence are additions and detractions from it; for if they were perſwaded he were infinitely wiſe, and onely wiſe, who needed no counſellour nor adviſer what is fit for his ſervice and worſhip, then would they never have ſo many inventions and traditions of their owne, on which they dote more, than they love that he hath commanded; as men dote more on their owne children, than they affect others. From this it is, that they either omit or contemne his worſhip, and the parts of it, or they performe them onely of courſe, for faſhion, and *pro forma tantum*: hence they preferre man before him, ſeeking rather to pleaſe man, fearing rather to offend man, as if he had more rewards or puniſhments than God to conferre or inflict.

To teach us, to the end we may worſhip him aright, to labour to be inſtructed, and to know his greatneſſe, and be perſwaded of his infiniteneſſe in wiſedome, and knowledge, and power, juſtice, mercy, bounty, and ſuchlike. And this is to be had by looking into his workes, by ſtudyng his Word, and by obtaining his Spirit.

Among the Gentiles. They who were not his people, nor beloved, neither had any thing that could deſerve love, but rather hatred, are choſen and called of God.

The election and calling of God; whether of a few or many, whether a Nation, or particular men, it is free, and without deſert; of mercy without merit.

And in every place. Here is the place where the ſervice of God is to be performed; and ſpiritual ſacrifice to be offered unto him; not upon the Altar, or in the Temple, but every where, all places being indifferene, circumſtances regarded.

The Gentiles and Church after Chriſt, under the Goſpell, are not tyed for the worſhip of God, for prayer and invocation, and ſuchlike, to the Temple and Synagogues; or in private worſhip to looke towards the Temple, where there were viſible ſignes of Gods ſpeciall preſence: Now they may pray every where, and worſhip God in every place; John 4. 21, 23. 1 Tim. 2. 8. onely this generality hath this reſtraint; prayers and worſhip may be performed in all places, but not all kind in all places; publique prayers in publique places, and private in private. For the firſt it is maniſeſt, 1 Cor. 11. 18. Church is there

Uſe 2.

Uſe 3.

Doctrin.

Doctr.

there taken for a publique place, because of the opposition, *vers.* 22. which thing is apparent through all established Churches that have beene, or are, as the Histories of all times shew they had open places and meetings for their assemblies and service of God, except in time of persecution. For the second, see *Matth.* 6. 5, 6. prayer in the closet. So *Gen.* 24. 63. prayer in the field, *Matth.* 14. 23. prayer in a Mountaine apart.

Reas. 1.

Because then the Arke of Gods presence and his mercy-seat was in the Temple, but now all such ceremonies are removed; the substance being come, the shadows are gone. And now is he every where with his presence, where hee is sought for, as hee then was, but had limited them to that place to seeke him.

Reas. 2.

Because every one hath a Temple about with him wheresoever he is, *1 Cor.* 6. 19. *Quest.* Had not they so? *Ans.* Yes: but God had limited them.

Reas. 3.

Because the publique place is most fit for publique, both for order and comelinesse; and private for private, because a man may more freely confesse and mourne for his sinnes, and he may be more fit, being freed from the accurrences of eye and eare, by which the fraile heart of man and his mind is drawne away.

Use 1.

To shew the error of those who thinke a publique place better for their prayers than private, when indeed the Church is as private as any other, when a man is alone; and then a publique place is more excellent for the worship of God, when the congregation is assembled for that purpose. When they are together, a man hath more helps, more incitations and provocations, being more affected, one kindling an another, as two burning coales or billets; their prayers more forcible and effectually; otherwise when they are severed, one place is as holy as another, a mans closet and chamber fitter by much than any other, for the reasons before. And a superstitious opinion of the place will make a mans prayer more unacceptable, both because that affection crosseth the flat assertion of God here and elsewhere, and againe establisheth the ceremony, and denyes the coming of Christ.

Use 2.

A direction to every man to performe the worship of God every where: to lift up pure hands unto God in all places, performing publique worship in publique places, and accustomed times, serving God as is said of *Anna*, *Luke* 2. 37. *Shee was a Widow about fourescore and foure yeares, and went not out of the Temple, but served God with fastings and prayers night and day;* which was *sine omissione, non sine intermissione*, saith *Beda*; and private service in their private places: as God bestows private blessings privately upon men, as remission of sinnes, and requires

quires no witneſſe: Is't not abſurd, where-
as God conferres benefits on us, he is con-
tent to doe it privately, yet wee will ne-
ver worſhip God but before witneſſes, and
for oſtentation ſake? ſaith Saint *Chryſo-
ſtome*. *Hezekiah* turned himſelfe to the
wall, and prayed.

A comfort for all thoſe who by any occaſion may be exclu-
ded from the publique aſſemblies and places of Gods worſhip,
whether unjuſtly excommunicated or caſt out of the Church, as
he was that was caſt out, *Joh. 9.* or otherwiſe hindered by the
violence of man, or the hand of God, yet whereſoever he be,
in every place may he worſhip God, and God will reſpect and
accept that worſhip from him. He that found out the once
blind, now ſeeing man, though caſt out, will be found when
he is ſought, though out of the Temple and Church; he that
was found of *Hezekiah* in his bed, of *Paul* and *Silas* in the pri-
ſon, of *Jonas* in the Whales belly, of *Paul* upon the Sea, and
in every place where they held up pure hands unto him; he is
the ſame ſtill, and will be found of them that ſeek him aright,
every where. Princes have their times and places, out of
which if they be taken, and petitions put up, they that doe
ſo, offend; and for favour carry diſpleaſure. Sometime they
are like to *Ahaſueruſh*, *Eſter 4. 11.* ſometime as *Darius*, *Dan.*
6. 7, 8. but God is ever ready to heare.

Incenſe ſhall be offered, and a pure offering.] The matter of
this worſhip.

The Papiſts affirme, that by this can be underſtood nothing
eſſe but the moſt holy ſacrifice of the body and blood of Chriſt,
offered in every place in the ſacrifice of the Maſſe; we under-
ſtand it of ſpirituall ſacrifices, not reall; whether is moſt pro-
bable we muſt enquire.

They, to overthrow ours, and to eſtabliſh their owne, ſay;
The word uſed for offering, *Mincha*; ſignifies an externall
ſacrifice, which was made of Oyle and Incenſe, and ſo no ſpi-
rituall ſacrifice.

To this I anſwer, that then it cannot be the ſacrifice of the
Maſſe, which conſiſteth not of any ſuch things, but of the
formes of Bread and Wine.

Againe, it is falſe which they ſay, for it is uſed for ſpirituall
ſacrifice; *Pſal. 141. 2.*

But ſecondly, ſpirituall ſacrifices were amongſt the Jews, and
he ſpeaketh of a ſacrifice which was not amongſt them; therefore
it muſt be underſtood of the Maſſe, for he ſpeaketh of a new
ſacrifice.

It is answered, here is never a word of a new Sacrifice, but of
a pure

*Quomodo non abſurdum, ut in quibus
nos ipſe beneficio officiis, ſolo testimonio
noſtri contenti ſit; nos autem in qui-
bus ipſum colimus, alios teſtes quara-
mus, & ad oſtentationem quicquam ſa-
ciamus.* Chryſoſt. hom. 21. ad populum
Antioch.

Uſe 3.

Object. 1.
Bellarm.

Anſw. 1.

Anſw. 2.

Object. 2.

Anſw.

a pure one; Not making the opposition betwixt new and old, as if they in the old Testament had never used these sacrifices spoken of, but that they did not so frequently, neither relied upon them so much as upon their externall outward sacrifices. But the opposition is betwixt the Leviticall sacrifices which were offered in one only place, & for which God was offended that they were so corruptly offered, and the cleane sacrifices among the Gentiles.

Object.

Thirdly, It is called a pure sacrifice: Now that cannot bee of spirituall sacrifices, when ye say all the works of the godly are imperfect, and impure, as a menstruous cloth; and only the sacrifice of the Masse is pure.

Answer.

To this is answered, That the worship of God, performed according to his word and will, in it selfe is pure; and though there be many infirmities and spots in the faithfull, and in their manner of offering of them; yet, because they offer up spirituall sacrifice by *Jesus Christ*, who by his blood hath purged his Church; that he might make it without spot, and so their sacrifices, they are pure. Hebr. 13. 15. 1 Pet. 2. 5. And as for their Masse, it is most impure: and to have it pure, they require the devoute and religious intention of the Priest, which being wanting makes it impure.

But that this cannot be understood of the Masse, and the sacrifice in it, is thus proved: we would demand of them, whether they take these words properly, or figuratively; If properly, then this place must needs be understood of legall worship, and so doth not pertaine to the new Testament; yea then must they offer incense in the Masse as well as bread. If figuratively, then is the Masse a Metaphoricall and figurative sacrifice, and not a true, reall, and outward sacrifice, as they say it is. But if they will take the first metaphorically, and the latter properly, besides the monstrous absurdity of it, see what follows; the word signifies a sacrifice made of flowre, oyle and incense, a breaden sacrifice, Levit. 2. 1. then overthrow they their transubstantiation; for if they offer bread, it is not his body: finally, that this cannot be understood of the sacrifice of the Masse, is apparent from circumstance of place and person; for this may be offered every where, that not, but upon an Altar only; This by all the Gentiles, that by Priests only.

By this then we understand onely spirituall sacrifices of the new Testament, as it is usuall with the Prophets to set them out by the names of the sacrifices of the old Testament, that they might more familiarly shew to them of this age, that the Gentiles are called to the true religion.

Incense shall be offered] He sheweth that the Gentiles, called and converted unto God, will worship him.

Those

Those who are effectually called, and truly converted unto God, must and will worship him, be carefull and zealous of his worship and service. *Iſaiah, 27. 13. In that day also shall the great trumpet be blown, and they shall come, which perished in the land of Aſhur; And they that were chased into the land of Egypt, and they shall worship the Lord in the holy mount at Jerusalem: Iſaiah, 2. 3. 1 Pet. 2. 9. see it practiſed, 2 Kings, 5. 17. Moreover Naaman ſaid, ſhall there not be given to thy ſervant two mules load of this earth? for thy ſervant will henceforth offer neither burnt ſacrifice, nor offering unto any other God, ſave unto the Lord. Acts. 12. 4 1, 42.*

Beauſe this is the end of their calling and converſion, Luke 1. 73. now every thing tends to his proper end, and is carried to it by nature, as a ſtone is to his Center, and fire to his ſphere.

Hence we may gather why ſo many, and the moſt, are ſo little carefull for the ſervice and worſhip of God, being either neglecters or contemners of it; they are men uncalled, unconverted: called they are by the ſound of the word, Math. 22. but not effectually called and converted; and therefore no marvell if they worſhip him not, neither be carefull for his ſervice, when they are forward enough for duties to men; yea, and by this may we judge them not to be called, when every thing elſe hath his time, and they are carefull and diligent about the duties of civill honeſty, and the workes of their worldly callings, and can find no time for the ſervice of God and his worſhip, and think every hour or minute too much that is ſpent in offering up incenſe to the Lord; Their calling in week the day will not afford them time to pray unto God, unleſſe it be to mumble a few prayers when they are waſhing their hands, as Papiſts or other like, or putting on their apparell. But upon the Lords day the ſervice of God muſt permit them unnecceſſarily to doe things that might have been before, or may be done after, or have no neceſſity to be done at all: All the perſwading a man can uſe, yet ſhall he not prevaile in a weeke to perſwade them to ſpend ſome houres in reading and praying, in keeping the bookes of their conſciene in good order, when as upon the Lords day no perſwaſion needeth, to make them keepe at home, and bee buſie in their account of the world; ever againſt the ſervice of God they object their calling, their children, their wives, profits, pleaſures, and ſuch like; but never the ſervice of God againſt them; doe they not ſhew they are uncalled, unconverted?

To inſtruct as many as are called and converted, how carefull they ought to be of the worſhip and ſervice of God, yea, to ſhew and ſeale up their calling by this. *Peters wives mother delivered from her fever, preſently adminiſtred unto Chriſt; when Elijah did but caſt his mantle over Eliſha, 1 Kings 19. 19, 20.*

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Doctrin.

Reaſ.

Uſe 1.

Uſe 2.

he ranne after him to serve him : they must then remember Gods end, and not defeat him of it. They must remember what they were, and see his mercy, what they are, and acknowledge his bounty, who hath of bondslaves made them free, of servants sonnes. If he had but delivered them, all a man could doe were little enough; more, that he hath thus advanced them. Therefore must they doe him the more honor, and be more zealous of his service and worship; and if they be upbraided for it, they must answer as *David* did, 2 Sam. 6. 21, 22. *Then David said unto Michal, it was before the Lord, which chose mee rather then thy father and all his house, and commanded me to be ruler over the People of the Lord, even over Israel : And therefore will I play before the Lord, and will yet be more vile then thus, and will be low in mine owne sight, and of the very same maid servants, which thou hast spoken of, shall I be had in honor.*

Incense and an offering] By the reall and outward sacrifice of the Jewes, he understandeth the spirituall sacrifice of the Gentiles, and Church under Christ.

Doctr.

Under the Gospell Christians are freed from all outward, and reall sacrifices to be offered immediately to God; and of them are only required spirituall sacrifices; as their soules and bodies, their prayers and praises, their repentance and almes, Rom. 12. 1. Hebr. 13. 15, 16. 1 Pet. 2. 5. Phil. 4. 18. Iohn 4. 23.

Reas. 1.

Because their priesthood is only spirituall, therefore is his sacrifice only spirituall; such as the priest, such his sacrifice, 1 Pet. 2. 5. *And yee, as lively stones, he made a spirituall house, an holy priesthood, to offer up spirituall sacrifices acceptable to God by Jesus Christ.*

Reas. 2.

Because all those outward ceremonies were shadows & types; now the body and truth being come, they are abolished.

Reas. 3.

Because ceremonies and sacrifices were given the Church for her infirmities, and onely as a help to keep her from the corruptions of Idolaters, til she had received the spirit of God in a larger

Si quis uxorem habet, propensam ad impudiciam, in certis locis concludit, cubiculis & conclavibus, ut ei non liceat vagari pro arbitrio; addit præterea Eunuchos, pedisequas & ancillas qui eam diligentissime custodiant, ut fides ejus non amplius esset suspecta: ita Deus cum Judeis, Hos. 2. 19. verum ille populus admodum fuit infirmus ac debilis & ad adulterium idolatriæ ultra modum proclivis. Quare Deus eam separavit à cæteris nationibus, & in terra Canaan seorsim habitare voluit, à ceremoniis & ritibus undique cœu à pedagogo custodiri; ut fides ejus non esset amplius suspecta: ita ut maritus, sic Deus cum jam spiritum sanctum per Christum ecclesie donavit, custodiam ceremoniarum ab ea removuit. Chrysost.

fort and measure. *St. Chrys.* compares the Church to a wife, and God to a husband, and thus expresseth his purpose: If a man have a wife wantonly disposed, he confines her to some certaine places, to her chambers and private roomes, that shee may not gad abroad at her pleasure, and appoints her Eunuches & chambermaids diligently to attend her, that her honesty may not be suspected: so God dealt with the

the Jewes, Hoſea, 2. 19. that people was much inclined to adultery of falſe worſhip, therefore God ſhut them up from other Nations, and made them dwell alone in Canaan, and kept guard upon them with rites and ceremonies, as ſo many pedagogues, that their faith to him might not be ſuſpect. But now when God had given his holy Spirit by Chriſt unto his Church, he removed from her the cuſtody of ceremonies.

Our bodies are real ſacrifices, ſo are our almes.

The firſt is not outward; the ſecond is not immediately offered to God. And the ſacrifice is not the thing given, but the affection, as appeares by the difference which Chriſt put betwixt the widow and the rich rulers, in their offering to the treaſury.

Then are there now no externall real Priests, ſuch as were under the Law, becauſe no externall real ſacrifice: he who tooke away the ſacrifice, tooke away the ſacrificer. And as he was the end of the Law, that is, of the morall Law, becauſe he was the conſummation & perfection of it, working and perfecting that the Law could not; ſo was he the end of the ceremoni- all law, as death is the end of all living creatures, becauſe by it they ceaſe to be ſo; ſo Chriſt their period; for by him they are aboliſhed. And if they, then the Prieſthood, he being the laſt externall and real Prieſt: for otherwiſe the word *ſacerdos* is never uſed in the new Teſtament; but either to Chriſt in reſpect of his propitiatory ſacrifice, or to all true Chriſtians in reſpect of their ſpiritual ſacrifices, and never applyed to any Eccleſiaſti- call order or function of men, as we commonly take the word, for a ſacrificer; but as by the etymology of it, it ſignifies an elder, a Presbyter or Prieſt.

To meet with a generation that lives upon the earth who being careleſſe of God, his worſhip and ſervice, as he hath preſcribed and commanded the ſame, doe pretend that if he would require ſuch ſacrifices as were in uſe under the law; they would be at any coſt with the Lord; like thoſe hypocrites, Mich. 6. 6, 7. *Where with ſhall I come before the Lord, and bow my ſelfe before the high God? ſhall I come before him with burnt offerings, and with calves of a yeare old? will the Lord be pleaſed with thouſands of rams, or with ten thouſand rivers of oyle? ſhall I give my firſt borne for my tranſgreſſion, even the fruit of my body for the ſinne of my ſoule?* when they could not endure what is told them. Verſe, 8. *hee hath ſhewed thee, O man, what is good, and what doth the Lord require of thee? ſurely to doe juſtly, and to love mercy, and to humble thy ſelfe to walke with thy God.* Any thing but that they ſhould doe they pretend to be willing to doe, like children, who like any manner of education, but that their parents would bring them up in; If in a trade, oh if they might follow their book,

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Object.
Solut.

Uſe 1.

Uſe 2.

any thing but that they should, and their Parents would have. So with these; they know not, or will not know their owne heart, which is naturally irreligious, and never will like that is commanded, but would goe a whoring with their owne imaginations; and ever will like that they may not have, or will not be accepted, when they contemne that they have, and not respecting these, they cannot but contemne that is otherwise enjoined, as Luke 16. 30, 31. he said, Nay father *Abraham*, but if one come unto them from the dead, they will amend their lives. Then he said unto him, if they heare not *Moses* and the Prophets, neither will they be perswaded, though one rise from the dead againe. They are like to a woman, to whom one making love, and desiring her person, she disliking his, answers him she will give him any thing but her selfe, her riches, jewels, bracelets, and suchlike, onely to put him off, because she sees he desires her person onely; and the other if he would desire, she would soone deny him.

Use 3.

To teach us how wee ought now with all diligence and frequency performe these, and offer these sacrifices more than they, these were common to us and them, they were burdened with others, of which we are eased, which were chargeable and toyle some, Acts 15. 10. As, 2 Kings 5. 13. it was with *Naaman*; his servants came and spake unto him, and said, Father, if the Prophet had commanded thee a great thing, wouldest thou not have done it? how much rather then, when hee saith to thee, Wash, and be cleane? So say I, if he had laid that burden also upon us, ought we not to have done both? how much more when he hath eased our shoulders? And if we should not, how should we be justly condemned of unthankfulness? The Wife that newly married had a wife and strait Husband, knowing her frailty and infirmities, and therefore set a watch over her, and appointed servants to observe her, till her affection and faith were settled, when she ought and did honour, and obey, and love him: If he free her from them, and set her at liberty from that grievous bondage and tedious thing, will she then honour him the lesse? Questionlesse she ought not, but if she doe, as the corruption of all is to waxe worse by liberty, then is she condemned of unthankfulness the more. So 'tis with us.

Incense.] The worship, prayers, and service of the Gentiles is resembled by this, not onely familiarly to shew to them of that age, but to teach, that their service, works, and worship is acceptable unto God, as such things are acceptable to the smell and senses of men; for in them God tooke no delight at all, neither could doe, his nature being spirituall.

Doctrines.

The works of Gods children, their worship, service, and spirituall

ſpiritual ſacrifice is delightfull and acceptable to him, as ſweet perfumes are to the ſmell of men.

And a pure offering.] It is oppoſed to the *Jewes* ſinnes, who offered unto God polluted and unperfect ſacrifices, not ſuch as they ought, and ſuch as were according to the Law. But now their offering ſhall be pure.

The works, actions, and worſhip of ſuch as are truly called and converted, are holy and pure: Thus propheth *Malacby*, that the Gentiles converted unto God, their workes and worſhip of him ſhall be a pure offering. Thus *St. Paul* ſpeakes of the offering of the *Romans*, *Chap. 12. 1.* that it is holy. *Jude* calls their faith moſt holy, *verſ. 20.* There were a few in *Sardi* truly religious, and converted, their garments were undefiled, *Revel. 3. 4.*

Doctrin.

Beauſe they are done according to his Word, now they walke by that rule; things before they did at randome, now they know his Will, and after that they doe. And it is a rule, that worſhip performed according to the Word, in themſelves are good and pure; as the ſacrifices which were according to the Law, were pure and cleane for the matter of them.

Reaf. 1.

Beauſe the parties are holy, they are a holy Prieſthood; *1 Pet. 2. 5.* now a good thing done in matter by holy men, muſt needs be holy.

Reaf. 2.

But how can they be holy, when there is *eadem ratio totius & partis*. And the Church for ſpots is compared to the Moon, *Cant. 6. 9.*

Object.

This is answered, that he is ſo, becauſe he is in Chriſt, and hath his righteouſneſſe imputed to him, both to his perſon, and his obedience, *1 Cor. 1. 30.* *& non radiis ſolaribus, ſed ipſo ſole amictus*; *Revel. 12. 1.* as the Church is ſaid to be clothed with the Sunne. *Hebr. 13. 15.* *1 Pet. 2. 5.*

Anſw.

Thirdly, becauſe of his inward ſanctification, the ground of it, the party being regenerated by the works of the Spirit, and ſo every action is in him part holy, and good, and well pleaſing to God, as comming and proceeding from his Spirit, though having a tang and taſt of his infirmities, as water paſſing through a pipe or channell. *Rom. 8. 26.* and *15. 16.*

Reaf. 3.

This teacheth what to judge of the works and worſhip of all that are uncalled and unconverted, not onely of Heathen and Infidels, but of unbeleevors in the Church, they muſt needs be impure and unholy, elſe were it nothing that is here affirmed of theſe after their calling. And indeed needs muſt it be; for, *Tit. 1. 15.* *Unto them that are deſiled and unbeleeving is nothing pure, but even their mind and conſcience is deſiled.* So farre is it that they ſhould be *merita preparatoria*, as ſome Papiſts ſpeake of them; for unholy things cannot pleaſe him, leſſe procure or de-

Uſe 2.

serve good things from him : though they doe the things for matter good, yet a good thing is oftentimes marred in the handling, and more when they are done by some men, and such men.

Use 2.

Secondly, this proves that mens callings are free, without deserts, when the things that they doe before, even their best are impure and unholy, such, as God shewed his great patience in that he did not confound them for them; and more the riches of his mercy, that for all them, yet he called them.

Use 3.

This comforteth every one that is truly converted unto God; his works and worship is pure and holy, and so accepted of God, even then, when he carryeth the body of sinne about with him, Rom. 7. 21. when in himselfe he finds many infirmities, yea, and when his heart tells him that his best work is not without the taint of his corruption, yea, and when his heart may misdeeme him; as *Jacobs* did, lest his Father should discern him: so his corruptions; yet then is he pure and holy, and so pleasing to God, because he is in Christ, and he and his obedience hath put on the faire Robe of Christs righteousness, which is not a scant garment, as *Bernard* saith, but one that reacheth to the heeles, and covereth all the parts of the soule, as *Jacob* had *Esau's* garment: And as if he looked upon us in our selves, he should see nothing pure; so in him all things appeare as he is; yea, and because he is sanctified by the Spirit, those corruptions that often hinder and ever taint the best actions, God accounteth not theirs; nay, he saith they are not theirs, as long as there is a worke of the Spirit in them striving against them; and grieving at the sight and sence of them. That which *Bernard* speaketh of envy, *Thou feelest it, but agreeest not to it; it is a passion in thee that God one day will heale; not such a sinne as he will condemne thee for*: so may we say of others, for they are not theirs; for, 1 John 3. 9. his regenerate part sinneth not, nay, it abhorreth that the body of sinne hath done, and worketh in him. Marke the words, saith *Bern.* he doth not, but suffereth them unwillingly to be done in him; as that, Rom. 7. 17. *Now then it is no more I that doe it, but the sinne that dwelleth in me.* It is done indeed in me, but not of me, while I consent not to it.

Use 4.

To teach every one that would have his offering pure, and his service holy before God, to labour for true faith in Christ, and the sanctification of his Spirit: By the first he shall put on Christ, by whom all his deformities shall be covered, all his sinnes and infirmities, as the deformities of the body are by a garment. By the second he shall resist and fight against the flesh, and be grieved at the sence of the evill in him, and so the regenerate part not consenting, but hating and striving against it, that bad dye and tincture which the best actions receive from the

the corruption of the fleſh, God will not account him, nor impure to him, nor reject his ſervice and worke for it. But 2 Chro. 30. 18, 19. *The good Lord will pardon everyone that prepareth his heart to ſeek God, though he be not cleaſed according to the purification of the ſanctuary.*

VERSE XII.

But yee have polluted it, in that yee ſay, The table of the Lord is polluted, and the fruit thereof, even his meate is not to be regarded.

BUT yee have polluted it,] This verſe and the next is the ſecond part of the compariſon, touching the *Jewes*, and their great prophaning and corrupting of his worſhip; which is ſet downe firſt generally, then in particular: and this, firſt, in thought, in this verſe; ſecondly, in word: thirdly, in deede, verſe 13.

For the generall, *but yee have polluted it*,] Wherein firſt, the perſon; ſecondly the ſinne, you, with an Emphaſis; you whom I have choſen of all nations of the earth, whom I have beautified with ſo many benefits, and ſo ſtrangely preſerved, Deuter. 4. 32. ad 39. and many places of that nature. Againe, you who profeſſe your ſelves in ſpeciall manner to be my people, that you ſhould thus uſe me, who ought rather otherwiſe to have honored mee, it is in you the more hainous, to me the more grievous and offensive.

Polluted it, or my name] Their ſinfull Act: not that Gods name is, or can be polluted by mans ſinnes, more than the ſun can be by a dunghill; but this is ſpoken, firſt, becauſe they polluted thoſe things which he had appointed to be highly revered, and ſet his marke or his name upon them, 1 Cor. 10. 28. and 11. 27. ſecondly, becauſe God did ſo eſteeme of it in his acceptation, Acts, 9. 5. Math. 23. 40. thirdly, becauſe they did as much as lay in them, in their endeavor, nothing was wanting on their parts, Hebr. 6. 6. and 10. 29.

In that yee ſay,] The firſt particular, their inward thought; yee thus ſay in your hearts, in your minds, you deſpiſe my name, my worſhip, and ſervice: A baſe conceit of the worſhip of God; Gods table, that is, his altar is polluted, is not greatly to be regarded

garded, as the words following shew : Now they contemned Gods Altar, saith Saint *Hierome*, because it was plaine and rude, not decked with gold and riches, and the offering, because it was burnt to ashes; *Montanus*, because it was served with fat and bread, things base and vile in themselves; *Palutius*, because the heathen had polluted it, but the former is more probable.

And the fruit thereof.] By it understanding the offering that was laid upon the Altar; which made Saint *Hierome* translate it, *quod super ponitur*; And of this offering, one part was for the Priest, the Lords Minister, Levit. 6. 17. and this they thought was not to be regarded having come not to regard the worship and service of God, they esteem not of his Ministers.

In the person, the Emphasis is double, first, that they upon whom he had bestowed so great things; secondly, they who made such shew of his service, should contemne it.

Doctr.

It is nothing so great and grievous sinne for men who have received small things and blessings from God, to contemne his name, and be carelesse of his service and worship, as for those who have received great things from him, and upon whom he hath bestowed more excellent favors. And God takes it nothing so hainously from the one as from the other: Manifest here, and *Isaiah* 1. 2. *Heare, O heavens, and hearken, O earth, for the Lord hath said, I have nourished and brought up children, but they have rebelled against mee, and 5. 4. What could I have done any more to my Vineyard, that I have not done unto it? why have I looked that it should bring forth grapes, and it bringeth forth wilde grapes?* 2 Sam. 12. 7. 8. Math. 11. 23, 24

Reas.

Because the one hath lesse, the other more causes why they should honour him, and be carefull of his worship: every benefit and favour deserves it, the least meriteth it, much more many and great ones; where then the most and the greatest are, there the contempt is the most hainous.

As the husband man, the more labor and cost he bestowes upon his ground, the greater harvest he expecteth; when for equall paines and cost he lookes for equall fruit, as *Luke*, 13. 7, 8, 9. *Then said he to the dresser of his Vineyard, behold, this three yeares have I come and sought fruit of this fig tree, and finde none: cut it down, why keepeth it also the ground barren? And hee answered, and said unto him, Lord, let it alone this yeere also, till I dig round about it, and dung it. And if it beare fruit, well; if not, then shalt thou cut it downe.*

Use I.

Then the contempt of Gods worship and service that is in this City, is farre more hainous and grievous then of any other place in the Land besides: because God hath bestowed upon it more favor, and greater things then upon any other, more wealth, greater strength, more honor; for it is the wealth and the

the ſtrength, and the honor of the Land, he hath crowned it with much honor, and loving kindneſſe, hee hath given it the Goſpell, the watering and planting of *Paul* and *Apollo*, more abundantly then any part of the Land beſides: he hath freed it from the plague, he hath delivered it from the ſword, which ſhould have been firſt in the confuſion, if the enemy had had his wiſhed-for day, howſoever it flatter it ſelf in the ſtrength of it, the wealth of it would in that day have made it a prey. He hath done this, and many more that I cannot ſpeake of, and yet the contempt of Gods worſhip, name and ſervice, is in all from the higheſt to the loweſt: Like Magiſtrates, like ſubjects; like Miniſter, like People; like Maſters, like ſervants; parents and children, rich and poore, bond and free, all contempters of the worſhip and ſervice of God; which is the more fearful and hainous ſinne, becauſe of the riches of Gods goodneſſe, his bounty and bleſſings, and he takes it more hainouſly, that when he will viſite the land with another judgment, the ſword or any other, as it was the firſt in the plague, it ſhall be in the other, unles it repent, and grow more zealous for his ſervice & worſhip.

More particularly, there are many particular men in this City, and elſewhere, who are careleſſe of the worſhip of God, and doe indeed pollute his name, and thinke it no fault in them, becauſe they are above others in wealth, above them in worſhip or honour, exceed them in wit and learning. Theſe are the men, if a ſurvey be taken, who are leſſe frequent in Prayer and in hearing, moſt careleſſe both privately and publicly of the worſhip and ſervice of God, either not doing, or ſo doing, as if they doe any thing, God is more beholden to them, then they bound to him. As if Gods favor, and the fruits of his love were faculties and diſpenſations to beare them out in diſhonouring of him, and polluting his name: Nay let them know it, if they doe not; or, if they will not now, they one day ſhall to their coſt, that their careleſſenes, and contempt is more hainous then of others, and he ſo takes it. They ſhall find theſe contrary, the eyes of God and men; in mens eyes a little thing in them that is good, is great; a great evil, but a little; not ſo with God. And when every man ſhall give his account, (as he ſhall one day,) it ſhall be farre eaſier for the unlearned then for the learned, for the baſe then honorable, for the poore then rich. The benefits of God, ſpecially theſe generall ones, are not alwayes proofes of his love; but they are ever provocations of obedience and honor from men: That, if they answer it not, as they have received more here, ſo they ſhall have more hereafter. Why doe they deceive themſelves, or ſuffer themſelves by flatterers to be deceived? we will make but them judges, and they will give ſentence of themſelves: What is that Courtier worthy of, that receives

Uſe 2.

receives abundance of favor from the King, and requites him with contempt or treason? so of a father and his sonne, of a servant and his master, &c. will they not take it more hainously, and shall not all their benefits and favors increase their faults? And are not Gods wayes just, more equall, and farre above the wayes of men. Then let me speak to you rich men, &c. I beseech you be deceived no longer, you ought to be more religious, and more carefull then others; I pray you correct your error, and begin to be more carefull, lest you be forced to condemn your selves when it will be too late.

You, who professe your selves in speciall manner mine, and specially professe my worship.

Doctr.

It is a farre more grievous and hainous sinne, for such as specially professe the worship and feare of God, to contemn his name, and not regard his worship, then for those who make none or very little shew of it; and God takes it more hainously from them, so here, and Mich. 2. 6, 7. Marke 14. 37. 2 Pet. 2. 21.

Reas. 1.

Because he doth it of knowledge, and goes against his knowledge, whereas the other, as is probable, doth not so; for his profession argues he knows what is to be done, and what ought to be done. Now sinnes against knowledge are more hainous,

Religio scientia Dei est, ac per hoc omnis religiosus, hoc ipso quod religionem sequitur, Dei se voluntatem nosse testatur. Sal. ad eccle. Ca. lib. 2

the other more excusable: as a man professing an Art, a fault in this work of his Art is more foul, then in another mans work. Religion is the profession of God, and every religious man, in this that he takes up Religion, professes that he knowes the will of God, saith *Salvian.*

Reas. 2.

Because it is here as it were out of his place, where the thing is lighter, and not so offensive; an element in his place not so heavy: a spot upon a foule garment not so uncomely; an element out of his place, a spot upon the purest garment, is the sinne of professors.

Reas. 3.

Because these things come commonly unexpected, and that which is unexpected, and unsuspected, it commeth more suddenly, it lighteth more heavily, and is taken more to heart. This made *David* complaine so much of the injury of a friend, as a thing that came so unexpected, and did so pierce him.

Use 1.

To instruct the Minister whose sinnes and contempt of Gods worship he ought specially to dislike, to reprove, and lay load on: It is his part to dislike and reprove all, to checke every mans sinne, and every mans carelesnesse of Gods worship and service; but no mens sinnes, no mens negligence and corruption in the service of God ought to dislike him so much and be so earnest against, as the sinnes and carelesnes of those who by some speciall profession come neere to God. The Minister should be like affected

affected to his Maſter, the ſervant to his Lord. What God moſt miſlikes that ought they. It may be he may find theſe more kind, liberall, and reſpective unto him, he muſt nevertheſſe reprove, and, if need be, uſe ſharpenes: The Phyſitian that finds men kind to him, and to honor him, when they are in health, will nevertheſſe, when they are fallen into a diſeaſe, uſe ſharp medicines, and it may be ſharper to them then others, that he may the ſooner and ſounder reſtore them. It is the ſigne of a falſe prophet, when his mouth is not filled, to prepare, and proclaim warre, and when it is, to cry all peace. Mich. 3. 5. *Thus ſaith the Lord, concerning the Prophets that deceive my people, and bite them with their teeth, and cry peace, but if a man put not into their mouthes, they prepare warre againſt him.*

To admoniſh all ſuch as come nigh unto God by ſpeciall profeſſion, that they endure the words of reproofe from the mouth of the Miniſter, if he deale more ſharply with their finnes, covetouſneſſe, uſury, envy, quarrellings, pride and vanities; and particularly for the ſinne in hand; for their cold prayers, careleſſe hearing, ſleepy attending, negligent or late coming, the omiſſion and remiſſion of their care publicquely, but ſpecially privately in the worſhip and ſervice of God: they muſt not grudge and goe away diſcontented, ſaying, He knowes me well, he might well have forborne this, I have been an old profeſſor and an old diſciple: haſt thou? then is thy ſinne the greater, and God is more diſpleaſed with it, and ſo ought his Miniſters leſſe to ſpare thee, and thou the rather to take it from them. As *Moses ſaid, See, Iſrael will not beare, then how will Pharaoh?* I wonder not many times to ſee common Chriſtians and carnall men to diſtaſte reproofes, when I find profeſſors ſo diſliking them: but as their finnes are the greater, ſinne compared with ſinne, their reproofes ſhould be the ſharper, as in diſeaſes.

To teach every man to conſider of his profeſſion which he makes of Gods ſervice and feare; and thereby to know he is more bound to procure Gods name to be honored, and in himſelfe and his to be moſt carefull for his ſervice and worſhip. His profeſſion requireth he be more devout in prayer, more watchfull and diligent in hearing, and in every duty whereby God is immediately worſhipped and glorified, more carefull. This his profeſſion requires of him; which if he performe not, he muſt know, that as every ſinne he committeth is more hainous, ſo his careleſſenes and corruption in the ſervice of God is much more intolerable and hainous in the ſight of God, then his who makes no profeſſion. Thou ſeeſt a man who is but a ſtate-Chriſtian and profeſſor, withdraw himſelfe, and be negligent to come to the place of Gods worſhip, thou diſlikeſt; and yet occaſion of friends, pleaſure or profit will ſometime draw thee aſide from it; thy ſinne is farre

Uſe 2.

Uſe 3.

farre more intolerable then his: So of sleeping, thy nod is worse then his halfe houres nap; for to thee Christ saith, as to *Peter*,

Ideo Ethnicis deteriores sumus, quia Meliores esse debemus, quia pugnamus Marke 14. 37. *sleepest thou?* and so in every duty of Gods worship. We are then farre worse then Ethnicks, because we ought to be better; because our profession and manners

are repugnant, and we are not what we professe our selves to be.

Then better not professe at all?

Object.

Ans.

Admit thy conceit: but what is gained by it? *Paul* saith, Rom. 2. 12. *For as many as have sinned without the law, shall perish also without the law: and as many as have sinned in the law, shall be judged by the law:* and Christ, Luke 12. 47, 48. *That servant that knew his Masters will, and prepared not himselfe, neither did according to his will, shall be beaten with many stripes: but he that knew it not, and yet did commit things worthy of stripes, shall be beaten with few stripes: for unto whomsoever much is given, of him shall be much required, and to whom men commit much, the more of him will they aske.* There was one had two sonnes, Math. 21. 28. he that said he would not, and did, was commendable: doe thou like, and it shall be well with thee, but otherwise thy not profession shall also condemn thee, and if it be lesse, yet if thou perish, thou hast gained little. The best is to professe and also perform with all care the service of God, then thou shalt be blessed in thy deed.

Have polluted it.] The act of these persons, the Israelites, the polluting and corrupting of the worship of God. And here is the cause why God will take his worship and word from them, they polluted and corrupted it, and made no account of it.

Doctrine.

The prophaning of Gods name, that is, the corrupting and contemning of Gods word and worship, is that which procures God to take it away, and remove it from a people and land; as here, and *Isaiah* 29. 10. *ad* 14. Jer. 7. 13, 14. *Therfore now, because ye have done all these workes, saith the Lord, and I rose up early, and spake unto you: but when I spake, yee would not heare mee; neither when I called would yee answer. Therefore will I doe unto this house, whereupon my name is called, wherein also yee trust, even unto the place that I gave unto you and your fathers, as I have done unto Shilo.*

Use 1.

This teacheth us to behold Gods just judgment upon the Church of Rome; which once was a famous light, and a flourishing Church; but it grew both to contemn the word of God, and to corrupt his worship. It preferred the Church above it, yea the Pope, holding he might dispence with the word of God; so *Gratian*, speciall the new Testament, so *Panormitan*; the Church can make morall precepts mutable, so *Gratian*, with infinite such like.

like. The worſhip it hath corrupted by unwritten and lying traditions, by ſuch a burden of ceremonies, as never any ſuperſtition had by the precepts of men and ſuch like. That God hath dealt juſtly, he hath taken from them his word, and left them in palpable darkneſe more then *Ægypt*, 2 Theſſal. 2. 11. And now are they as a man out of his way, and yet thinks he is right, the further he goes the more he is out of his way, and no hope of returning; becauſe he perſwadeth himſelfe he is in the right way.

This may make us feare that the day of the mourning for the Goſpell is not farre, at leaſt in Gods juſtice and his dealing with others; becauſe though corruption hath not ceaſed upon his worſhip, yet contempt of the word is every where.

Uſe 2.

The Church and the chiefe in it, the Magiſtrates are here admoniſhed, if they deſire that the Goſpell and his worſhip ſhould abide amongſt us, that they take heed it be not corrupted, nor contemned; which is the very life and breath of the Church, the vitall ſpirits, which being corrupted bring death to the whole: they ought to make lawes againſt error and hereſie, ſuperſtition & other corruptions, and ſeverely to execute them againſt whoſoever dare privately or publicquely, ſecretly or openly, ſowe any cockle with the pure wheat of Gods word and labor to keep it in as much ſincerity and ſimplicity as may bee; labouring to keep the fire upon the Lords Altar, the Lampes burning in the Temple, and the Levites unforſaken, labouring for the mainteynance of the faith which was given unto the Saints, Jude, verſe 3. correcting and puniſhing all contemners of it, who or howſoever, leſt God doe remove it from us.

Uſe 3.

To teach every man as he deſireth there ſhould be peace and truth in his dayes, ſo to repent of his corrupting, polluting or contemning of this, whether before or ſince his calling; and now to labor for his part to keep it in integrity and purity, to have it in all honor and high eſteeme, that if God for the generall doe remove it, yet his ſinne be not a provocation to it. The removing of it will be griefe enough, more when he ſhall be guilty himſelfe as a procurer of it. As ſickneſſe and trouble is heavy, ſo more when a man is guilty by his own intemperancy, or miſcarrying of himſelfe, by ſurſetting and ſuch like; he hath brought it upon himſelf, and pulled it with his own hands upon him ſo in this.

Uſe 4.

In that you ſay, the table of the Lord is polluted.] This is the firſt particular; their thoughts, according to the phraſe often uſed in this Chapter; whence it is not only manifeſt that the Lord knowes the thoughts of Men, and the things they doe in ſecret, but he reveales them to others, his lieſetenants upon earth, his Miniſters and Magiſtrates to reprove, or correct and puniſh.

Table polluted,] They contemned the Table, because it was but rudely built; and the offering, because it was burnt to ashes. *Hieram.*

Doctr.

The thing that makes men contemne holy duties, and the worship of God, is because they looke too much upon the baseness of the meanes. *Vide vers. 7. ut ante.*

And the fruit thereof, even his meate not to be regarded.] The Priests part, they thought any thing would serve them; contemning Gods worship, they contemned the meanes of his worship.

Doctrin.

The contempt of Gods worship, and the contempt of his Ministers, goe together; they are in one people, one age, one place, the fruit of the Altar and the meate of it despised together. So it is here, so 1 Sam. 2. 17. It is all one, whether the cause be just, and they justly despised or no, 2 Chron. 36. 14, 15, 16. Nehem. 13. 10, 11.

Reas. 1.

Because all the honour and account that the Ministers can have or looke for, is for their worke, for the worship and service of God they performe amongst them. 1 Thes. 5. 12, 13. Now if their worke once grow into contempt and disgrace, they needs must; which was the reason why *Demetrius* pleaded so hard for the honour of *Diana*, for their owne gaine and honour, knowing that they were honoured for her, who, if once dishonoured, would make them to be dishonoured, Acts 19. 24, &c. so in this, of the true worship.

Reas. 2.

Because the corruption of man is such, that when he should respect the Minister for his worke, the chest for the treasure, he respects the worke for the Minister, the treasure for the chest. Therefore if he once grow to dislike him, he will dislike it.

Use 1.

This noteth the cause why the worship of God and his service is in these dayes in that contempt that we find it to be in all places: it is amongst us still, God hath not taken away the Arke of his presence; but it is in small account, little esteeme and reverence. It is no marvell, seeing the Lords Ministers are in such contempt as they are; what difference or distinction soever men make of them, yet herein they differ not, but are all in contempt. No sort nor condition of men, no men of any profession in the Land, are any thing like neere in the like generall contempt and disgrace that they are; by Courtiers and Countrey men, by Citizens and men abroad, by rich and poore, by old and young; they are as, 2 Chron. 36. 16. marked, despised, misused. Is it then any marvell if the worship of God be contemned? when the Embassadour is contemned, the embassage will and must be worse liked of; when the Physitian, the physick he brings: Nothing that *Micha* can say or doe can be liked, *Ahab* dislikes his person. And againe, *e converso*, this layes

our

out unto us why the Miniſters are in ſuch contempt, the worſhip it ſelfe is in contempt. They are deprived of their double honour, in the moſt part, becauſe the moſt honour nor the Word and worſhip of God. When as the meſſage of *David* ſent by his ſervants, is miſconſtrued by the *Ammonites*, then are his meſſengers abuſed. 2 Sam. 10. ſo when the worſhip of God, then the Miniſters. Theſe are two twinnes, as it were, the contempt of the one, and the contempt of the other; it is hard to tell which firſt comes forth, happily ſome may thinke the one, ſome the other; as with the twinnes. Gen. 38. 28. &c.

This muſt inſtruct the Miniſters of God, if they have any deſire that the worſhip of God ſhould be had in account and reverence, and not in contempt, that they carry themſelves wiſely and diſcreetly, ſincerely and ſoberly, both in the worke of their Miniſtery, and in other carriage of their life; that they give no juſt cauſe of contempt of the Word, but that they may rather adorne it. So. Saint *Paul* perſwades both *Timothy* and *Titus*, and in them other Miniſters; for his charges were not perſonall, nor temporary; 1 Tim. 4. 12. 2 Tim. 4. 5. Titus 2. 7, 8. for if all muſt ſo live and carry themſelves, that the Goſpell of God may be well ſpoken of, and his worſhip regarded; if ſervants, Titus 2. 10. if women, even young women, verſe 4, 5. if all profeſſors, Titus 3. 8. much more ought Preachers, they ought ſo to handle thoſe myſteries and worſhip of God, that they may ſtrike reverence and eſteeme into the people; ſo to carry themſelves, that they may get account and eſtimation to themſelves, and ſo to the worſhip of God; for when the Miniſters of God handle the Word ſimply and profitably, and other parts of Gods worſhip with great reverence, and when they praſtiſe it carefully, then will it be better affected and revered of others; but when they handle them corruptly and careleſſly, when they are not the ſame men in their lives, they ſeeme to be in the Pulpit, they make the ordinances of God to be out of requeſt, and to be loathed, as *Elies* wicked ſonnes made men abhorre the offering of the Lord, 1 Sam. 2. 17. both by their uſing of it, and carriage of their lives; for even wholeſome meate-men loath an unwholeſome and fluttish huſwives, or Cookes dreſſing.

This may admoniſh all thoſe who contemne the Miniſters of God, who doe ſcoffe, deride, and diſgrace them moſt, who ſeek moſt that the worſhip of God ſhould be had in honour, whatſoever profeſſion they make outwardly, it is yet manifeſt they have no inward love to religion; nay, that they contemne and deſpiſe the worſhip of God. They may uſe the works of his ſervice, and perſorme worſhip for the outward act, but it is without any love and reverence to it; but as the Heathen man

Uſe 2.

Uſe 3.

would have his Tyrant to seeme religious, that his people might feare him, because they might think the Gods would helpe him; if they should rebell or rise against him; so these, for one sinister respect or other.

Doctr.

It hath beene a continuall portion of the Ministers of God, to be contemned, and not regarded; to be basely thought of and spoken of, though in this place it may seeme to be a just judgement upon these, yet the best and the most sincere Ministers have beene no better esteemed or regarded. 2 Kings 9. 11. Jer. 29. 26. Acts 2. 13. and 26. 24. Matth. 11. 18. 1 Cor. 4. 9. ad 14.

Reas. 1.

Because it befell to Christ, who was many wayes evill spoken of, John 10. 20. Matth. 11. 19. then no marvell if his Ministers and members be in the same condition; for Matth. 10. 24, 25. *The Disciple is not above his Master, nor the servant above his Lord. It is enough for the Disciple to be as his Master is; and the servant as his Lord. If they have called the Master of the house Beelzebub, how much more the men of his household?*

Reas. 2.

Because the Ministers of God must deale with and reprove the sinnes of men, and not spare them, but threaten them for them. Now when they are, as *Basil* speaketh, like Physitians, who make warre, not with their patient, but with his disease and passion; so not with them, but their sinnes; they thinke hee is their enemy, and maketh warre against them, therefore they speake evill of him.

Use 1.

To teach us not to be offended, if we finde now many mockers and scorers of the Ministers and Ministry, many who regard them not, but contemne them, and raise up all manner of evill speeches against them; it is no new thing, for there is none under Heaven. It was prophesied it should be, 2 Pet. 3. 3. *mockers. 2 Tim. 3. 3. despisers of them who are good;* and therefore still will be, while the accuser of the brethren doth rule in the Ayre, and is Prince of this world, and doth rule in the children of disobedience, he will make them mock and despise, contemne and slander, and oftentimes such as would make reasonable men affraid, lest their slanders should be found false, yet that troubles them not, because they still hope it will make for their advantage; he instructing them, who taught *Machiavill*, * Slander one confidently, and somewhat will sticke to him. If that be true which *Tertullian* writeth *Adversus Gent.*

* *Detrahe audacter, & aliquid adhibet. Machiavil.*

* *Nihil iniquius, quam ut oderint homines, quos ignorant, etiamsi res meretur odium. Tertul.*

Apol. cap. 1. * Nothing is worse than to hate men whom they know not, though they deserve to be hated. What is it then that they should slander men whom they know not, when the thing deserveth

great honour?

Use 2

This must teach the Ministers patiently to abide the base conceits

conceits and opinions of men. It is no new thing: if they did it to the greene tree, what will they doe to the dry? if to thoſe who have lived before, more to theſe. It is that whereunto they were appointed, 1 Theſ. 3. 3. that of Chriſt will be true, Matth. 5. 11, 12. *Blessed are you when men revile you and perſecute you, and ſay all manner of evill againſt you for my Name falſely. Rejoyce and be glad, for great is your reward in Heaven: for ſo perſecuted they the Prophets which were before you:* which if any incur not leſſe or more in his portion, he may feare and ſuſpect himſelfe whether he be Chriſts or no, ſeeing Chriſt ſo ſpeaketh, Luke 6. 26. Woe unto you, when all men ſhall ſpeake well of you; for ſo did their fathers to the falſe Prophets: he may ſuſpect himſelfe rather falſe than true. That of *Plinius Cecilius*, which he was wont to ſet upon his Schooles, may be applied; *Sciamus eum peſſimè dixiſſe, cui maximè ſit applauſum*: Wee know, he that hath moſt applauſe, hath made the worſt Oration.

VERSE XIII.

Ye ſaid alſo, Behold, it is a wearineſſe, and ye have ſnuffed at it, ſaith the Lord of Hoſtes, and ye offered that which was torne, and the lame, and the ſick: thus ye offered an offering: ſhould I accept this of your hand, ſaith the Lord?

YE ſay alſo, behold, it is a wearineſſe.] The ſecond corruption here reprovèd is outward pollution, which is double, in ſpeech and geſture: The ſpeech ſome expound as ſpoken by the Priests, taking up the breaſt or ſhoulder of a carrion ſheepe which was his due, Levit. 7. 31, 32. ſee what I have for my labour; but the Priests themſelves had a hand in this ſinne. This ſpeech is expounded as if it were ſpoken by a crafty diſſimulation and arrogant bragging. See how I am wearied with carrying this weighty ſheepe, when a man might have blowne it over; or they ſay, they are marvellouſly weary with carrying ſo weighty and tidie a beaſt upon their ſhoulders, and that they might faine it by their geſture, they ſhew it by panting, and fetching their breath deepe, and drawing of it ſhort, *Montanus*. Some expound, what a toile is this that we ſpend all in the

service of God; the complaint of the people, that they were at great toile and paines, and excessive cost and charge in Gods service, as over-wearied with labour, and eaten out and undone with expences, especially coming so raw and bare home; and therefore God was to content himselfe with it, though worse.

You have snuffed at it.] Either you blow and pant, as tyred with bringing a tidie beast; still their arrogant dissembling continued: or by a disdainfull and contemptuous gesture you shew your unwillingnesse to serve God; and how vile and tedious it is to you: it is the gesture of one refusing a thing with disdain and contempt, as Psal. 10. 5.

Saith the Lord of Hosts.] Who is most good and pure, and a powerfull and just revenger of all such wickednesse.

And ye offered that which was torne.] Their practise and dealing; their Sacrifice faulty two wayes: they brought blind and lame, or, if any good, not their owne. First, in manner of getting of it, it was such as was stolne; some expound *raptum*, spoiled and wearied with beasts; *raptus ex ore lupi*, which was dainty among the Heathen, as finer meate and the tenderer, so *Calvine*. If by chance a sheepe or other beast were wearied, or so, they would be content to bestow it on God. But this is not like, for Sacrifices were brought quick, not dead. But *raptum*, rather *furto & rapina questum*, as *Lyra*; they brought such to God as was gotten by evill meanes, thinking to stop his mouth, as mans, with part of the booty. Psal. 50. 21.

Behold, it is a wearinesse.] The complaint of the people, thinking too much of that they did in the service of God.

Doctr.

Hypocrites, naturall, and wicked men doe thinke all time too much, all paines too great, all cost too chargeable spent upon the service of God and his worship, Amos 8. 5. Isaiah 58. 3. for it carrieth a kind of repentance in them, for that they had done all that in the service of God, when they aimed not at his service, but their owne profit. This is that which was in *Judas*, John 12. 5, 6. *Why is this waste?* murmuring at it, and made a good colour for it, that he might also infect others, pretending it for the members of Christ, against the Head, by which hee brought the Disciples into the same sinne with him. Matth. 26.

Reas. 1.

Because love is the ground of all duties, specially of the cheerefull, ready, diligent performing of them, and the cost which men think nothing too much of where they love: Parents to their Children, the Wife to the Husband. Now no naturall and wicked men have the love of God, or can have it; for it is a supernaturall gift, therefore no marvell if they deale thus.

Reas. 2.

Because the motives of these duties, and the manner of doing them, are the benefits received, and the blessings and rewards

to

to come upon them that doe them ſo. Now naturall and wicked men want ſpiritual eyes to ſee God the giver of all that they have, and the reward for things to come; and what profit the ſervice of God brings to them; then no marvel though they thinke all too much.

Micha. 6. 6, 7. here are hypocrites that thought not great things too much for God.

This they offered, but they never did it. It may be a queſtion, if God would have taken them at their word; whether they would have performed or no; for many promiſe largely, that are ſhort enough in performing. But admit they would, yet that they would not have done it, for any ſervice to God at all, but only for a ſafeguard to themſelves and their ſinnes. The Prophet threatned them with the judgments of God if they did not returne from their ſinnes: they thinking to ſave themſelves, and keepe their ſinnes, which were ſo deare unto them, offer thus liberally, and it may be would have given ſo: but it was not for God, but themſelves. As the Mariner in a ſtorme or danger, and the traveller when he is beſet with theeves, will caſt away liberally.

This teacheth that there are a great company of men in the Church who are but mere naturall men at the beſt, but hypocrites in the Church, ſeeing ſo many find and profeſſe themſelves to find ſuch tediousneſſe and wearineſſe in the ſervice of God, thinking the time too much, the paines too great, the coſt very burdenſome, weary of Sabbathes, and the times and places of exerciſes, can be content to ſerve with eaſe, but not with any ſtrictneſſe, or as they account, it inconvenience, a little labor happily, but no coſt without grudging. To whom the Sabbath, when it cometh, is like to a bad gueſt, whoſe departure is farre more welcome to them then his coming; ſo is the end more acceptable then the beginning, and every houre is a day till it be over; others thinke it was ordained for their eaſe and reſreſhing from their labors, and not for Gods ſervice, and therefore thinke it too much to give the whole day to God, too much to heare twice, but intolerable they ſhould be bound to make care of it in the whole, in private beſides the publique ſervice. many maſters are there, who thinke much to give to God a whole Sabbath, who will not remit their ſervants a piece of one of the fix dayes: Many a ſervant who can be content to toile himſelfe more that day with the workes of pleaſure and the workes of Satan, then in the week with the workes of his Maſter, but thinks every thing too much for God, as *Chryſoſtome*. What commands doth the Devill lay on man? how laborious? how grievous? yet the difficulty is no impediment to his commands. But here a little thing hinders, and they thinke all too much: how much

Object.

Sol.

Uſe 1.

*Que diabolus
imperavit,
quam labori-
oſa? quam
gravia? nec
difficultas
fuit ejus man-
datis impedi-
mentum. Chry.
ho. 19. ad P.*

Ant.

much more shew they themselves wicked men, who, like *Judas*, finde fault with others care or cost in the service of God; and draw others with them into the same opinion, to thinke it is too much, when it is short of that that is expressely required.

Use 2.

To teach every man, when he finds any such wearinesse in the service of God, his heart thinking too much of his cost and pains, to censure it in himselfe as a relique of the naturall man, whether it come of himselfe, or he be drawn unto it by others, (as the Disciples were by *Judas*; and to humble himself for it, for it cannot be good, comming from this; and men cannot gather figs of thornes, nor grapes of thistles,) to judge it to come from this, that his love is imperfect, as his knowledge is, but in part; or from this, that he hath not the feeling of Gods love, his bounty and mercy towards him as he ought, neither knows the fruit of this service.

Use 3.

To teach every one to labor against this corruption, and to withstand it, that it seale not upon him, seeing God taxeth these for it; for wherefore else, but that we should avoid it, and never think either paines or time or cost too much in his service and worship? for which purpose two things must we labor for; one, the love of God; for nothing will we think enough then for him, as *Jacob* and *Shechem*; another, delight in the duties, *Isaiah* 58. 13. *Psal.* 122. 1. *John* 6. 34. give me a man that delights in any thing, and all is not enough for it.

And ye have snuffed at it.] Their gesture, which as it noteth their unwillingnesse, so taken as some doe take it, for panting, then it signifies their arrogant dissembling, by which they made shew as if they had brought most excellent sacrifices, when they were nothing, and brought nothing but wilde and base sacrifices to God.

Doctr.

It is a grievous sinne for men to make shew of great care and diligence in the service and worship of God, and indeed doe nothing lesse. Men cannot abide it, specially an upright and plain dealing man, *Prov.* 29. 27. much lesse God that is righteousnes it selfe. *Ezek.* 14. 7. 8. *Isaiah* 58. 2, 3. *Psal.* 5. 6 *Acts* 5.

Reas. 1.

Because it is grosse hypocrisie, and so abominable unto the Lord, who as he is a most simple essence, most holy and pure, cannot endure such doubling.

Reas. 2.

Because offences which are done openly, and committed apparently, doe nor so much offend a generous and valiant minde and man, as when they are done by craft and dissembling: the reasons, because the former argues the audaciousnesse and impudence, of the actor, the latter the great contempt and irrisi- on of him which is so provoked.

Use 1.

This will convince many of grosse sinne before God, who make such shew of great service of God, and yet doe nothing lesse.

leſſe. To ſay little of Papists, as of Monks who commend their manner of worſhip or ſervice, who brag that they are continually in prayer, that they riſe in the night ſeaſon with the hazard of their health, to keep watch for the ſalvation of others; and waſte their bodies with watchings, faſtings, and other exerciſes, yet they think it ſkils not much what manner of prayers; how without affection, being but, as *Baſil* ſpeaketh, like the lowing of ſo many oxen; though they be never ſo barbarous; yet God will accept. As the Pope provided for his idle and unlearned Priests by his Canon; *Quod verba Dei non debent eſſe ſubjecta regulis Donati*. To ſay nothing, I ſay, of their ſhew of ſervice, nor of the lay Papists who make great ſhew of great ſervice by the account of their prayers upon their beads; when few of them undeſtand what they ſay; To ſay nothing of theſe who are without, and ſo what have I to doe to judge them; how many have we within, who are here convinced of ſinne, becauſe they make great ſhew, and yet doe nothing leſſe? Many make great ſhew of ſerving God in prayer, others in hearing of the word, and therefore come panting, and blowing, and ſwearing about ſuch things, but doe nothing leſſe, becauſe it cannot be they can make account of Preaching who regard not Prayer, nor they of Prayer who reverence not Preaching, becauſe he can not delight to hear God ſpeak, that delights not to ſpeak to God, and ſo *conſtrd.* And as *Bernard* ſaid betwixt prayer and faſting, ſo ſay I of this, prayer obtaineth the power of faſting, and faſting the grace of prayer, this ſtrengthens that, and that ſanctifieth this. Finally, they who come to the ſervice of God, as *Ezek.* ſpeaketh, ſhall be answered as he ſaith, for they make ſhew and doe not.

*Oratio virtutem impetrat
jejunandi, jejunium gra-
tiam orandi: hoc illam cor-
roborat, illa hoc ſanctificat.
Bernardus.*

To reach every man to take heed of hypocrisie, and making ſhew of diligence and devotion in the ſervice of God, when there is no ſuch thing in the heart, for that will not go currant with God, but wilbe ſeverely both cenſured, and ſentenced by him; as amongſt other things it was in this people, one principall cauſe of removing the worſhip of from them; ſo of the Goſpell from us: for in ſhews, and colours, and pretences may hee deceive men, but he cannot God. That which *St. Hierome* ſaith *ad Ruſticum*, *Epist. 4. Honor nominis Chriſtiani fraudem facit magis, quam patitur, quodque pudet dicere; ſed neceſſe eſt: ut ſaltem ſic ad noſtrum erubeſcamus dedecus*: So is it true in in reſpect of men: but it cannot be ſo of God, who ſees the inward parts, *Hebr. 14. 13.* but ſuch deceit ſhall verily ſuffer from him, who cannot endure hypocrisie; for ſuch ſonnes and ſervants he cannot endure, who will ſay and make great ſhew, but doe nothing. Therefore ought every one, if not to be as the windows of the Temple were, wider within then without, yet

to

Uſe 2.

to be no more in shew then they are in truth; and to labour to doe every thing they make shew of.

And yee offered that which was torne,] Their practice, and here the first fault of their sacrifice, that they brought none of their own, but such as was gotten by unlawfull means.

Doctr.

Things taken from others by deceit, violence, oppression and wrong, are not fit matter for sacrifice to God, to be given to the poore, to good, religious, or charitable uses, this is reprov'd in these: hereto tends the commandement, Deuter. 23. 17, 18. there shall be no whore of the daughters of Israel, neither shall there be a whore-keeper of the sonnes of Israel. Thou shalt neither bring the hyre of a whore, nor the price of a dog into the house of the Lord thy God for any vow: for even both these are an abomination unto the Lord thy God, Isaiah 61. 8. *I hate robbery for burnt offering,* Luke 11. 41. Ephe. 4. 28.

Reas. 1.

Because every man ought to offer unto the Lord of his owne, not others; now only all that is a mans own, which is gotten and had by lawfull means; that which is gotten by unlawfull means, is anothers, not his.

Reas. 2.

Because this were to make God partaker of the sinne, as much as in them lyes, and whereunto he should be accessary, if he should accept any such thing; as receivers of stoln wares.

Object.

Luke 16. 9. *And I say unto you, make you friends with the riches of iniquity, that when yee shall want they may receive you into everlasting habitations.* Then is it lawfull thus to dispose of a mans goods, though gotten by iniquity.

Ans.

Christ indeed calls them riches of iniquity, which he shews not only of riches unjustly gotten, but of those which are lawfully gotten, seeing the Doctrine we have taught is true. They are called thus, as some thinke, because they are *inequalitatis*, unequally divided; or because they were gotten by the sins of the grandfathers, or great great fathers; or because they are matter of sinne and iniquity; not that they are either such of themselves, nor by Gods ordinance, who hath made them, *remedia humane miserie, non instrumenta voluptatis & superbie*; but they are such by the corruption and infirmity of man; as wine, good and neat, put into a musty caske, will in time smell mustily like the vessell; so that as often as a man drinks of it, he saith it is musty: So riches good of themselves, yet possessed by a corrupt heart, grow evill, that thou mayest call them wicked riches, because they are causes of wickednesse, as the Apostle speaketh of evill times, and so Christ calleth them here, not perswading them of the riches they have gotten by iniquity, to offer sacrifices unto God on the Altar of the poore, or any otherwise to procure favour from God: but perswades them that those riches which men commonly so use to pride, or voluptuousnesse, and other sinnes, that they would

would uſe well to procure favor, and good will unto themſelves both of God and man.

This ſerveth to ſhew that many mens ſacrifices and liberality is unlawfull; and no waies acceptable to God; becauſe it is of ſuch things as are evil, gotten by unlawfull meanes. Such is the liberality and hoſpitality of many men in the Country, maintained by oppreſſion, racking of rents, diſpeopling of towns, and ſuch like. Such is the liberality of many Citizens, who in many yeares get together a great deale of wealth by fraud, oppreſſion, the curſed trade of uſury, and at their deaths leave a little to religious or charitable uſes, franke at their deaths, of that they cared not how they came by it in their lives, things which are not their owne, but other mens, of which they ought to have made reſtitution, as *Zachew* did, *Luke 19. 8.* and out of the remnant have given to good uſes, when a mite had been better, and would have beene better accepted, then a Million without it; and for which now, though the loins of many bleſſed God for that they left, yet are they burning in Hell for it, if that be true of *Auguſt. Ep. 54. Macedo*; as true it is according to the A-

analogie of the Scripture. If the thing for which the ſinne was committed, may be reſtored, and is not, the man doth not repent, but diſſemble; but if he deale truly, the ſin ſhall not be remitted, unleſſe reſtitution (if it may be) be made; and one thing there is, which is yet more unacceptable

to God, and juſtly reprov'd, that they leave behind them for ſuch uſes monies to be employed by uſury, by their companies, and other, wherein they are like to lewd voluptuous men, who having lived in wantonneſſe all their lives, leave their goods, and make their baſtards their heires, that their ſhame might never be put out, but they might be like *Absolons* pillar to all poſterity: ſo theſe, that their infamie might remaine, and their reproach bee never put out. If that conceit of ſome were true, that *Pauls* glory increaſeth, as the number of them increaſeth who are wonne by that he writ, I ſhould then thinke that both their glory increaſeth who get their goods well, and have left it to good uſes by lawfull meanes; and their woe and torment, who got it by unlawfull meanes, and left it by unlawfull meanes to encreaſe for the benefit of others. But I have no ſuch warrant; only I ſay, if reſtitution made paſſage for ſalvation to come to *Zachew* houſe, Non-reſtitution makes paſſage for condemnation to come to theſe men, or they that: Let no man thinke I ſpeak this to diſcourage men from doing good, but to direct them to doe good after a good manner, and to free my ſelfe from participating in future ſins of ſuch men; remembering how confidently *Auguſtine* ſpeakes

uſe 1.

Sires aliena propter quam peccatum eſt, cum reddi poſſit non redditur, non agitur poenitentia ſed fingitur; ſi autem veraciter agitur, non remittitur peccatum niſi reſtituatur ablatum, ſed, ut dixi, cum reſtitui poteſt. Auguſt. Epiſt. 54. Maced.

speakes it: *Illud fidentissimè dixerim, qui ad se confugientem quantum honestè potest ad restituendum non compellit, socium esse fraudis & criminis.*

Use 2.

To informe men for time to come to doe that they doe, and offer to God, to doe it of their owne, not others, such as they lawfully come by, not by unlawfull meanes. *David*, that holy man of God, would not offer to God of anothers, not taken by violence from him, but though he would give it him freely, happily fearing lest it would not be so acceptable when it was not of his owne, though not gotten unlawfully, 2 Sam. 24.24. So should every man doe that would have his offering acceptable to God; they ought not to take from one to give to another, but of their owne to give to God, either mediately or immediately; for men may not doe evill, that good may come of it. Rom. 3. 8. Thou art lying upon thy sick-bed, it may be thy death-bed, which is the time when men distribute things of moment and perpetuity. Think with thy selfe, that after death comes judgment, Hebr. 9. and know that thou must give an account of thy goods, how thou hast got them, and how thou hast left them. Therefore if thou hast oppressed, or wronged, or defrauded any by any meanes, make him restitution to the full; and if thy ability be such, more than full, and of the rest give to the poore, and to good uses: for if thou thinkest the giving of these will excuse thee to the Judge for the other, thou deceivest thy selfe, it were as if a Theefe, being arraigned for a robbery, should thinke to answer the Judge, and escape sentence of death, because he gave much of it to the next poore he met: so in this; for the Lord hates robbery for a burnt offering, and if thou wouldest have a blessing, Eccles. 11. 1. *Cast thy bread upon the waters*, and leave it to be employed lawfully, though lesse benefit come to the poore, and a shorter time, not by that which is odious to God and man; for an Usurer is a reproach amongst men, God casting that shame upon him; for how canst thou answer Christ at that judgment, how thou hast left thy goods?

Now these Jews bringing such sacrifices of such things as were thus corruptly come by, did it to appease Gods displeasure against them for the sinne, and thought so, as it were, to stop his mouth; whence some gather this point, not unnaturally.

Doctr.

It is the custome and false conceit of a naturall man, to think he may make God a friend, or pacifie him with part of that he hath wickedly gotten, or by some outward thing, as his riches and substance and other ceremonies; as here, and Amos 2. 8. *They lye downe upon clothes laid to pledge by every Altar; and they drinke the Wine of the condemned in the house of their God.* It is spoken of Idolaters, in respect of their Idols, yet it serveth to shew the

the nature of men, who in their corruption thinke no better of the true God than a falſe god. Micha. 6. 6, 7. To this purpoſe may we apply that, Deut. 32. 17, 18. for Gods forbidding inſinuates the proneneſſe of mans nature to it, as in all the Commandements.

Becauſe God appointed ſacrifices, and propitiatory ſacrifices in the Law of the outward things, and they neither learning more, nor looking forward, nor ſeeing that it was not theſe which did appeaſe God, but that which they ſignified, ſtill relyed upon them, and ſo thought that outward things would doe it, and in proportion naturall men from them.

Becauſe they think corruptly and wickedly of God, that he is as themſelves, or as a corrupt Judge, who will be reconciled by gifts, not caring how it is come by, ſo his hand be filled.

Becauſe it muſt be needs a vaine and falſe conceit to imagine that ſhould appeaſe him, when it is a meanes to bring the ſinne to remembrance, ſeeing God knows what it is, and how it was come by, as well as himſelfe.

This may let us ſee the notable policy of the Church of Rome, who ſeeing the nature of man to be ſuch, as that they both think to appeaſe the wrath of God, and would thus reconcile his favour, rather than with true repentance and turning to God, to the end they may keepe a multitude ſtill with them, and not a little enrich themſelves, have taught them that with ſuch bodily exerciſes and temporall things, they may appeaſe God, and buy out their ſinnes; as the building of Chappells, Monafteries, religious houſes, appointing of Maſſes, buying of pardons, and beſtowing upon the Church, whether living or dying, nay, if they be not able, or careleſſe of themſelves, others may for money purchaſe ſuch things for them. Hence it is that the Church, (as they call it) is ſo glorious and rich, that is, thoſe Church-men; that, as

St. Hierome ſaid to Heliod. Epist. 3.

They adde money to money, and ſtuffe their purſes, and purchaſe womens goods by flattery; they are richer Monks than they were Seculars, and poſſeſſe wealth under poore Chriſt, which they had not under wealthy Satan; they are rich

in the Church, who were beggers in the world. And in another Epistle, Contrary to all mens opinions, they dye very rich, who lived under a profeſſion of poverty.

To overthrow the carnall conceit of naturall men, who live in their ſinnes, in their impenitency, and thinke by almes and ſome ſuch things, or outward works to ſatiſfie God for other

Reaf. 1.

Reaf. 2.

Reaf. 3.

Uſe 1.

Nummum addunt nummo, & in marſupium ſuffocantes matronarum opes venantur obſequiu: Sunt diſtiores Monachi, quam fuerunt ſeculares, poſſideant opes ſub Chriſto paupere, quas ſub locuplete diabolo non habuerant, & ſuſp'et eos Eccleſia diuiter, quos mendas tenet aut mendicos. And Epist. 4. to Ruſtic. Contra omnem opinio- nem p'enis ſacculus morientur diuiter, qui quaſi pauperes vixerunt. Hieron. ad Heliod. Epist. 3.

Uſe 2.

sinnes, and often for those sinnes by which they got them. Many men, when they spend the whole weeke in sinne, thinke to make amends for all, by acting some outward worke of his service on the Lords day, and thinke that their outward and commendable serving of God in the morning and evening *pro forma tantum*, should satisfie for the sinnes of the rest of the day. And many when they have spent all their life in sinne, thinke by some dole or some gift to satisfie for all the rest, that the Ministers can speak more of their gifts than of their sorrow and repentance; As one saith, *sperant aut placenturum pro peccatis, et placitum non obstant peccata*. But to such I say, as Prov. 21. 27. *The sacrifice of the wicked is an abomination: how much more when he bringeth it with a wicked mind.* They shall finde they have trusted to a broken reed.

Use 3.

To teach every man not to let naturall reason deceive him, to make him to trust to any such naturall or worldly meanes, thereby to reconcile God to him, or to appease him, these things can no more doe it, than oyle will quench the fire, such a consuming fire is God, that these will rather kindle his wrath. And if he be deceived that would thinke to quench fire by that, then must he needs be, that shall thinke by this which is matter for the wrath of God: he should learne to know that those outward things are not the most acceptable sacrifice to God. That which is acceptable, is, *Plal. 51. 17. The sacrifices of God are a contrite spirit: a contrite and a broken heart, O God, thou wilt not despise.* He that receiveth this from God, may have comfort that God will accept him, as a Physician that direct a man to the onely restorative.

Object.
Sol.

Daniel 4. 24. *Redeeme thy sinnes by Almesdeeds.*

It is answered by some, that by sinnes is here understood the punishments of sinne, and they thinke that works proceeding from faith, prevaile not a little with God, to lessen and mitigate temporall punishments. But it is not like, seeing he spoke to such a King who could not worke any thing by faith at all. But the word is not here, *redeeme*, but, *breaks off*. If it were properly so taken, then might men not onely redeeme the punishment of their sinne, but the sinne it selfe, which opinion is not held. Againe, if it be a redemption, it is not to be made before God, but in recompence to those whom he hath hindered; and the Prophet speaks not here of the forgiveness of sinnes, as the old Latine, *Forsen ignoscet Deus*; but of the prolonging of his peace and prosperity, as *Tremellius* hath it. Finally, the words are, *breaks off*, turning from wicked wayes, and seeking Gods will; and whereas thou hast beene an oppressour of the poore, and an afflicter of men in misery, shew thy repentance by dealing mercifully with the oppressed, and having compassion on them, as *Zacharias*. Luk. 19. 8.

VERSE

VERSE XIII.

But curſed be the deceiver, which hath in his flock a Male, and voweth, and ſacrificeth unto the Lord a corrupt thing: for I am a great King, ſaith the Lord of Hoſtes, and my Name is terrible among the Hea-then.

BUt curſed be the deceiver.] In this is contained the laſt judgment againſt this people; and it is poſitive; as before hee had threatned the taking away of their goods; ſo here to inflict ſome puniſhment upon them. And in this we obſerve, firſt the judgment, ſecondly the ſinne; thirdly reaſons whereby they may be perſwaded the judgment ſhall come; if they repent not themſelves of their ſinnes, and performe their vowes.

But curſed.] As woes in the Scripture, Matth. 24. and Iſaiah 5. and other where, are two-fold, ſo are curſes: Firſt, temporall, ſending of outward evils, Deut. 28. 15, 16, 17, 20, 21, 22. or turning of good things to hurt, Pſal. 109. 7. and 69. 22. Secondly, ſpiritual, moſt fearefull, Rom. 1. 28. Matth. 27. 5. 2 Theſ. 2. 10, 11.

The deceiver.] The ſinne is generall, thus expreſſing the nature of an Hypocrite, that he is a deceiver, one that carryeth himſelfe craftily; who caſts and fetcheth about in his mind, how he may deceive both God and man; and who deals craftily with the Lord.

Who voweth a Male.] The particular ſinne, vowing and not paying, when he is able to performe; having a Male, that is, one without blemiſh, ſuch as the Law required: Here is thought to be *Epitheti Eclipsis*, as in Iſaiah 1. 18. wooll for white wooll. But ſome underſtand by Male a perfect and abſolute offering, the uſe of the word being ſuch in divers Authors. Now the vow here ſpoken of, is either the generall vow of their Circumciſion, or elſe their particular, when willingly they vowed a thing, being not tyed unto it by any Law, and dealt deceitfully in that, which ſhould make it the greater ſinne.

And ſacrifice a corrupt thing.] a weake and feeble, ſo a corrupt thing: as it were repenting of their vow; they bring unto him a corrupt, vicious, and unlawfull ſacrifice.

The Lord is able, and will not onely withdraw good things from men that diſhonour him, and live profanely and wickedly, but will inflict much evil upon them, and puniſh them with all kind and variety of curſes. As here, ſo 2 Chron. 7. 13. Deut. 28. 16, 60, 61. This he ſhewed in *El*, 1 Sam. 2. 8. &c. and 2.

Doctrines.

12, 13. In *David*, 2 Sam. 7. In *Nebuchadnezzar*, Dan. 4. 30. The tryalls of *Job* shew what he can doe when he will punish.

Reas. 1.

Because in blessing he can deale thus, not onely take away the evill, but shewre downe many blessings upon them who in cursing; for these are the two armes of God, his mercy and justice, neither is shorter nor longer than the other, unlesse he be imperfect; these are his treasures, or he hath treasures of both, neither fuller, nor emptier than the other.

Reas. 2.

Because he is a true God, and so infinite in all things; he is not as the false gods of the Heathen, who had little, even their great god *Jupiter*, who they thought would be soone drawne dry, if he should punish much and many, if send abroad apace his revenging arrows, his quiver would be empty; not so with God, whose mercy is a treasure inexhaustible, so his justice, not as the Sea; but as the fire, the Sunne; *Chrysost.*

Reas. 3.

Because it more manifests his displeasure, and men are more sensible of it, to be humbled by it either in truth or hypocrisie.

Use 1.

To stand in awe, and feare God; to feare to displease or provoke him, who cannot onely take from us that we have, but bring the contrary upon us, many, and strange, and grievous plagues. Men we feare, and avoid to provoke them when they are of power, and yet often we hold them at defiance, because we know their worst is but to take our place, livings, credit, or liberty from us, at the worst but our lives, and can then not hurt us; but God can goe further, not onely deprive us of that we have, and all that is deare to us, and take away life, but lay crosses infinite upon us in this life and the life to come. If men, much more he is to be feared; *Matth.* 10. 28. if *Jacob* was afraid of *Isaacs* curse, *Gen.* 22. 12. much more of Gods, being reall things, and not verball; for so is mans onely, he is but the mouth of God, and sure they are, they will light where he will lay them.

Use 2.

To instruct every man who finds Gods judgments, that he is deprived of any good thing he hath, to humble himselfe, and seeke to God, and search his owne wayes, that he may turne unto him, lest he bring curses upon him: for as it is both just and usuall with God, when men profit not by the lesse judgment, to bring greater; as a father, when his sonne bowes not with a twigge, to beate him with a greater rod: so it is when men turne not to him by his private judgments, to bring positive curses upon them; as Princes, who first withdraw their favours from Traytors, confiscate their goods, restraints their liberty, and after lay upon them some fearefull punishment: Hath God then taken any thing from thee that thou hast, or that was beloved of thee, as thy goods, children, or any such thing? thinke seriously of it, and impute it not to secondary causes, though

though they may be greatly faulty, but looke unto the Lord, and turne unto him; thinke not to make it good againe, or recover thy ſelfe, but thinke of the other curſes God hath threatened, and know theſe muſt come, if the other doe not reforme thee, yea, though he love thee. Phyſitians that deſire the health of their patient, if they can, will happily recover it by injoyning them abſtinence, and faſting, and a ſtrict dyet; if not, they will to purging, bleeding, and ſuch like: ſo with God, much more if he hate thee.

If thou be freed from any curſe, be not ſecure, he hath variety of curſes. *Uſe 3.*

The contempt of his worſhip he hath threatened with the deprivation of it, the taking of it away; now it may be thought, this would not much trouble them who thought it a wearineſſe, and could happily be content with it, and in their corruption account it a bleſſing; he therefore threateneth the puniſhing of it with poſitive curſes and plagues.

The contempt and corruption of Gods worſhip & the means of it, as of the Word and Sacraments, and ſuch like; ſacrifice and Prayer, the Lord will ſometime puniſh with the taking of it away, and ſometime with it and other fearfull curſes and plagues, both ſpirituell & temporall, which as it is here threatened, ſo was it performed to this people, who are now not only without the meanes of his worſhip, but are under many fearefull judgments, as any Nation in the world. It is that was threatened, Deuter. 28. 47, 48. 2 Chro. 36. 16, 17. Math. 21. 41. 1 Cor. 11. 30. 2 Theſſal. 2. 11, 12. 1 Sam. 2. *Elies ſonnes*, Acts 20. 9. *Eutychus*.

Becauſe moſt men finde no judgment in it at all, to be deprived of that they love not, as they account that no bleſſing to have that they delight not in; and ſo as in this they will never be drawn to ſee the mercy and favor of God, ſo not in that his juſtice and diſpleaſure, that they might come to the ſight of their ſins: when as then thoſe judgments open the eyes of their minde the better, and cleare their ſpirituell ſight, the Lord doth it more to torment them and affect them. *Reaf. 1.*

Becauſe theſe being moſt ſenſible, men are by them uſually made more carefull of his ſervice, either in hypocriſie, as *Ahab* and *Saul*, and others, or in truth, as *Manaſſes*. *Reaf. 2.*

This may teach us a point which few men have thought of, but many have felt it, the cauſe why God hath ſo afflicted us with the plague and peſtilence, his curſes have been upon us; many have happily thought of many ſinnes of their owne and others, but few have thought of this ſinne, that therefore it was, becauſe the word was contemned amongſt us, and his worſhip corrupted by us, ſuch wearineſſe in his ſervice, ſuch great ſhews, *Uſe 1.*

and nothing indeed, such offering of sick, lame and blind unto the Lord, such offering of corrupt things unto him. If this be true, that such are accursed of God, then the other must needs be certaine. The *Philistims* had the Arke of Gods presence, 1 Sam. 5. But because they used not it as they ought, therefore verse 6. they were smitten: so had the men of *Bethshemesh*, 1 Sam. 6. but because they used not it as they ought, therefore the Lord slew among them fiftie thousand threescore and ten men, verse 19. The Gospell, the meanes of his worship, as the Arke of his presence, hath been amongst us, but we have not used it well, therefore hath the hand of God been heavy upon us, as upon the *Philistims*; the number the Lord hath slaine, hath surmounted the number of them of *Bethshemesh*. If it were just upon them, it is so upon us: And though this be removed, yet we cannot but feare that the curses of God hang over our heads still, seeing this sinne is not repented of nor amended amongst us.

Use 2.

This serveth to meet with the corruption of those, who could not nor cannot be wakened with the former judgment, and think it a blessing rather than a curse, whether they delight in Popery, or prophanenesse, they affected a superstitious worship, or a loose life, they would be without controulement, and so take themselves not to be hurt, because that is but as they desire, that the word and worship of God should be gone; yet let this feare such a one, that the mouth of the Lord hath spoken it, he is an accursed man, and all the curses of God hang over his head; he is so in the decree of God, and he shall be so in the execution; what a fearefull condition is he in that is in ease and prosperity, sitting at a rich banquet, lying in a bed of doune and Ivory, having what his heart could desire, and yet having over his head a sharp sword with the point down-ward, hanging by the smallest haire, ready with every blast and every touch to fall upon him? How if he had thousands more? he that hath these curses over his head; (as *Isaac* said, I have blessed him, and he shall be blessed) God hath accursed him, and he shall be accursed.

Curfed be the deceiver.] The parties upon whom this curse must fall, they are accounted deceivers, they deale deceitfully in the service of God, not serving of him as they are able. There are two parts of this deceit described, or it is made to consist in two things: The one, they serve him not as they are able; the other, for a time they make a great shew, and promise piety, and great duties of holinesse; but eftsoone repent themselves, and had rather omit it altogether, or performe it negligently, because it will be with some cost and expence of their goods, that he feares he should be a poore man, if he should be faithfull and constant in the service of God: for the first it is said, he hath a male; for the second, he voweth and sacrificeth a corrupt thing.

For

For the firſt;

He that dealeth deceitfully in the Lords ſervice and worſhip, that is, that ſerveth him not as he is able, either for his outward goods and parts, or for his inward gifts, or any ſuch thing, when he looks for a bleſſing from God for his ſervice, he ſhalbe accuſed; *curſed is he that bath a male, and offereth a corrupt thing, Jer. 4. 22.* It is made a ſigne that procured deſtruction upon the land, that they ſerved God, not with their beſt wiſdome; hence was the curſe upon *Cain*, Gen. 4. 3. 5. *Hagga. 1. 2, 3, 4, 5, 6.* And *Salomon* is taxed that he beſtowed twiſe as much time in building his own houſe, as Gods houſe: and *Acts 5.*

Becauſe he contemneth and deſpiſeth the Lord, either thinking he cannot know what he doth, and how he dealeth with him; or that he is unjuſt, and will not puniſh it, or thinking baſely of him that this is good enough: And therefore no marvell if he condemn him and accuſe him, as *1 Sam. 2. 30.*

Becauſe he goeth flat againſt the maine ſcope, and the end of the Law; now whereas any breach of the Law deſerveth the curſe, *Gal. 3. 10.* how much more he that goeth againſt the full ſcope, which is to love the Lord with all his heart, minde and ſtrength?

This teacheth many a man what he may expect from God for his ſervice he doth to him not a bleſſing, as he hopes and flatters himſelfe, but a curſe; becauſe what he doth, in what part of it ſoever, he knowes well, and God knows better, that it is not as he is able, neither for the faculties of his mind, for the powers of his body, nor for the portion of his eſtate; for the body, many a man and many a woman pretend they are not able to fit ſo long as the publique prayers and ſervice of God are in hand, or they cannot ſtand and endure thruſts and heate, their bodies are weak & ſickly when they know, & God knows better then themſelves, that they can fit longer about a matter of pleaſure or pride, when they can indure more thruſting, & heat for a matter of profit. They have a male in their flock, & offer to the Lord a corrupt thing, they are deceivers ſaith the Prophet, and from the mouth of the Lord accuſed; for their mindes, they pretend they are not able to fit attentively without ſleeping in Prayer or hearing, they are not able to conceive of the things delivered, they are not bookiſh to underſtand what they pray, but meane well, they have no memories to keep that is good when they have heard; when as they know, and God knows better, that they, as *Bernard* ſpeaketh *tractatu de gradibus humilitatis*, can *vigilare in lecto*, when they doe *Dormire in choro*, they can as, *Mich. 2. 1.* *Deviſe iniquity upon their beds*, or as they, *Prov. 4. 16.* *Who ſleep not unles they have done wickednes*, or as the ſhepheards, *Luke 2.* who watched in the night for their owne flocke, that they

Deſcr.

Reaſ. 1.

Reaſ. 2.

Uſe 1.

they have wit and skill at will for the world, which if they would cause their eare to heare, as *Salomon* speaketh, and set themselves to it, might conceive, and their memories are able to keep evill things, when as one chest will hold gold as well as Iron, if it were put in, and one wax the impression of a golden seale, as well as of lead. These have a male, &c. for their state, they pretend they are not able to give more then they doe, which is little God wor, to the poore, or to the Church and maintenance of Gods worship; when as they know, and God knows they can bestow much more on their pleasures, on harlots, and wicked persons, oftner feasting sycophants, flatterers and lewd persons, then the members of Christ; some that have borne place, being known to have had moe players the corrupters of youth, and oftner, at their table, then they had the poore and preachers, the converters of Soules; and their ability would beare that well enough. These have a male, &c. And that shall be true, *Isaiah* 29. 15, 16. *Woe unto them that seeke deep to hide their counsell from the Lord, for their workes are in darknesse, and they say, who seeth us? and who knoweth us? your turning of devises shall it not be esteemed as the potters clay? for shall the worke say of him that made it, hee made me not? or the thing formed say of him that fashioned it, he had no understanding?* the world sees it, and mockes, and jests, at it; God sees it, and will judge it; these are deceivers and dissemblers of the world, and one day shall be uncase, when to their sorrow they shall heare the curse.

Use 2.

To teach every man to labour against this deceitfull dealing with God, whereby he shall but deceive himselfe, and cannot deceive God; himselfe, because he shall lose that he looks for; nor God, who seeth and knoweth every thing; and *Galat.* 6.7. *Be not deceived, God is not mocked: for what soever a man soweth, that shall he also reape.* If *Jacob* was afraid when hee went about to seek a blessing, lest his blind father *Isaac* should discern him and his deceit in dealing with him, and so he might get a curse where he thought to have had a blessing, *Gen.* 27. 12. how ought men to take heed and feare to dissemble or deale deceitfully with God, even the alseeing God, but to serve him with the best things we have, for faculties of mind, &c. Let us be *Abels*, and not *Cains*; *Gen.* 4. If we would be blessed with the one, and not accursed with the other, serve him with our best affections, best spirits, best time, best instruments. *David* was at a great quere with himselfe, *Psal.* 116. 12. *What shall I render unto the Lord for all his benefits towards me?* as thinking he had nothing good enough; so should we thinke and so performe, that we may be blessed and escape the curse.

Now it is said, he is accursed that hath a male and offereth a corrupt thing; if he have it not, the curse is not be-

belonging to him, but God will accept that hee hath

They who are Gods, when they ſerve him, through they ought to bring males unto him, that is, that which is perfect; yet if they have it not, and are able to bring nothing but that which is imperfect, God will accept it notwithstanding; as it is here, ſo Mich. 7. 18. and Mal. 3. 17. Numb. 23. 21. 1 Kings 15. 5. Jam. 5. 11. and yet Job. 3.

Because of that, 1 Cor. 8. 12. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that a man hath not: God respects the mind more then the gift, as in the widowes mite, and the cup of water; so doth he the mind rather then the service; for it profits not him, nor he stands in no need of it. And the willing minde is, that a man with all his heart would doe more if he were able, which God ſeeing he accepts that they have.

Because they condemne and diſlike their imperfections themselves, and judge themselves for them, then 1 Cor. 11. 31. If we should judge our selves we should not be judged, yet as Rom. 7. 17. while they thus condemne it, it is not accounted theirs; as Bernard of envy: Thou seeleſt it, but agreeſt not to it, it is ſuch a paſſion as God one day will heal in thee, but not condemn thee for.

It affords comfort againſt the temptations of Sathan, who ſets forward our diſcouragement from the little good wee doe.

And voweth and offereth a ſacrificeth or corrupt thing. The ſecond part of their deceit: they made great ſhew and promiſe of great things they would doe, but they repented themselves, and they omit them altogether, or performe them very corruptly.

He that dealeth deceitfully in the Lords ſervice and worſhip, that is, maketh great ſhewes and promiſes of great duties of piety, but after when he finds it more coſtly or painefull, or croſſing to his affections then he thought of, repents and doth it not, or doth it careleſſely and corruptly, when hee looks for a bleſſing, ſhall finde a curſe; ſo here, and Deuter. 23. 21. Numb. 30. 3. 6. Eccleſ. 5. 3, 4, 5. Math. 23. 28. ad 32. Acts 5.

Because he robs and ſpoiles God, as it were taking or keeping from him that which is his; for vowing it to God, he hath put it from himſelf, made an alienation of it, put it out of his own right into Gods, whereas it was his owne before. Acts 5. 4.

Because they ſerve not God, but themſelves, as children who can bee content to pleaſe their parents in things liking unto themſelves, but not in other, pleaſe themſelves, not their parents; ſo in this: and ſhew that they preferre all thoſe things before God, which to keep, they will break promiſe with him.

This

Doctrina.

Reaf. 1.

Reaf. 2.

Use

Doctr.

Reaf. 1.

Reaf. 2.

This may teach many men, that they may justly looke for the curses of God upon them and theirs, if they be not upon them already, because they have so often vowed and promised great care and diligence in the service and feare of God, and performed very little or none at all to him; sometime in health, sometime in sicknesse; sometime in danger, sometime in deliverance; they promised great things unto the Lord, but they have played the couzeners with him: It was but to serve their owne turne for the present, nothing they have performed, or nothing as they ought and promised. To say nothing of necessary vowes, how carelesly they are found every way performed; as the vow of Baptisme, when men live more like Infidels than Christians, at the best but as Jews, resting in the outward ceremony; or but outwardly civill and honest, never labour for any inward sanctification, any sincere holinesse, any conscience of Gods Will; offer fleeces for the flesh, and skin for the beast: The vow of Parents promising to bring up their children in the feare of the Lord, as was commanded, Eph. 6. 4. but they take onely care for the body, not for the soule, and to ingraft Gods feare in them: Such as *Augustine* confessed to God his father was, who troubled not himselfe, saith he, how I prospered in thy service, or how chaste I were, onely his care was that I might be eloquent, and learne to speak well; so they for worldly things. Thirdly, the vow of married parties, who made a covenant before God, and to him, Prov. 2. 17. which is broken by many meanes, amongst many who think the Covenant unviolated, if they commit it not outwardly and actually; when as wanton words, and looks, and lusts break it.

To say nothing of these, for which many have either the curses of God, or have them hanging over their heads; But voluntary vowes, men in some trouble or sicknesse renew their vow of obedience, as *Israel*, Hosea 6. 1, 2. but when that is once past, either they doe not care for keeping it, or thinke they are discharged well enough, if they doe a few dayes heare the Word, or performe some one or two good duties, and after give over againe, unlike *David*, Psal. 119. 106, 112. The Prophet tells them they are accursed, better it had beene for them never to have vowed it at all; for though without it it is a sinne, yet now it is the greater sin.

To teach every man to take heed how he vows any thing unto God; for often in the vow he may deserve Gods curse, and often in the breaking it. In the vow, when it is of unlawfull things, Acts 23. 12. then it is the bond of iniquity. Secondly, when the party vowing is not able to performe it, either simply, or not without sinne, as Popish single life. Matth. 19. 11. Thirdly, when a party vowing is an inferiour, and doth it without

Qualis crescerem tibi, aut quam castus, dummodo essem disertus ut discerem sermonem facere quam optimum & persuadere dictione. Aug.

Use 2.

out the consent or contrary to the mind of the superior; Numb. 30. 6, 9. So Papish children, contrary to Parents minds, enter their rules. Fourthly, when it bindeth a man from the duties of his calling, as those who leave their calling and goods to profess wilfull poverty, or become Friars Mendicant. 1 Cor. 7. 22. Fifthly, when there is put holinesse in it, and it is made meritorious: If it be faulty in these or any the like, then is sin committed in the making of it, and so a curse followeth it; but if not, then the curse followeth the breaking of it. When then it is so hard a thing to vow, and not to have sinne cleave to it, if there be any feare of sinne, there will be rashnesse avoided in it; and if there be any feare of the curse, they will not be so rash, lest they provoke God. Eccles. 5. 1.

To teach every man, when he hath vowed, to be very careful for the performance of it, and let neither cost nor labour, profit nor pleasure hinder him, for he shall lose more by the breaking of it, than he can gaine. The sinne of breaking a mans vow or promise, ought to make men afraid to doe it. Men feare perjury, and abhorre it; this is no lesse, if Christ may be beleaved. Matth. 5. 33. But if not the sinne, yet the curse, and to avoid it, make good that thou hast spoken to God. I suppose many men in the time, and heare of the sickenesse vowed great things to God, if they were preserved, and if God would, returne in mercy to the City: that they might in safety follow their callings againe, for I cannot thinke but that most men, specially when God came any thing nigh them, were affected and troubled for the present, which usually brings forth such thoughts and such motions. If any were not, I thinke their case is marvellous fearefull, to be in the fire and no relenting. Then you that did, remember your voves, and see where is the performance of them; it may be sought for, but not easily seene, or seen in a very few. And what is to be expected but these curses, and more heavy than we have had? If your children or servants, all the time you are correcting of them, and holding the rod over them, promise to learne their books better, and doe their worke more diligently, whereupon you spare them; if they after deale deceitfully with you, will not your displeasure be doubled, and your anger be increased, and you thinke lawfully too? thinke Gods waies are more equall and just. If thou wouldest avoid this, then doe as David said, and did; Psal. 66. 13, 14. *I will goe into thine house with burnt offerings, and I will pay my voves which my lips have promised, and my mouth hath spoken in my affliction.* If a man vow when he is in custody or restraint, that when he getteth liberty, he will goe and dwell in a place where the Word is; if the Word goe from thence, he is not bound, Ruth 1. 16, 17. Againe, in cases of necessity, as a man

Use 3.

Deut. 23. 21.
17. 46. 11.

man bound to abstaine from Wine, yet if Physicians counsell it for his health, he may use it; as Jer. 35. 11. yet so as hee have a special eye to the maine end for which his vow was made; as suppose *Timothy*, 1 Tim. 5. 23. to abstaine, yet for his often infirmities he may drinke.

For I am a great King, saith the Lord of Hosts. There is Gods first reason, why they ought not to corrupt his worship, and deale thus deceitfully with him, his greatnesse and power, who is able to punish them for evill doing.

Doctr.

Men ought to obey God, and to avoide evill and corruption, as generally and in all things, so in his worship, for feare of his power and justice. *Vide* vers. 6. where is my feare?

And a great King. It is the Kingdome of power, not grace; he by his power is absolute King, great, and the greatest.

Doctr.

The Lord he is the absolute King of all men and Angells, and all creatures in the world, they are all his subjects; so is he here called a King, and that, 2 Chron. 20. 6. Dan. 2. 21. This his commanding of all creatures sheweth, and their obeying. Psal. 104. 4. Isaiah 37. Joshua 10. 12, 13. Exod. 14. 21. Matth. 8. 26. Dan. 3. 6.

Reas. 1.

Because he hath created and doth sustaine all, it is reason he should be their King, and they his subjects.

Reas. 2.

Because else there would be no order, but all confusion; *Lactantius de falsa religione, lib. 1. cap. 3.* hee gives this as a reason for the order of things, because there is but one God that governes all: For as in an Army, if there were as many Generalls as there are Bands, Companies, and Wings of the Battell, it could neither be instructed nor governed, because every one would stand upon his owne wisdom and counsell, and such dissention would rather hurt than profit. So in this world, if there were multitudes of Governours, if God were not the sole King and Governour, there would be nothing but confusion and disorder.

Use

Uses of this we have before, vers. 4. The Lord of Hosts.

FINIS.

THE SECOND CHAPTER OF THE PROPHECY MALACHY.



AND now, O ye Priests, this commandment is for you.

1 If ye will not heare it, nor consider it in your heart, to give glory unto my Name, sayth the Lord of hostes, I will even send a curse upon you, and will curse your blessings: yea, I have cursed them already, because ye doe not consider it in your heart.

2 Behold, I will corrupt your seede, and cast dung upon your faces, even the dung of your solemne feasts, and you shall be like unto it.

3 And ye shall know that I have sent this commandment unto you, that my covenant which I made with Levi, might stand, saith the Lord of hostes.

4 My covenant was with him of life and peace, and I gave him feare, and he feared me, and was afraide before my Name.

5 The law of truth was in his mouth, and there was no iniquity found in his lippest: he walked with me in peace and equity, and did turne many away from iniquity.

6 For the Priests lips should preserve knowledge, and they should seeke the Law as his mouth: for he is the messenger of the Lord of hostes.

7 But ye are gone out of the way: ye have caused many to fall by the Law: ye have broken the covenant of Levi, sayth the Lord of hostes.

8 Therefore have I also made you to be despised, and vile before all the people, because ye kept not my wayes, but have beene partiall in the Law.

9 Have we not all one father? hath not one God made us? why do we transgresse every one against his brother, and breake the covenant of our fathers?

10 Judah hath transgressed, and an abomination is committed in Israel and in Jerusalem: for Judah hath defiled the holinesse of the Lord, which he loved, and hath married the daughter of a strange god.

11 The Lord will cut off the man that doth this: both the master and the servant out of the Tabernacle of Jacob, and him that offereth an offering unto the Lord of hostes.

12 And thus have ye done againe, and covered the altar of the Lord with teares, with weeping, and with mourning: because the offering is no more regarded, neither receiued acceptably at your hands.

13 Yet see say, Wherein? Because the Lord hath bene witnesse betwene thee and the wife of thy youth, against whom thou hast transgressed, yet she is thy companion, and the wife of thy covenant.

14 And did not he make one? yet had he abundance of spirit: and wherefore one? because he sought a godly seede: therefore keepe your selves in your spirit, and let none trespass against the wife of his youth.

15 If thou hatest her, put her away, sayth the Lord God of Israel, yet he covereth the injury under his garment, sayth the Lord of hostes: therefore keepe your selves in your spirit, and transgresse not.

16 Ye have wearied the Lord with your words: yet ye say wherein have we wearied him? When ye say, every one that doth evill is good in the sight of the Lord, and he delighteth in them: Or where is the God of judgement?



VERS. I.

And now, O yee Priests, this commandment is for you.



THE parts of this Chapter are Curses and Judgements, threatened against
1. the Priests. 2. the People. In the first verse is noted the preface to the Priests.

He applieth his doctrine to the Priests.

Doctrine.

It is the dutie of the Minister, not onely to teach generall doctrine, but to deliver that which may concerne every man, and every state and condition of men; specially being his auditory & charge, to apply things to severall estates of men. So is it here, as Rom. 13. 7. So, reproofe to whom reproofe, judgement, mercie, encouragement, or terrour to whom it is due and belongs, Ezech. 3. 17. 18. 19. 20.

Reason 1.

Because he is the Lords Steward of his household, to dispose to all his servants their due portion. 1 Cor. 4. 1. 2. *Let a man so account of us, as of the Ministers of Christ and stewards of the Mysteries of God. Moreover, it is required in Stewards, that a man be found faithfull.*

Reason 2.

Because if they deale thus faithfull; their reward shall be great at the comming of their Lord and Master. If otherwise, their recompence shall be fearfull, Luk. 12. 42. to 47.

Vse 1.

To condemne those who teach onely generall things, generall duties of Christianity, or generall points; and speake, as it were, in the clouds, never applying the Doctrine to any particular, to no men, no conditions, no state; who deale so, as civill honest men would be ashamed to do, defraud men of their portion. In the ages wherefoever they lived, they would be accounted the best Ministers, and the onely men; but being unfaithfull servants; Luke 12. 46. The Lord of that servant will come in a day when he looketh not for him, and at an houre when he is not aware, and will cut him in funder, and will appoint him his portion with the unbelievers.

Vse 2.

To stop their mouths who say, The Minister is beside his text, if he speake and apply any thing in particular to mens particular states and callings. It is a strange thing men can endure: that for the

the body, they cannot for the ſoule; nay that, which for the body is complained of, as diſhoneſt and unfaithfull when it is not done, they cry out of it, if it be done to the ſoule. In the body, for the health of it, men can endure not only preſcription, but application of Phyſicke; yea, of ſharpe, bitter, and biting things. If they ſend for a Phyſitian who feels their pulſe, diſcerneth their urine, and conceiveth of their diſeaſe, and yet fall onely to diſcourſe of the excellentneſſe of Phyſicke, and other diſeaſes, and never come any thing to theirs at all, they would happily judge him a great Scholar, but no wiſe man, nor fit for a Phyſitian, and happily call in queſtion his fidelity. But for the ſoule, if the ſpiritual Phyſitian apply any thing, if it have any ſharpenneſſe in it, if being with them, and living among them, and ſeeing their eſtate, he touch them, and apply it to them, he is accounted no wiſe man, happily a buſie and indiſcreet fellow. The Phyſitian takes not the way to ſave their bodies, and he is cried out on: the Miniſter takes the way to ſave their ſoules, and he is cried out of. The Phyſitian that will preſcribe, and ſee his patient take it, and come to ſee how it workes with him, is much commended for his honeſty, care and fidelity. But if the Miniſter do the like, he is buſie and meddling; but he that will pleaſe men, is not the ſervant of Chriſt; and theſe muſt know, when he deales with their particular ſinnes, out of a generall text, he hath his warrant enough, ſuch as ſhall acquit him.

To teach the hearer to endeavour to apply that he heareth delivered to himſelfe, and to learne what is for him, and that to apply to himſelfe: for if the Miniſter, 2. Tim. 2. 15. muſt ſtudy to approve himſelfe a workman, that needeth not to be aſhamed, dividing the Word aright, then ſhall the hearer approve himſelfe a workman that needeth not to be aſhamed, receiving the Word aright. They muſt therefore apply it to themſelves. The Miniſters application may diſcharge himſelfe, but not profit them, unleſſe they will apply and keep it. The Patient, if he take not, and endeavour to keep the potion preſcribed and brought, by ſmelling of vinegar, or the like, labouring againſt the bad humours of the ſtomacke, ſhall have little profit by the Phyſick, but rather hurt: So it is in this, they muſt heare all, and labour to retain all; but learne that eſpecially which concernes themſelves, places and conditions. One man ſhould not ſo greedily receive that which toucheth another man, and let paſſe that which is to him, or apply that to others which is to himſelfe, but every man that which is for himſelfe. He never proves a good Scholar, which is buſie to learne other of his fellowes leſſons, and neglecteth his owne: nor he a good Chriſtian that can take out other mens duties, and not his owne, nor know what is for him.

O ye Priests.] It may ſeeme he goeth too farre in dealing with

the Priests, who were the greatest men the time had, except their Ruler, who then was no King, and *Malachi* but a mean man, as other the Prophets were; and yet he dealeth with the Priests, not excepting the high Priest himselfe. Besides, this corruption was the personall fault of the people; and the Priests might excuse themselves, as not to be reprov'd for other mens faults; yet he deals with them.

This commandment is for you. The reason why they are reprov'd, because the charge thereof was by God laid on them: God had commanded them to look to this, he is thought by this, to cut off every excuse which might be made against his reproof, either why they have not done it, or why hereafter they should not do it. As for the people, they might say, they were bare with their long journey and cost of building; and they were growne old, and if they were not tolerated thus to do, they would bring nothing at all, and his worship would fall to the ground. The Prophet answereth, That God hath commanded, and therefore they are to doe it, whatsoever come of it.

Doctrine.

Whatsoever God commandeth men, or calleth them to, that they must obey and do, whatsoever inconvenience may follow of it, they must shut their eyes against them all, and put their hand into Gods hand; to be led by him whithersoever he will. So with these: *Abraham* obeyed God to go out of his owne country when God called him, not objecting the inconveniences, Gen. 12. 4. And when to offer up *Isaac*, not objecting, as he might if he had consulted with flesh and blood, infinite things against it. Gen. 22. Hereto is that, Exod. 34. 23. 24. Levit. 25. 20. Galat. 1. 16.

Reason 1.

Because all inconveniences in the world, will not excuse the fact, mans disobedience, it may sometime lessen it in mans reason, but not defend it in Gods judgement.

Reason 2.

Because God is able either to take away those inconveniences, or to make them turne to his owne glory, and the advantage of man, who in a sincere conscience doth obey him. And he will do so as in *Daniel*, and the three Children.

V/ro 1.

To reprove all those who refuse to obey those things they are taught and shewed, that God hath commanded, because of some inconveniences they foresee will follow: They shall happily be debarred of their pleasure, or deprived of their profit, or be discountenanced of great ones, or derided of inferiours: therefore they will not be religious, nor professors, nor reforme their manners, nor be carefull of their lives, and seek to make conscience of their wayes; as if God cannot bring these uppon them for evill, as well and more then man for good: Or as if these had not befallen men in their disobedience, as well as those who have obeyed him. As if these can excuse a man when he shall come before the Judge,

or

or he ſhall not be ſtrip naked of them all, and be left alone to anſwer for his diſobedience. Men are taught they ought to deale plainly and truly with others in weight and meaſure, to ſpeake truth, and not to lie, and ſuch like: They ſee then they ſhall not grow rich as others, and be eſteemed of as others, as they think; and therefore they chuſe rather by ſuch meanes to grow rich, then to obey God: as if their coming into the world was onely to get riches, and not to honour and obey God. Teach them to be liberall unto the poore for good cauſes, and to make them friends with the riches of iniquity, Luk. 10. 9. and that God will give them uſe for it: They will anſwer or thinke as the widow of Sarepta did, 1 Kings 17. they have little enough for themſelves and theirs, and they feare to want before they die, or not to leave enough for theirs. As if that they left behinde them were theirs, and not rather that they ſent before. As Princes have more uſe of that they ſend by their Harbingers, then of that they leave in their ſtanding houſes: ſo ſhould they have more profit by that they give before, then that they leave behinde. Perſwade them to make reſtitution of that they have wrongfully taken from men, or elſe God will not juſtifie them but condemne them, Micha 6. 10. 11. They ſee they ſhall call their names in queſtion, they pretend ſlandering of the Goſpel. To theſe I ſay, *Saul* diſobeyed God, as he pretended to ſacrifice to God, or to have that he might, and not for private uſe; but it excuſed him not, he loſt his kingdome for it: let them take heed they loſe not the kingdome they ſay they hope and look for.

To teach every man when he hath a commandment of God, to obey, and not to caſt at the inconveniences, to hinder himſelfe from obeying: for he that will looke at ſuch things, ſhall be like him, Eccleſ. 11. 4. He that obſerveth the winde, ſhall not ſow; and he that regardeth the clouds, ſhall not reap: he ſhall neither ſow any obedience, nor reap any reward. If he ſee no inconvenience imminent, and obey, it is not much worth: for he pleaſeth himſelfe rather then God; but if there be, it is the more acceptable. As diſobedience in ſmall things is more offensive, becauſe the obedience was eaſie: ſo obedience in great things, and when there are great inconveniences, is more acceptable, becauſe it is harder. Therefore if God command, we muſt ſhew our ſelves the children of *Abraham*, and of the faithfull. What though inconveniences will follow? what though the world ſhall condemne us, and the wicked ſcour us, and the Divell and our owne fleſh ſet themſelves againſt us? Deny thy ſelfe as *Abraham* did, and thine owne reaſon; diſpute not of the commandment of God, but obey, and commit the event to God. Worthy is that ſaying of * *Luther* to be written in the tables of our hearts: *He that hath Gods word for what he doth in any calling, let him beleve, and go*

Vſe 2.

* *Qui habet
verbum Dei
in
quacunque
vocatione,
credat tantū
& audeat, &
dabit Deus
hanc dubia,
ſecundus ex
iis. Luth.*

boldly on, and no doubt God will give a good issue. If God command them, and they see great inconvenience, passe and mount over them all by thy faith, as *Abraham* did, and beleieve, Gen. 22. 8. God will give an evasion, and thou shalt have occasion to say, vers. 14. *In the mount the Lord will provide.* And as *Philo*, when he pleaded the cause of his Nation, being brought to a great exigent before *Caligula*, said, *It cannot be but that Gods aid is neer, when all mens help faileth us.*

This commandment is for you.] The care of Gods service, to see it be done as it ought, to direct the people, to reprove their corruption, to refine their corrupt offerings, belongeth to the Minister, of which I have spoken in the former Chapter.

VERS. II.

If ye will not beare it, nor consider it in your heart, to give glory unto my Name, saith the Lord of hosts, I will even send a curse upon you, and will curse your blessings: yea, I have cursed them already, because ye do not consider it in your heart.

[If ye will not beare it.] In the matter of this curse we consider, first, the exception, which is treble, to heare, and apply, and give glory to God. The summe is, repentance; unlesse they will consider things well, and enter into their hearts, and returne to do things worthy their place, and fitting their calling, these things must come upon them: so that without this, these must come, nothing can hinder it.

Dollrine 1.

There is no means to keep away or turn away Gods judgments, but repentance. Revel. 2. 5. *Except thou repent.*

In the particulars, the first is, to hear; they were the Ministers of the Assemblies, such as were able to teach others, why should they heare? or what need of hearing? Yet they must heare.

Dollrine 2.

They who have knowledge and understanding of the word of God, and the mysteries of salvation, ought still to heare it from others: hence it is required of these. And hereto belongs the often rehearsing of that sentence: *He that hath ears to hear, let him hear,* as often in the Gospel, and Matth. 13. 9. 43. 1 Pet. 2. 2. Heb. 6. 1. Acts 13. 42. 43. & 17. 32.

Reason 1.

Because, by this meanes; there may be added to their knowledge, faith and the perswasion of their heart of those things they know and conceive in the braine; and so they may have a sanctified knowledge, and a conscience of the practice of things they know; Rom. 10. 17.

To

To bring to minde those things which they know and beleeve: for they often forget, or think not of them, even then when they have most occasion either to practise, or to receive benefit and comfort by them, 2 Pet. 1. 12. either naturall forgetfulnesse, or passion hinders. As in a great disease, a Physitian himself may have oblivion of his Art, and the things good for him.

Reason 2.

To stir up their affections, and to work upon them to the greater love of good things, and hatred of evill, even of particular sins, 2 Pet. 1. 13. 2 Tim. 1. 6.

Reason 3.

To teach men to examine themselves hereby after hearing, and as often as they heare, whether they are good hearers or no, which is not onely if they have got more knowledge then they had, and gone away more wise, as a Scholar from his Master, but if they have their hearts more fully perswaded of the promises of the Gospel, & say with the Samaritans, Joh. 4. 44. We now more beleeve, having heard Christ himself. As they who having a promise of a Prince of some great matters, or the relation of some great good done for them, at the second or third hearing of it, are made more joyfull, and more stedfast to beleeve it: so with them, if they find themselves put in mind of many duties they knew before, but affection blinded them, and passion overcame them; and now make more conscience of the practice of them. As they who knew some dangerous meat to their health, yet affection would not let them abstaine, after they have heard a Physitian speak, go away with resolution to be more careful of their diet: yea, their hearts are inflamed with a greater love of good things, with more zeale for the glory of God, with more hatred of sin, who go away as *Naaman* the Syrian did from the Prophet, with a resolution to serve no God but the God of heaven; nor his old Gods, his belly, or his purse, or his lust, the world, sin, or any other.

Vse.

Now consider it in your hearts.] The second thing in the exception, the considering of that they have heard. The word is, put, or lay it upon your heart, an Hebraisme signifying to attend diligently, and to set a mans heart upon that which is spoken, or to lay it surely up.

2

It is required that men do not onely heare the word, but that they ponder and consider it, lay it up in their hearts, and set their hearts upon it, by marking, applying, and diligently meditating, or recalling. To this purpose is Deut. 6. 6. & 11. 18. Psal. 119. 11. Col. 3. 16.

Doctrine.

Because it is a right treasure, and gold, Psal. 119. 10. Rev. 2. And therefore not onely to be sought for, as treasure, but to be laid up in the best, and chiefest chest and treasure.

Reason 1.

Because it is a Sword, whereby a man may defend himselfe, and offend Satan, Ephes. 6. 17. No man having his enemy alwayes, and in every corner lying in ambush for him, seeking to spoile him

Reason 2.

him, will be without his sword, but carry it ever about with him.

Reason 3.

Because it else will never be profitable unto them for salvation, nor fruitfull in them to glorification: for if it be not ingrafted in them, it will not save them, Jam. 1.27. And if it take not root, it cannot do it, no more then the seed that lieth upon the bad, stony, or thorny ground.

Use 1.

This is to reprove all carelesse hearers, who heare and retaine nothing, never lay it up, their memories are as sives, whereout the water runs as fast as it comes in. Luk. 2.18.19. And all that heard it, wondred at the things that were told them of the Shepheards; but *Mary* kept all those sayings, and pondred them in her heart.

Use 2.

To shew the reason why so little profit comes by the Word, because it is heard, but not kept, not laid up, often not received; either because it is a strange thing, Hosea 8. 12. or else because they are so full, that it is water powred upon a full vessell, and passeth all by: they are so full of their worldly pleasures and delights, profits and desires; or it staieth not with them, as Physicke doth no good that is not kept. And to use Christs comparison, Matth. 13.33. leaven put in, not hid, not remaining, makes no change.

Use 3.

To perswade to heare with all diligence, and lay it up with all carefulnesse, and seek it, may, as it were, take root in us, Heb. 2.1. wherefore we ought diligently to give heed to the things which we have heard, lest at any time we should let them slip, Jam. 1.21. Wherefore lay apart all filthinesse and superfluity of malicioussesse, and receive with meeknesse the word that is grafted in you, which is able to save your soules: the word that is grafted in you.

13

To give glory unto my Name.] Here is the third thing in this exception, to do things worthy or fitting their ministry or calling, they may thereby glorifie his Name; that is (this being made opposite to that which was in the former Chapter. of polluting his Name) they may make his worship to be regarded and honoured. These Priests must not onely heare and lay up the Word and Commandment, but also obey and do it, if they will escape the curse, and enjoy the blessing. And if they be carefull in their place, to reprove, teach, direct, to reject their corrupt sacrifices, then should his worship be uncorrupted, and kept pure.

Doctrine 1.

Men must not onely heare and beleeve, and lay up the word of God, but they must draw it forth into obedience and practice, if they would escape the curse, or enjoy the blessings, either in this life, or the life to come. So much here, and Jam. 1.25. Rev. 2.26. And keep my workes.

Doctrine 2.

The Ministers of God, if they be carefull in their places, to instruct what men ought to do, to reprove when they offend, to direct them, and reject them and their sacrifices, when they are not

as

as they ſhould be; Gods worſhip will not be corrupt, but keep very holy and pure: So here. This is manifeſt by the dedication of the ſeven Epiſtles to the Churches, to the Angels of them; becauſe they being faithfull, there would be no ſuch careleſneſſe and coldneſſe. Hence are the charges given to *Timothy* and *Titus* by Saint *Paul*, 1 Tim. 5. 21. & 2. 4. 1. and that 2 Tim. 2. 2. All the time *Eli* was young, and able to looke to the worſhip of God, being faithfull, it was pure, and the offerings of God regarded, 1 Sam. 1. 2. So of *Abiſade*, 2 Chron. 24. 2. Hence that, Acts 20. 28. *Take heed therefore unto your ſelves, and to all the flock whereof the holy Ghoſt hath made you overſeers, to feed the Church of God, which he hath purchaſed with his own blood.* Hence is that of *Hieſippus* in *Eusebius*, while the Apoſtles lived, and they who heard Chriſt teaching, the Church remained a pure and incorrupt virgin; but when that age was paſt, error and corruption was ſpread abroad.

Because while they are faithfull and watchfull, the envious man will not ſow his tares: They who have deſire to corrupt the purity of doctrine and worſhip of God, will not ſhew themſelves or obſcurely or fearfully; and if they do, yet they will be ſoone pulled up, and the growth of them prevented.

Because the people ſhall by their diligence be armed by inſtruction to diſcern and withſtand corruption from without; and be excited againſt their owne coldneſſe and careleſneſſe, which naturally would come upon them; as naturally men thinke any thing too much, and every thing good enough for Gods ſervice; unleſſe they have remembrances to the contrary.

Then moſt commonly, if not alwayes, by the corruption and contempt of Gods ſervice and worſhip, we may gather the negligence, careleſneſſe and unfaithfulneſſe of the Miniſtery in every Church; and, *contra*, for ſuch people, ſuch Priests, ſuch followers, ſuch guides. Travellers will hardly go before their guide, but follow after him. It may ſometimes fall out otherwiſe; but that happeneth, as many a careful maſter hath corrupt ſervants, though he have never ſuch care over them, becauſe his neighbours do not carefully and ſtrictly bring up theirs: ſo from the neighbour pariſhes: But where the Miniſters are joyntly faithfull, they have not that corruption which otherwiſe would be.

To teach as many as deſire and love the pure worſhip of God, that it may continue and not be corrupted, to do what is in them for their places and condition, that there may be continued a faithfull and painfull Miniſtery. Private men uſe private meanes to pray that the Lord of the harveſt will thruſt out ſtill more and more labourers. Others in their place to ſpeake and advance Lawes and Ordinances for that purpoſe: for if old and faithfull *Eli* be any way diſenabled, and his ſucceſſors be *Hophni* and *Phineas*

Reason 1.

Reason 2.

Uſe 1.

Uſe 2.

neas, given to their bellies, to idlenesse, to prophaneesse, and yet they may carry it out, as they, with little or no check, and not be compelled to other carriage; how shall not the offerings of God and his worship be contemned? If Wolves be among the Flocks, & the Shepherds be asleep, and watch them not by night, in season and out of season, how should they not be spoyled? The nature of man of it selfe will be carelesse enough of the service of God, how much more if they have corruptions; nay, if it want encouragers, but finde bad and corrupt examples.

Vse 3.

To admonish the Ministers, seeing that upon them depends the purity or corruption, the honour or contempt of the service of God, as they have a desire that he whose they are, whom they serve, and who hath taken them so nigh unto himselfe, may be honoured of his people, and have pure and holy worship performed unto him: so to be faithfull & diligent in their places, to teach and instruct, to exhort and perswade men unto them: As they ought to give the Lord no rest for his people, being his remembrancers, so not them for him, being messenger: for if they be carelesse and negligent, as the people will grow corrupt, so they will like themselves in their corruption. For men who carry their sinnes away unrepented, will take themselves not to sin, and so no glory should be given to his Name. How unfaithfull should that servant be, who for sparing himselfe a little, will let his masters honour fall to the ground: so that Minister. Be they as watchfull as they can, they shall finde that this corruption will sease upon men, and settle upon them, if they wake them not; how much more if they sleep, will the enemy sow tares.

I will even send a curse upon you.] The curse in generall, which is not for their sinne so much, as for their impenitencie: for so the coherence sheweth, and this his long patience towards them.

I will even send a curse.] For the contempt of his worship comes many plagues and curses upon men. *vide cap. 1. 14.*

Vpon you] Though his Priests, and deare to him, yet that would not save them.

Doctrine.

No person can be free from the judgements of God, if they sinne, be they never so neere unto him, either in place, or particular profession, or in generall profession of his Word, as it is manifest here. So Numb. 20. 12. Levit. 10. 1. 2. *Eli* and his sons, 1 Sam. 4. 2 Sam. 6. *Uzzab*. Luke 1. 18. 20. Acts 5.

Reason 1.

Because when he cannot be sanctified in them, he will be glorified, Levit. 10. 3. that is, he will justifie himselfe and his justice, when he spares not such as are nigh to him. For as it was the greater manifestation of *Salomons* justice, that he put a murderier to death, and a great on, *Ioab*: so the more that he put him to death at the hornes of the Altar, 1 Kings 2. 31.

Because

Because he might either purge their preſent condition, or prevent their future finnes, and keep both them and others from preſuming: What better means then ſharp medicines, and ſeverity in puniſhing? Deut. 13. 11.

Then from the judgements of God upon men, of a ſpeciall or generall profeſſion, may not a man condemne the profeſſion, becauſe this proves the profeſſors not to be ſuch as they ſhould be: as many are ready to condemne the Miniſtery, and the profeſſion of pietie, from ſome judgements that happen unto them that are in the profeſſion. Admit that the judgement argue the corruption, yet muſt it not condemne the profeſſion, or the place.

*If you ſee an unworthy Prielt, you may not preſently ſlander the Prielt-hood, but him who abuſes it. If Judas were a traytor it was his owne fault, and not to be laid to the Apoſtolicall profeſſion. Many Phyſitians are murthe- rers, who poyſon in ſtead of curing; yet I condemne not the Art, but ſuch as a- buſe it. Many Mariners make ſhip- wracke; yet we condemne not the Art of Navigation; but their badneſſe. And mens mindes, who in ſuch things muſt needs be occupied, ſhould rather exerciſe themſelves to meditate of the

juſtice of God, and to juſtifie him that ſpares not ſinne, no not in thoſe who are moſt nigh unto him, giving a purgation, as it were, to his owne houſe, as David ſaid he would do to his. Pſal. 101. And laying the fault where it is, not upon the profeſſion, but the perſon. In this Iob's friends were better then many, who of the two, when they could not ſound the depth of Gods dealing, they accuſed him rather then his profeſſion, that he had been but an hypocrite in it. And as not anothers profeſſion, ſo never his own, where he findes Gods judgements in it. As many men draw neere to God, and take ſome holy profeſſion upon them, and thinke then all ſhould be ſafe with them, and then feare nothing; which when it befallerh unto them, begin to contemne their profeſſion, as the Jewes, Jer. 44. 15. 16. 17. 18. ſo they. But as the Jewes never conſidered their preſent corrupt ſervice of God, nor their by-paſt corruption and Idolatry unrepented of, verſ. 21. whereby they might have ſeen that it came upon them for that, not for their profeſſion. So with theſe.

To teach all, who draw neere to the Lord, either by ſome ſpeciall office in the Church, or profeſſion of his Word, not for that to preſume to live in any ſin, as if that ſhould be his ſanctuary: for if others have been ſmiten, as it were, at the hornes of the Altar,

Reason 2.

Uſe 1.

* Si videris ſacerdotem indignum, non ob id calumniari ſacerdotium debes, neq; enim calumnianda res eſt, ſed ille ſolum meretur onerari convictus, qui tanto bono abutatur. Non enim ſi Judas proditor fuit, hoc Apoſtolica profeſſionis crimen, ſed unius tantum viri meritis improba fuit: & medici quidem multi carnifices ſunt, qui pro medeli venenum propinant, nec tamen ars viduere, ſed qui arte ſua ſua quia abutitur: & nauta quamplures na- vigia amiſerunt, nec ars navigandi ta- men eorum perversa voluntas jure dam- nanda. Chryſoſtom.

Uſe 2.

why

why should he thinke to escape? nay, he shall the lesse escape then an other further from God, because he hath these examples,

1 Pet. 4. 17. And for profession, as *Salvian*, of a particular sin; yea, of all: *Licet gravi in omnibus precipue in iis tamen que in consimili crimine etiam professio sanctitatis accusat.*

and hath not feared; nay, he ought the rather to labour for more holinesse, the neerer he comes to God; and to avoyd even the lesse corruptions; for the Lord will lesse bear it in them: for he will be sanctified in them that draw neer unto him; if not by their holinesse, yet by his own justice in punishing them more sharply; to

the end that as the wax, the more neerer it approacheth to the fire, so much more the heat of the fire approacheth in melting of it: so the holinesse of God may better be known in uncasing of such hypocrites, or hypocrisie approaching to him; and so he may be the more glorified of the people in such judgements.

And will curse your blessings.] The first particular curses in cursing their blessings already bestowed on them; which is either by taking from them the power they have to nourish, and he hath by his ordinance given unto them; or else so that they shall not be comfortable unto them; or else in making them turn to their hurt.

Doctrine 1.

Then doth God curse men when they have abundance of outward things, and have not the comfort by them; which happens either by his taking away the staffe from the creature, or the strength from the eater, Micha 6. 14. Thou shalt eate and not be satisfied.

Doctrine 2.

All creatures have the power to help, nourish and comfort man, and to preserve his life, not of themselves, but from God and his blessing. Meats without him are fitter to choke then feed, as clay to put out eyes, Joh. 9. rather then to give sight.

Vse 1.

This teacheth why the rich as well as the poore must pray, Give us the day, &c. and those who have abundance, as well as those who want.

Vse 2.

Not to trust and rely upon them, when we have them, and use them: for Luke 12. 15. *A mans life consists not in the abundance of things which he possesseth.*

Vse 3.

Not to feare or distrust when our means are never so small, nay, wanting; because he that can by the means, can also help without them, where he hath himselfe denied them, and man not by his fault deprived himselfe of them: so much is that of Matth. 4. 4. 7. There is another remedy in the hand of God, who though he give not food, can prolong the life of man with his beck and will, and word onely; he that could make the garments of the Israelites last longer then by reason or in their nature they could, can make the life of man, which is more excellent, to last.

Yea, I have cursed them already] An amplification, or confirmation

mation by way of correction; ſhewing how they had not profited by his judgements; though they were upon them, and had been long.

The judgements of God profit not the wicked, but rather of themſelves make them worſe: They benefit not by them, but grow worſe and worſe. They diminiſh not their ſins, but adde to them. The experience of all times in the Church ſheweth that, Iſaiah 1. 6. Jer. 5. 3. *Pharaoh* and his ſervants, *Saul* and his court.

Because they are ignorant and blinde, not knowing who ſmit them, nor why, neither the authour, nor the end, nor the cauſe. Like the pur-blinde Philiftims, 1 Sam. 6. 9. who would rather impute it to chance then the hand of God; and ſo think ſome other cauſe then their ſin, and ſome other end then their forſaking their ſin.

Because they are like to the ſervant in the Law, Exod. 21. 5. 6. that when he ſhould have gone out free, yet ſo loved his wife and children, that he would remaine a ſervant for ever, and with a publicke diſgrace: So theſe love their ſins, that they had rather be ſervants ſtill, and under affliction and judgements, then part with their ſins, which makes them impute that they ſuffer to any thing rather then their ſins, finde out ſome other cauſes, and ſo blinde themſelves. Like men when they have ſurfeited of ſome meat, when the Phyſitian comes to them, had rather hazard their health, then tel him what is the cauſe, leſt he ſhould forbid it them.

To put a difference betwixt the good and bad, Gods children and the wicked, who often happen into the ſame judgement and affliction together, as chaffe and wheat into the ſame ſieve, gold and drowſe into the ſame furnace; yet are they diverſly affected in it and by it. Gods children are made the better, more neere heaven, more holy. As trees when they are pruned and lopped from their water boughes, do grow higher, and bring forth fruit more plentifully: So he increaſeth the more, and is more excellent. As the Arke of *Noah*, the more the waters of the flood increaſed, the higher it was carried, and came neerer to heaven: So they. But the wicked are more hardened, as the Smiths Anvill, or Strichie.

This may teach us, that nothing but the Word is able to win men unto God, and to bring them out of their ſins and corruption, the benefices and the bleſſings God beſtoweth upon men and the judgements and curſes he layeth upon them, may prevaile with a man already converted, as he that knows the uſe and end of all, but not before, Deut. 32. 15. 2 Chron. 28. 22. They may prepare men for the Word, they may open the eare that a man ſhall attend to the Word, Job. 33. 16. They may, as fire, make a man pliable for the hammer of the Word, that it may work upon them, 2 Chron. 33. 12. 13. 18.

Doctrines.

Reason 1.

Reason 2.

Uſe 1.

Uſe 2.

Vse 3.

To teach men not by their affliction, but by the fruit of their affliction to discern themselves, whether Gods people or no. *Isaiah 27.9.* And this is all the fruit, the taking away of his sin.

Doctrine 1.

Gods judgements not regarded; men not profiting by them, they are fore-runners of greater warning-pieces of more fearfull plagues, *Hosea 5. 12. 13. 14. Amos 4. 2. 11. Isaiah 9. 12. 13. 14. Levit. 26. 18. 21.*

Because ye do not consider it in your hearts.] The reason of this curse, because they had not applied themselves to the Word, and it to them, but had rejected it, and made light by it.

Doctrine 2.

When the Word, and admonitions by the Word, are rejected, then followeth the rod of God upon their backs, *Micha 6. 9.* Heare the rod.

VERS. III.

Behold I will corrupt your seed, and cast dung upon your faces, even the dung of your solemn Feasts, and you shall be like unto it.

Behold, I will corrupt your seed.] The future judgements prophesied of, two in this verse, Famine and Reproach. Thus hath God decreed to punish those; but before he will execute, he makes it knowne to the Prophet, and tells him what he will doe.

Doctrine 1.

When the Lord purposeth to bring a judgement upon his people, he communicates his counsels with his Prophets and Ministers.

I will corrupt your seed.] The first judgement in this verse is, Famine: for the seed corrupted that it can bring forth no fruit, must make that, must cause famine.

Doctrine 2.

For the iniquities of a land and people, the Lord will lay death and famine upon them, even for their sin, and for this in speciall, for contempt of his Worship and Word. So here, and *2 Chron. 7. 13. 14. Levit. 26. 19, 20. Psal. 107. 34. Ezech. 5. 16. 17. Amos 4. 4. 5. 6. & 8. 8. 13.*

Reason 1.

Because this, when many other things prevails not, is a means to make men retire, and returne to God by repentance. As the instance in the prodigall son, *Luke 15. 16. 17.*

Reason 2.

*Indigni sunt
uti creaturis
Deum glori-
ficantibus*

Because as *S. Chrysostome* speaks, they who blaspheme God, deserve not the use of those creatures which glorifie him; because the son which reproaches his father, is unworthy of the ministry of servants.

*ipsam blasphemantes, quoniam filium contumelia patrem afficiens, servorum ministerio sum-
gi non est dignus, Chrylost. Hom. 35. ad pop. Antioch.*

Because

Because it is just with God to starve their bodies, who by the contempt of the word starve their owne souls, as Haggai 1. 2. God called for a famine upon the people, because they contemned his house, and decked their owne: So in this, the soule being his perpetuall house, where he would dwell for ever, and their bodies their owne clay houses, and momentane.

To informe mens judgements, who when such judgements are upon them, to ascribe them to second causes, as to the wind and weather, to the disposition of heavens and earth, or to the crueltye of men in hoording up and making a dearth, as the first often imputeth his disease to his meat, or bad diet, or taking the cold, & such like, and never to their sins, as the cause of it: then may be the means, and so thought of, and as in health and prosperitie there is somewhat to be given to them as means, so in this: But the principall is their sins, thus provoking God, thus shutting heaven, and opening it against them, either by drouth making a dearth, as in Judea, or by moisture making a famine, as in England, or howsoever else it comes, yet the cause of it is mans sins, & the iniquities of the people, out of the Church, first against honesty, and the second Table: and in the Church, both those, and sins against the first Table, contempt of Gods Worship and Word.

To teach us in our land, and time, what we may expect, as by the course of Gods dealing, adding famine to pestilence, before he bring the sword, and other destructions: As Princes do with rebels in a walled towne, or intrenched in a fence, cut off their provision and victuals to make them yeeld: so the sins of the time abounding, as it was prophesied of the latter times, and the contempt of the word being marvellous great among us, even among all sorts, of all degrees: If it was just with God, for sending a famine upon Israel three yeares, yeare after yeare, for breacking their faith with the Gibeonites, and not regarding their word they had passed to them, 2 Sam. 21. 1. what will it be with God to send it so upon us, who have so often broken faith with him, and contemned his Word and his Promise: Are not they unworthy of the creatures of God, which glorifie him not in their places, who do daily blaspheme his Name and Word, and make it to be evill spoken of: Are such sons as contemne their father, and regard not his word and command, unworthy of the help of any of his servants: Let us sit as Judges in the generall, and we will give sentence against others, that it is so. To us *Nathan* the Prophet speaketh, *We are the men*. Therefore what expect we else? nay, what can we expect better? And if we have not been bettered by Gods hand, as *David* called the pestilence, It is better we fall into the mercie of insensible creatures, then into the crueltye of unreasonable men.

Reason 3.

Use 2.

Dofine

Reason 1.

Use 2.

Reason 2.

Use 1.

Use 3.

v33.

To direct men when they are under such a judgement, & God sends cleanness of teeth, and scarceness of bread, not to quarrell with the meanes, and complain of this and that, but for a man to quarrell with his owne sinnes, and consult not with flesh and bloud, which will make him accuse the meanes; but with the Oracle of God, which will make him accuse himselfe, and let him see where the sinne is, that it may be reprov'd, and he humbled, and the land cured. David took this course, though it was long before he did it, to enquire of the Lord the cause of their famine in the end of the third yeare, and understanding why it was, and that the satisfying of the Gibeonites.

v34.

I will corrupt. The word signifies, to rebuke &c. I will with a word of my mouth destroy it.

Doctrine.

God is able with his bare Word to bring judgement and destruction upon a whole land and people, if he but speake the word they shall soon come to naught and perishe that is powerfull in the voyce of the people, by the sound of Rams hornes, to the overthrowing of the walls of Jericho, Joshua 6. can be powerfull by his owne word, to overthrow whom he will: Or thus, it is as easie for the Lord to punish and destroy men, as it is for man to speak a word, Jer. 18. 6. 7. Psa. 104. 29.

Reason 1.

Because he made all things with ease, and with his own word, Gen. 1. Now it is a farre lesser thing to destroy thousands, then to make one. A man can more easly overthrow whole Cities in shorter time then build one house; sooner sinke a Navie then make one ship.

Reason 2.

Because he is Lord over all, and hath all creatures at his command, being Lord of hosts, Now how easie it is for Princes to destroy their enemies, or those they hate, and are displeased with, all when they are of a great command.

Vse 1.

To teach men not to rely, or put confidence in man, or any creature. There is in it selfe that which might keep men from it, being well thought of and considered; because they are in themselves mortall and mutable, very uncertaine and deceitfull: but more when this comes to be considered, that God can so easly destroy them, with a word, or blowing upon them; which to trust and put confidence in them, will certainly procure him to do: and, which done, will make a man marvellously ashamed; that he hath put any confidence in them.

Vse 2.

To let us see the fearfull condition, and the danger wherein they stand, who live, by reason of their corruptions and iniquities, out of the favour of God, who can easly destroy them, and the things they have, or is beloved of them, with a word, with a blast. If it be so in respect of men to live out of the favours of Kings and Princes, who have their limited powers, who are but men, and have their breath in their nostrils, as they have; what

is

is it to be out of Gods favour, by whoſe breath they ſtand and live, and who with-drawing his breath, they come to nothing? If he be ſo able, why doth he ſo ſuffer them? It is from the abundance of his patience, not want of power, which abuſed by them, increaſeth his wrath and their finnes, and will make that he will come the more ſuddenly and heavily upon them. The heavier the weight is that is hanging at the clock, the wheels run ſwifter, and the hammers ſtrike ſooner and ſmarter.

To teach every man to take heed how they offend or diſpleaſe God, as they love themſelves, or any thing they have, ſeeing hee can ſo eaſily deſtroy both one and other. Men are apt to make the power of great men either a bridle to reſtrain them from offending, or a ſpurre to make them do the things they command, even when they are unlawfull: For who are we, ſay they, to withſtand ſo great men? Were their faith as good as their ſenſe, they might ſee there were cauſe to ſay ſo of God, and would know, it is a farre more fearefull thing to fall into the hands of God, then into the hands of men.

And caſt dung upon your faces] The ſecond particular in this verſe, for laying ſhame and ignominie upon them.

God makes men, Miniſters and others, to be had in reproach becauſe of their finnes.

Even the dung] Theſe Priests had thought to have gotten love, eſtimation and credit, by bearing with the corruption of the people, not reprovng them for their ſacrifices they brought, and their careleſneſſe in Gods ſervice; but this God will turn to their ſhame.

When men think by unlawfull meanes to get credit, honour and eſtimation among men, the Lord he will turn it to their ſhame and reproach. So here, and ſo with them who built Babel, Gen. 11. 4. but it was their confuſion. To this we may apply that generall, Pſal. 112. 10. Hereto belong the examples of *Haman*, Eſter 6. and 7. And of *Herod*, Acts 12. 21. of *Pilate* Joh. 10. 12. From henceforth *Pilate* fought to looſe him; but the Jewes cried, ſaying, if thou deliver him, thou art not *Ceſars* friend: for whoſoever maketh himſelfe a King, ſpeaketh againſt *Ceſar*. But ſee what *Euſebius* reports, * We are not to be ignorant, that the ſame *Pilate* who was intereſſed in our Saviours death, fell into ſo great calamities ſhortly after in the raigne of *Caſius*, that being driven by neceſſitie, he ſlew himſelfe with his own hand, and became himſelfe the revenger of his own wickedneſſe.

vatoris neci interfuit, in tantis calamitatibus incurriſſe, ut neceſſitate adductus, ſibi propria manu mortem conſciſcarer, ſuorumq; ſclerum ipſe vindex exiſteret. Ep. hiſt. l. 2. c. 7

Becauſe this wil manifeſt his power, that he can beat them with their own weapons, overthrow them by their own inventions.

B b 3

Becauſe

w/o 2.

ſand ſimp 2 1
 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Doctrines 1.

Doctrines 2.

* Neque il-
 lud a nobis
 ignorari de-
 bet. cum ip-
 ſum Pila-
 tum qui ſer-

Reason 1.

Reason, 2.

Because he is zealous of his glory, and to suffer this, would obscure it. It is against the honor of a Prince to let a subject grow by rebellion: it argues either injustice or impotencie.

Pse 1.

This may shew the folly of those men, whether they be private men, or men in place, Magistrate or Ministerie, who thinke by unlawfull means to reconcile favour unto them, to get a good name, estimation or credit. These men we may compare to him whom Hier. against *Heloid*, speaks of out of the fable, that when he could do no good to be famous for, or for famous as he would, he set *Diana's* Temple on fire, and when none accused him for the sacriledge, he went raving up & down the streets himself, crying, that he kindled the fire. And being demanded by the Ephesians, why he did so, he answered, Because I could not get fame by doing well, I would get it by mischief. But it was his shame & ruine; and so may these look for, though they may prosper in it for a while: as they in building of Babel, yet shall they fall by it. And that they would stop their mouthes withall, will be the means to open them the wider, specially if ever there fall a breach betwixt them, they will shew them directly, that they gained not by their courses, and the contrary to that will follow, which we read of *David*, 1 Sam. 6. 22.

*It quia bene
non poterā,
male omni-
bus innotu-
scerem.*

I. 1. 1. 1. 1.

Pse 2.

To teach every man to take heed how he seekes reputation and name by bad courses, or by any the least unfaithfulnesse and sin. Every man is desirous of a good name; and it is more to be desired then silver and pretious things, Prov. 22. 1. If any man would have it, let him labour for it by lawful means, and by well-doing. If he seek it by forsaking his uprightnesse, and sincerity of his place and profession, I may say as 2 Kings 9. 31. *Had Zimri peace, that slew his master?* So, had such a one credit, that left his honesty: And God shall do to him as here is threatned. A man may happily build up his house by oppression, and usury, and cruelty; but in a few successions, in a few years it comes to nothing: holds not in the third heire. A man may seek to rise like *Haman*, and be aloft a while, but he shall be cast downe. A man may get a name a while, but it will not last long; partly because it is *vana*, *quia vani sunt filii hominum*; because it is not in himselfe but o-

** Mentes congregatas in sac-
rum pertusum ad thesaurum
in alio ore constitutum qua-
rem non claudunt, nec seras
habet: Bern. de adventu Do-
mini, Serm. 4.*

thers, * as wares put up in a broken bagge, as a treasure laid up in anothers mouth, nor lockt in a chest, nor made fast with barres, as *Bernard* hath it. And partly, because God will cast dung into his face. The best glory is for well doing: that is in a mans selfe, not in ano-

thers power, 2 Cor. 1. 12. That is laid upon a good ground, that is certaine and unmoveable. It is from God, and those who have his Spirit, *Vera gloria est à Spiritu veritatis*: True glory is from the Spirit of truth.

Dung

Dung in your ſees.] The Lord had honoured theſe Priests very high, they had diſhonoured him; he threatens marvellouſly, and the more to diſgrace and diſhonour them.

The more God hath honoured and advanced men, either in Church or Common-wealth, if they diſhonour him, he will diſhonour them, and lay the greater diſgrace upon them. So with theſe Priests, none more honoured with God then they; no greater diſgrace then here is mentioned. Now this is proved in the example of *Iezabel*, 2 Kings 9. 37. of *Ieroboam*, 1 Kings 14. 7. 8. 9. 10. of *Eli*, 1 Sam. 2. 27. *ad finem*. Of Capernaum, *Matth.* 11. 22. 23. Maniſeſt in the Jewes, who were the mirror, now the wonder of the world: it was once ſpoken of with admiration, now the by-word.

Because, according to their priviledges abuſed, ſo are their ſins of thoſe who have the greater, or more in number: then God giving or rewarding according to their ſinnes, and workes, muſt needs receive more diſgrace and diſhonour.

Because his judgements in them will be more perſpicuous, and ſtrike a more awe and feare in others, and more ſhall take notice of it, becauſe they are more in the eye, as a Beacon upon a hill, as a Captaine or Lievetenant in a Band. And ſo the more ſhall glorifie his juſtice, and feare his power.

If thou ſeeſt men liſted up to honour & high place, do not envie them: for if they be good, there is cauſe to rejoyce. *Prov.* 29. 2. If they be wicked, and abuſe their priviledges & high places, there is cauſe to ſigh, but not to envie, *Pro.* 29. 2, becauſe they are not farre from a diſgrace, a publique one, a great one, anſwerable to their honor. The clouds that obſcure the Sun, are liſted up, but powred down again. Who would envie men upon an high pinnacle, ready to be caſt down? Who a man walking upon the Ice, where it is ten to one, every houre his feet will ſlide, or it break, and he be utterly caſt downe to the bottome of a pit: ſpecially if ſome ſecret fire be kindled on it, or the heaimes of the Sunne ſhine hotly upon it.

To teach thoſe whom God hath advanced and honoured more then others with any priviledge of knowledge, wiſedome, authority, or credit, not to thinke that thoſe priviledges were given them that they might be the *Nimrods* of the earth, and fight againſt God, and his cauſe, and his Church, and diſhonour him, and thinke to carry it away without diſhonour from him; nay,

they ſhalbe more diſhonored, and more vile then any others. * For the greater grace ſinners have received, if they ſin, their puniſhment ſhall be ſo much larger. *Chryſoſt.* Mighty ſinners ſhall be mightily tormented, *Hierom. ad Heliod.* It were good all that are above others, would write it in their houſes, and every

Quanto major gratia, tanto amplius peccantium poena. Chryſoſt.

And,

Potentes potentius tormenta patientur. Hierom. ad Heliod.

place

Doctrina.

Reason 1.

Reason 2.

V. 1.

V. 2.

place where they come, and keep it in their hearts. And such as are above others in their places in the Church, would remember that, Matth. 9. 13. Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? It is therefore good for nothing, but to be cast out, and to be troden under foot of men.

And you shall be like unto it.] Or, it shall carry you away, meaning, that he would adde confusion and destruction unto their shame.

Doctrine.

Shame and disgrace brought upon Ministers, Magistrates, or any other by their just desert and default; by their careless carriage, and dissolute life, is but a fore-runner of confusion and destruction, which usually followeth, unlesse it be prevented by repentance: So is it here. Matth. 5. 13. 1 Sam. 2. 30. 3. 32. with chap. 4. 1 Sam. 15. 30. Jer. 24. 9. 10.

Reason 1.

Because this argueth a great height of wickednesse, and that men are settled much in it, when shame will not shake them from it, and rouse them up. For whereas to a man of any honesty, or that hath any sparke of goodnesse, his name is of more account then his goods, and that touched, more affects him then the other taken away. Now touched in this, and not affected, argues his desperatenesse and dishonesty.

Reason 2.

Because when God hath smitten men in things that are so neate unto him, and ought to be so deare, and they returne not, it is just with him to proceed unto their persons, and themselves.

Use 1.

To teach us, when we see men in contempt, Ministers, Magistrates, and others, to judge of it as a fore-runner of some fearfull confusion and destruction. If they be unjustly, without their default, then is it of a general judgement upon the Church and land, it being also a judgement it selfe; if justly for their dissolute and corrupt lives, then is it a fore-runner of a judgement to them, of their confusion and destruction. As it was in the time of Popery, when the Clergie was come to the height of wealth, yet they were in the wane and eb of worship and respect; nay, in shame and reproach: because as in the morning, the neerer it is to the rising of the Sun, the more light is in the aire, and the more are deformities and things out of order espied: So as the Gospell drew nearer, that they were like *Badly* Priests, for deceiving the people, in contempt, with not affecting them to make them returne from their Idols to the living God. Therefore shame and confusion came upon them, as we have seen. So of others, if they be in contempt, &c. And as of them, so of Magistrates, and other particular men. For as a sicknesse caused by mans misdieting of himselfe, or otherwise by his default, and not speedily cured, is a fore-runner and procurer of a greater disease: so is it in this case.

Use 2.

To teach every one that is in any reproach or contempt, what-
soever

foever he is, to thinke of it as the harbinger of confuſion and deſtruction, if he be not affected with it to repentance. Therefore ſhould he labour to lay it to his heart, and be humbled for it, and reformed by it: he ſhould be occaſioned by it to ſearch his wayes and his converſation. If it befall him for righteouſneſſe ſake, he hath wherein to rejoyce; if for his infirmities, and unjuſtly from thoſe who reproach him, yet he ſhould ſee whether it is not juſtly from God, or no: for that may be juſtly from him, which is unjuſtly from them. But if indeed juſtly for his diſſolute and looſe life, then is not to be expected any thing but the confuſion and deſtruction of his perſon, unleſſe that make him to humble and reforme himſelfe: for when hard and bitter words prevail not, then matters goe to beating and puniſhing with blowes. So doth God.

VER. IV. And ye ſhall know, that I have ſent this commandment unto you, that my covenant which I made with Levi, might ſtand, ſaith the Lord of Hoſtes.

And ye ſhall know.] The Prophet proceedeth to the cauſes of this condemnation. Theſe are three: the firſt is, becauſe they had neglected their care of Gods worſhip, not of any ignorance, but againſt their knowledge: for they knew that the dutie belonged to them, and the commandment was to them. For thus it is to be read: *For you know*

Their ſinne is the greater, and deſerveth the more puniſhment, who have the knowledge what they ought to do, and yet follow their corrupt affections, then theiſe which know not.

Now the knowledge here ſpoken of, is of two things: of their dutie, and what they ought to do; and of their dignitie, and what God had beſtowed upon them. And both makes their ſinne the greater, becauſe they have gone againſt their owne knowledge, and Gods kindneſſe. That though God had beſtowed great bleſſings upon them, they had forgot it, though they knew it, and were unthankfull unto him.

Unthankfulneſſe is a ſinne, when men do not answer Gods love as he hath had care and dealt liberally with them. *vide Chap. 1. verſe 2.*

I ſend this commandment unto you, that my covenant might ſtand.] They muſt performe, that is their parts; or elſe he would performe no covenant with them.

God will not, neither is bound to performe covenant with man to give him any thing he hath promiſed, whether ſpiritually or temporall, of this life, or that is to come, unleſſe he performe his covenant

Doctrine 1.

Doctrine 2.

Doctrine 3.

covenant and conditions. The covenant of God is either generall or speciall. The generall, either legall or Evangelicall. All which requires the conditions to be performed on mans part, if he would have God performe, or else &c. *Levit. 18. 5. Gal. 3. 12. Mark. 16. 16. 1 Sam. 2. 30. 2 Chron. 15. 21.*

Reason 1.

Because their not performing, frees him from his promise, and bindes him not to performe it, to give such good things to such unworthy & delinquent, covenant breakers; nor to give, as it were, the childrens bread to dogs.

Reason 2.

When they performe, he will, because he is most faithfull that hath promised, and can neither lye nor deceive, he being true, and Truth it selfe.

Object.

Rom. 3. 24. For what though some did not beleve? shall their unbelieve make the faith of God without effect? God forbid: yea, let God be true, and every man a lyer, as it is written, That thou mightest be justified in thy words, and overcome when thou art judged.. Then will he performe when man doth not.

Answer.

That will not follow from this, which is manifest thus? The Apostle asketh the question: Whereas many of the Jewes were unfaithfull, and covenant breakers, whether their infidelity should abrogate and make void the covenant of God, that he should they no fruit of it among them: and, as man, should break his promise, and performe to none that which was promised to all. He answereth, that cannot be; but howsoever the greater part of them had broken covenant, with whom he might justly breake, and would; yet his covenant should have his full force and efficacie; though not in all, yet in the Nation: because there was ever some good men among that people, who believed the promises, and lived uncorruptly and holily; therefore in them, and to them, should that be performed which was promised. Shewing, that the wickednesse of a multitude shall not make the promise of God void, and of none effect, but he will performe them to the beleevors, and they who performe conditions, though they be but a very few. And so the place makes for the point, not against it.

Object.

Many enjoy Gods blessings, and never performe the condition, but live wickedly and prophanely.

Answer.

They enjoy not the blessing of eternity, neither ever shall: and as for temporall things, they may enjoy them, but not any blessing by them: it were better for them to be without them, for they increase their sinne, and are but fed and sustained by them for the slaughter, as the damned are by Gods power to endure his wrath and punishment.

Use 1.

If in our observation we finde, that many promises God hath made, are not performed to our selves, or others. As there are many other things which may be answered for clearing and acquitting

quitting the truth and fidelity of God, in this kinde, eſpecially in temporall things, he gives ſpiritual, an ounce of which is better then many a pound of the other. And if he breaks not, that promiſeth ſilver, and gives the greater ſumme in gold: ſo not God. If he promiſe deliverance, and gives patience under the croſſe, which is better for the ſufferer, he ſtill performes, becauſe ſuch things had thoſe exceptions: And ſo in many other things, but this eſpecially, when the good things promiſed are not performed, the cauſe is in our ſelves and other men, why they are not performed, and not in God; becauſe we performe not conditions. And this being, makes us, not him, covenant-breakers, who have made our ſelves uncapable, and unworthy of his bleſſings, and ſo have freed him from his promiſe, by our breaking with him. Now he that is freed, cannot breake covenant, though he do not the thing before covenanted.

To let us ſee the folly of thoſe men who thinke to have Gods promiſes performed unto them, and him to keep covenant with them; and in many things make no doubt but he hath done, and in future times aſſure themſelves he will, when they neither have done, nor yet endeavour to keep any covenant with him. If the former be true, do they not deceive themſelves: and are they not (though how wiſe ſoever in other things, yet in this) ſtark fools? For if he be a foole, that becauſe he hath the word, or the bond of a good man, one able, and that never broke for the payment of a thouſand pounds at ſuch a time, and ſuch a place, but upon condition he performe ſuch a ſervice, or effect ſuch a worke, to lay his whole ſtate and his whole condition upon that, that it will be performed in the ſame time and place; and yet he never go about to perform the conditions at all, or as it ſhould be performed, were he not a foole? Sure in all your judgements he were very unwiſe. And yet, alas! how many fools and unwiſe men have we, who deale thus, lay all upon Gods fidelitie, and performe nothing themſelves at all. As if God muſt needs performe, becauſe he had promiſed, and could not be faithfull, unleſſe he did perform, when they keep no condition. Many a man deluded by Satan, and his owne ſecure heart, perſwades himſelfe God hath been mercifull unto him, and forgiven him his ſins, though he never came truly to ſee ſinne, nor to ſorrow for ſinne, nor forſake and reforme his corruptions, wherein true repentance conſiſteth, and which is the condition on mans part, if ever he would have God take away his ſinne, and put them out of his remembrance. Many one thinkes God had performed his covenant of temporall things, becauſe he is in the middeſt of abundance, and hath his barnes full, and his bagges full, and every where findes he increaſeth, though he never made any conſcience of his wayes, and the workes of God; but at beſt lived but civilly, and kept his credit with

2/2

with men: and sees not that he is deceived, & sees that these are but things that are common things, wherewith he is but fatted for the thambles, and such as are reserved for his evill. And for time to come many doubt not but they shall obtaine great things in this life, and that God will give them honour, and favour, and riches and abundance, though they never keepe condition with him. Fools and blinde, who know they cannot live, except they eate, not reap, except they sow; not recover health, except they use physicke, and the means appointed: And yet thinke, without performing the grand meanes and condition with God, they shall have what he hath promised, and so happily they may: But as Israel had a King in Gods wrath, and quails in his displeasure: And as the Physitian gives his patient liberty to eate what he list, when he is out of all hope, and despaires of ever recovering him. Many a man perswades himselfe that God will save him, though he never was able to performe the condition of the Law, neither ever endeavoured to performe the condition of the Gospell. Truly this is not to beleieve, but deceive himselfe with an opinion of faith; he neither having the knowledge of the promises, the ground of it, nor workes the answerable fruits of it. And so hath but a vaine, foolish, and dead faith. But he shall know his folly, when God shall manifest unto him, that he is not bound to perform promise, because he never kept condition.

Use 3.

* Cum dominus promittit ne dubites sed illa fac, per qua tales attrahere poteris promissiones. Chry. hom. 25 ad popul. Anti.

To teach every man that hath any desire that God should ²⁰ performe covenant with him, to endeavour to performe conditions with God. *He must first seek to know what they are God requires of him, and then do them: for without that he cannot do. And his searching for knowledge must not onely be for the generall, but for the particulars of his place, what command is sent to him; and then faithfully do it, that Gods covenant may stand: We must repent, beleieve and obey the Gospell and Commandments of God: For it is godlinesse that hath the promises, and shall have the performance. Let such a one remember, 1 Tim. 4. 8. and Prov. 21. 21. Yea, he may assure himselfe, that if he apply himself to that which God requireth of him, and he hath covenanted for, he shall be sure to finde him that hath been a willing promiser, a most faithfull performer. For *parum erat promissio, etiam scripto se teneri voluit*, Aug. in Psal. 119. And so no good thing that he hath promised shall faile, but shall all be made good, Joshua 22. 15.

My covenant with Levi.] Here is the honour and dignity he had bestowed upon them, having made a speciall agreement and covenant with them.

Doctrine.

The Lord hath specially honoured his messengers and servants the Priests in the old, and the Ministers in the new Testament: for he hath not onely made the generall covenant with them. *I will be their*

them God, they my people: But hath made a particular and ſpeciall agreement and covenant with them: So here; and Numbs. 8. 13. *Thou ſhalt ſet the Levites before Aaron, and before his ſons; and offer them as a ſhake offering to the Lord. Thus thou ſhalt ſeparate the Levites from among the children of Iſrael; and the Levites ſhall be mine. 1 Sam. 2. 28. And I choſe him out of all the tribes of Iſrael: I ſet him my Priſt, to offer upon mine Altar, and to burn Incenſe; and to wear an Epheod before me; and I gave unto the houſe of thy father, all the offerings made by fire of the children of Iſrael.* Joh. 1. 15. *1 Cor. 3. 6.*

Because they are of his privy counſell, and know his ſecrets. Amos 3. 7. *Surely the Lord God will doe nothing; but he revealeth his ſecrets unto his ſervants the Prophets.* Privy counſellours are ſpecially honoured and have a particular covenant made with them.

Because they are his meſſengers, his embaffadours, 2 Cor. 5. 10. they are ſpecially honoured, and new ſworne, a new covenant.

No reaſon why the great and rich men of the world ſhould contemne the miniſtry for their children, as too baſe a thing, and not fit for their ſonnes, when as God hath thus honoured it; and taken them ſo neere unto himſelfe. In reſpect of which, Amos, who was beleevd to be the brother of Azariah, the King of Judah, thought it no baſe thing his ſonne ſhould be a Prophet; neither Chriſt himſelfe to be a preacher.

This may be a caveat for men to take heede how they abuſe or injure the miniſters who are ſo neere unto him, and whom he hath thus honoured: certainly they ought to honour him, though it goe againſt the haire, and ſtomacke with them, as with Haman, becauſe he would have them honoured; but if not, but they abuſe and diſgrace them, and uſe them as the Ammonites did Davids ſervants. Let them take heede they ſinke not in his noſtrils; for if Princes be tender hearted and ſtone affected, with the injuries of their common ſubjects, and will revenge them, what will they doe for their counſellours, their embaffadours? And yet meane men will now abuſe them in words, and contemne as farre as they can for the law of man, if they ſing not *placemia*, if they teach croſſe to their humours; but their portion is with the Lord, and ſo is theirs who ſo abuſe them. And one day they ſhall both know whether is better to reprove and liſt up his voyce and ſpare not, or to ſpare and reforme nothing.

It may comfort the miniſter againſt contempt when he is faithfull, yet to be ſtill ſo, and bold, remembering his honour God hath given him, which is better then all the honour man can afford. And though men may thinke their faithfullneſſe may hinder them from honour, as Balaak ſaid to Balaam, Numb. 24. 11. *Therefore now ſlee unto thy place, I thought ſurely to promote thee to honour, but*

Reason 1.

Reason 2.

Uſe 1.

Uſe 2.

and Bo C

Uſe 3.

for, the Lord hath kept, that hee hath kept from him, it is not for that that is the true honour which God gives, and will give, and no man can take; and they ought as in 1. Cor. 3. in seeing they have such hope, in use boldness of speech, ^{as in 1. Cor. 3. in seeing they have such hope, in use boldness of speech,} This may reach what manner of men Ministers ought to be, how sanctified, of what puritie and integrity, seeing God hath taken them to be so near unto himselfe, therefore ought they to be careful that offer them to God, and they that receive them, when they offer, and when they receive, not for favour, or money, or kindred, or any such thing. A man will be marvellous careful whom he commendeth but for a common servant, or a mean man his friend, more, to a Prince, most, to be so high to him. If the Steward of a house be permitted and trusted to admit such as are fit, how careful will he be? If the President of a Princes Councell to take in such as are able men, how vigilant and inquisitive will he be, that they be such as be competent for the place; so should it be in this, the like care should be had, and wrought into him that hath hnt. And men that are in the place, ought to looke marvellous carefully to their conversation, & to keep themselves holy. It was taught, Levi 22. 2. 4. 10. how unblemished the Priest should be: for if the whole people must be holy, more they. And if they must be careful of their offering and sacrifices, more of themselves. And if they be not, then ought authoritie, like *Ashpemetz*, Dan. 1. 3. 4. 5. to chuse out the most unblemished, and looke to them, and suffer not them to be good fellows, gamsters, and such like.

Covenant with Levi. They took not this calling to themselves, but were chosen to it of God, and he made the agreement and covenant with them.

Doctrine.

None may take this calling upon them, to be Gods Ministers, Gods Messengers, and to meddle in these spiritual things, which are proper to the Ministers, but he that is called of God, and with whom God hath made this covenant. The affirmative inferres the negative. Hereto belongs that, Numb. 1. 51. and 16. 10. and 4. 15. 20. Ezra 2. 62. 63. Heb. 5. 4. This made the Apostles ever avouch their calling, Gal. 1. 1. Jam. 1. 1. Pet. 1. 1. Hereto is that, Rom. 10. 15. There are three kindes of callings, when men are called by men, and not by God, as first, all teachers; Secondly, of God by Ministry of the Word, all ordinary Ministerie; Thirdly, by Christ immediately, as Apostles, Gal. 1. 10. The first to be abhorred, the third to be admired, the second to be expected of all in an ordinary planted Church, Rom. 10. 15. The calling is double, or hath two parts, the first inward, ability for gifts, and aptnesse for minde, willingnesse and abilitie. The second is outward, the calling by man, and the Church. Hereto belongs the descriptions of a Bishop and Ministers, set out by Saint Paul

1 Tim.

1 Tim. 3. 2. whereto elſe may it tend? if every one may intrude himſelfe into the Church and the calling, without the call of God, and that 1 Tim. 5. 21. which ſhall ſay now has been ſaying ſo of

Because it is a ſin unto them who ſhall, and a ſin be-
lieve to them for meddling with things that are holy, when they are not ſeparated and appointed for them. They are thereby ſub-
ject to Gods judgements, as was *Exod. 1. Chron. 15. 29. and 2 Chron. 26. 18.*

Because elſe the Church ſhould be too much burdened, for
whenas 1 Tim. 5. 17. The Elders that rule well are worthy of double honour. Therefore many for ambition and eaſe would
challenge the Miniſtery, and take it upon them for the honour

Because 1 Cor. 14. 40. Let all things be done decently and in
order. Therefore muſt there be a calling and chuſing of them by
the Church: for the other is to make all confuſion and diſ-
order.

This ſerves to confute all Anabaptiſticall dreames, who con-
temne all ordinary callings, vocations, and thinke that every man
may at his pleaſure, and when he liſt, take this calling, and thoſe
eccleſiaſticall functions upon them. For if this be found, and
true, that muſt needs be falſe and corrupt, that any ſhould take
my part of this calling, without waiting from God, and beſides
the order that God hath appointed. Yet I deny not but there is a
difference where a Church is not yet planted, where every one
that knowes Chriſt may preach him, and labour to gaine others
that be ignorant of Chriſtian religion, and are not to look for an
ordinary ordination. For then is he choſen by the ſilent ſuffrages
and voices of thoſe who heare, and that is his calling, yet is he
not to reſuſe the ordinary calling, if aſter it be to be had. But
when a Church is already planted and eſta bliſhed, becauſe all
things muſt be done in order, then is required an apparant
ordination by voyces or impoſition of hands, that trouble and con-
fuſion might be avoided. Neither do I deny, but ſometime there
is an extraordinary function, as were the Prophets, not of the Le-
viticall ſtocke, not ordained of the Priests, which God ſtirred up,
when ordinary Miniſters could not reforme the corruptions of the
time, but what he did extraordinary, yet to be imitated rather then
imitated: For we muſt follow the preſcript rule that is given us,
which is, that every man have his ordinary calling which is from
God by men.

1 Cor. 14. 25. Now brethren, I beſeech you know ye the houſe
of Stephanus, that is the firſt fruits of Achaia, and that they have
given themſelves to miniſter unto the Saints.

The meaning is not, that they called themſelves, but that they ſet
themſelves apart to the Miniſtery of the Saints, in the purpoſe &c

Lxxviii

Cc 2

refolu-

Reason 1.

Reason 2.

Reason 3.

Object.

Answer.

Use 2.

I. 10. 10. 10.

I. 10. 10. 10.

* Vera sacra-
menta licet
non sint in
ministri quia
dant non
sua sed Dei,
Aug. lib. 2.
cont. Petil.

Use 3.

Resolution of their owne hearts, and not concerning or neglecting the calling of God by the Church.

To let private men and women see their danger in meddling with those things which are proper to the Minister, when they have not a calling to it. If *17. 2. 10. 10. 10.* were ministers, how shall they escape? whether they can pretend the authority of the Church, as in the Romish Church they can, for women to baptize, yet shall they not escape for excuse of necessity, it will not serve, because that it is not from God; but it is from mans folly or ignorance. If it be objected, that it is not then a Sacrament which is given by them, when they have no authority to deliver a Sacrament, I answer: yes, for the Seale is the Princes, though some other then the Lord Keeper set it to by some indirect dealing. And though such a Minister stane in dealing with the Word and Sacraments, yet are they such to the hearer and receiver. Again, that which S. Augustine hath in his second book against *Perilous* They are true Sacraments though they are not true Ministers; because what they give is not their owne, but Gods.

To teach every man to be sure, that he hath a calling of God to the Ministry before he take it upon him, that he may be able to say, as Jer. 7. 16. I have not thrust in my selfe for a Pastor after thee; neither have I desired the day of misery, thou knowest that which came out of my lips was right before thee. His calling is his inward gifts and conscience, abiding and cated in his heart, and the outward calling of the Church, 1 Tim. 3. 10. For without this may he not do it, though he be never so excellent, as it is dangerous for him to meddle with this without the others. And if his gifts be inferiour to many, or as it may be but in his owne sense: yet if it be the judgement of others, he may not by modesty or shamefastness refuse; though at first he may profess what he thinketh of himselfe: yet if they will not change, then must he yield and submit himselfe.

My covenant was with him of life and peace, and I gave him laws, and he feared me, and was afraid before my Name.

My covenant was with him of life and peace, and I gave him laws, and he feared me, and was afraid before my Name.

My covenant was with him of life and peace. The dignity bestowed upon these Priests consisting in the special Covenant, is here amplified by the parts of the Covenant. First on Gods part, which is double, a Gracious promise of life and peace, and a faithfull performance.

My Covenant was with him of life and peace. That is, I covenanted

nanted with him, and tooke him into favour, and made a league and agreement with him; and by my covenant I bound my ſelfe to give him firſt life, that is, length of dayes here on earth. Saint Hieroms opinion of the life of grace here, and of glory hereafter, is not greatly probable, hardly any inſtance of the like interpretation, and that peace following after, not ſo to be underſtood of ſpiritual peace, but of an outward proſperity in this life: and ſo they who incline to Hierom in the former, underſtand it. And it muſt needs be, according to that which is Numb. 25. 12. 13. *Wherefore ſay to him; Behold, I give unto him my covenant of peace, and he ſhall have it, and his ſeed after him, even the covenant of the Priests office for ever; becauſe he was zealous for his God, and hath made an atonement for the children of Iſrael.* For the covenant of peace is expounded by the perpetuall Priethood. And in other places the branches of this covenant are ſet downe in the abundance of outward things, by the offering and other means both to the Priests, Numb. 18. 8. ad 20. 26. 30. and for the Levites, Numb. 18. 21. 24. 31.

And I gave them him. Gods performance; As I promiſed him theſe things, ſo I did very certainly and aſſuredly perform to Aaron, and Phineas, and others, who did performe conditions and covenant with me; and will do to as many as ſhall ſo deal alſo with me.

For my ſeare. Now he comes to the ſecond, containing the conditions performed by Levi, and theſe are, the feare of God and humilitie. Some read it, *I gave him my ſeare*; which is true, and agrees well with the doctrine of faith: for the feare of God is the gift of God, Jer. 32. 40. but the words are otherwiſe *I gave him theſe for the ſeare wherewith he ſeared me*. Becauſe he beloved my word, and honoured me in his place, and lookt to my worſhip in himſelfe and others, I honoured him, and gave him theſe things.

And was afraid before my Name. I ſumme up that it is *He was deſtroyed for my Name*: i. for not honouring my Name, Numb. 20. 12. 24. 28. But the whole ſpeech here is againſt it: for he intending to ſet forth the care which Aaron and his ſonnes had, of the worſhip of God, and to commend him rather then ſaie his infirmitie. It is rather, *he was humbled before me*, he walked humbly and lowly and did all in humility, not lifting up himſelfe either for his high calling, or for his faithfull ſervice. The parts of the covenant which is the Priests dignity. And firſt on Gods part, and firſt his promiſe.

Long life and the length of dayes is the bleſſing and gift of God, that which he promiſeth and performeth to all thoſe who feare him and walke in his wayes. Prov. 10. 27. *The feare of the Lord increaſeth the dayes; but the yeares of the wicked ſhall be diminiſhed.*

nished, and 16.31. Exod. 20.12. Deuter. 25.43. 1 Kings 3.14. And if thou wilt walke in my wayes to keepe mine ordinances and my commandments, as thy father David did walke, I will prolong thy dayes. Psal. 91.16. To his shall I say, I will.

Reason 1.

Because God will be glorified by his in this life, as the Psalmist, *I will not dye, but live, and declare the workes of the Lord.* Now the longer they live, the more they may glorifie God; then it is a blessing.

Reason, 2.

Because it is a blessing to helpe many, and to draw many unto God in this life; but that is done by living long; seeing it is so long before a man comes to be able to doe either; many of his yeares and dayes spent before he be fit for it.

Object.

But many of the children of God dye untimely, and live not long; how then is this true?

Answer.

This is not simply a blessing, as if he were happy that lives long, but as a symbole or signe of Gods good favour, and love. If then, he shewes his love to some rather by taking them out of this life, then by prolonging their daies, he doth the rather performe his promise then breake it. A man promiseth ten acres of ground in one field, and gives him an hundred in another, he hath not broken his promise. So if God have promised long life, that is, an hundred yeares here, and after not give it him, but gives him eternitie in the heavens, hath not broken his promise, for it being not promised as a blessed and happy thing in it selfe, but as a signe of his good will, which is greater sometimes to be taken out of this life. As *Ieroboams* good sonne was, that he might not be infected with the finnes of his fathers house, and not afflicted with the sight of those horrible judgements that were to fall upon that gracelesse family, which was no ill bargaine to be taken from earth to heaven, from the conflict to the triumph, from the battell to the victory, from men to God, and to the company of his Angels and Saints.

Vse 1.

This is to admonish old men to be thankfull unto God for his mercy in preserving them so long, and lengthening their dayes, specially if they have bene found in the way of righteousness. Prov. 16.31. If they have feared God and walked uprightly and humbly before him, it hath bene his blessing upon them, and mercy to them; otherwise it hath bene but a curse unto them, for they have but lived to heape up wrath against the day of wrath, and to make up a greater measure of their finnes, that God may make a greater measure of vengeance. So that it had bene better for them never to have bene borne, or else to have dyed so soone as they were borne, for the longer they live, the more finnes they commit, and the greater shall be their torments. But greater shall be his glory that is found in the way of righteousness and in well-doing, because he hath more glorified God. And he ought still to use

uſe this as a bleſſing of God; that he may glorifie him more; and fit himſelfe more for him and for his ſervice; imagining that as old age is a bleſſing, ſo is it a bond, that he ſhould performe; as Pſa. 71. 17, 18. O God, thou haſt taught me from my youth even until now: therefore will I tell of thy wonderfull workes. Yea, even unto mine old age and gray head. O God forſake me not until I have declared thine arme unto this generation; and thy power to all them that ſhall come. And if he have borne it in his youth it will be leſſe burdenſome in his old age, for to others it is heavy.

Then is it lawfull for a man to pray for long life; that he may live to glorifie God here; ſo did David, Pſalm. 102. 27. ſo Hezekiah, Iſaiah 38. 5. True it is that a Chriſtian man ſhould be equally prepared to life or death; for in things wherein a man cannot certainly know, which will make more for the glory of God, and their owne good and ſalvations, the will of man ſhould be equally prepared for both, leſt it ſhould reſiſt God; ſo in this. And becauſe he ſhould leſſe torment and vex himſelfe with the deſire of life or feare of death; yet is it not unlawfull for him to pray for life for the grounds before; ſo he pray for it as for other things, conditionally. Truth is that of Solomon, Eccleſ. 7. 1. The day of death is better then the day of ones birth, becauſe of miſeries and fearefull times, when it is like as Auguſt: to be *Did uivere, diu torquere*, to live long, to be vexed long: Or as Cyprian, Death is not only not unprofitable to believers, but profitable; becauſe it ſets a man out of danger of ſinning, and puts him in a ſecurity of not ſinning. Yet prove it not that it is the more to be deſired. When as a man may ſhew his patience, and ſpirituall fortitude in his owne miſeries; and the more he ſuffers and conquers, the more he ſhall be glorified. And in other mens miſeries he may ſhew pietie, comfort and good will towards other; and mercie to them in their miſeries; and finde himſelfe the more mercie. And his ſinnes he may breake off, not by ending his life, but by amending of it, or by true repentance. And to his age may be a crown of righteouſneſſe. He is a wiſe Phyſitian that knowes how to temper his medicines; that it will conſume health: And he is a wiſe man who knows how to live, that a good death may follow after.

Peace, plenty, proſperity, a proſperous eſtate, and plenty of outward things, a liberall portion, God hath promiſed, and will performe to thoſe who feare him, and will walke in his wayes, 1 Tim. 4. 8. Bodily exerciſe profeſſeth little: but godlineſſe is profitable unto all things, which hath the promiſe of the life profeſſe, here and that that is to come. Deut. 28. 1. Pſal. 84. 11.

Becauſe they may by them be better able both to glorifie God, & benefit men, being helps of their weakneſſe, and ſtrength to their infirmities.

2. Cor. 12.

Uſe 2.

Non ſolum fidelibus inuſitum non eſt mori, ſed etiam uiciniſſimum nullis reperiuntur; quoniam peccandi periculis hominum ſubſtrahit, et in non peccandi ſecuritate conſiſtit.

2. Cor. 12. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Doctrin.

Reason 1.

Becauſe

Reason 2.

Because he might encourage them against all the discouragements they shall finde in professing his feare, and by these ballance them that they be not driven backe from him by the tempests Satan will stirre up against them.

Vse 1.

They who have the true feare of God, may best be, and live without carping care for the things of this life, they may best take the Apostles exhortation; Let their conversation be without covetousnesse, Heb. 13. 5. For they have his promise and covenant to be provided for of a liberall and rich portion: he that hath covenanted with a rich wealthy man, and one of great power, with a Prince of a countrey, that he shall be in safety and abundance under him for such and such service, hath taken all care he will for it, onely his care is to use it well: so it should be with these. And farre better may it be, seeing his power and riches exceedeth all: he hath promised, and will performe; and though the Lions lacke, and suffer hunger, yet shall they lack nothing at all who feare the Lord. But many wicked men, voyd of Gods feare, have more abundance then most of those who feare him. Be it so, yet is not this crossed: for as the life of man consists not in abundance, so not their prosperity when they have competencie. And a little that is sufficient which the righteous hath where there is contentment with it, is better then great riches of the ungodly. And if such have not so great abundance and seeme sometime to be scantied, it is either because they have some secret sin known to God which shuts up his hand towards them, or because they seek them indirectly, which God makes frustrate, or he sees how their hearts would be upon them, and stolne away from him, and that riches would devoure, or for a time obscure their religion; knowing their hearts better then themselves, or as *Chrysost. bo. 16. ad populu. Antioch.* He first makes men fit to use and dispose the riches he meanes to give them, and after gives them riches. * Which unlesse he had done, the bestowing of riches had not beene a gift, but a punishment and revenge. This publicke and generall charter of God hath these exceptions.

* Nisi hoc fecisset, divitiarum erogatio non donum, sed ultio fuisset, & pœna.

Vse 2.

To teach every man what is the nighest and readiest way, what is the Kings high-way to prosperity and plenty, to riches and wealth, the feare of God, and the walking in his wayes. Many men who hasten to riches, and have let downe with themselves, and resolved to be rich, take many wayes to it, by false weights and measures, by cozenning or deceit, by flattery or other wicked courses. Happily a man may come to riches or abundance sooner then another, that keepes the Kings high-way; as he that hath found a bye and casting way, may come to his journeyes end speedier then he that keepes the ordinary way; but they shall not prosper with him, Prov. 20. 21. *An heritage is hastily gotten at the beginning, but the end thereof shall not be blessed.* But poverty shall

ſhall come upon him. Prov. 28. 22. *A man with a wicked eye buſteth to riches, and knoweth not that poverty ſhall come upon him.* And he ſhall be guilty of much ſinne, and bring much ſorrow upon himſelfe. Prov. 21. 20. 1 Tim. 6. 9. 10. But they who take the right way ſhall be ſure of them, and not finde ſorrowes with them. For ſo Gods bleſſing makes rich, for they ſhall have them by vertue of his covenant, and as testimonies of his love, which is farre better then ſuche greater riches, if it be but a pittance.

And I ſave them thus. That he had promiſed, that he performed. God in his will and decrees, covenants and promiſes, is moſt certaine and ſure. So much is here, and James 1. 12.

To comfort thoſe who live in trouble and affliction in this life, the Lord will make good all his promiſes, to them in due times, upon this ſhould they ſtay themſelves as the Anchor hold faſt againſt all temptations, here wiſh ſhould they comfort themſelves. As Pſal. 119. 49. 50. *Remember the promiſe made to thy ſervant, wherein thou haſt cauſed me to truſt. It is my comfort in my trouble, for thy promiſe hath quickned me.* As Abraham ſaid, Gen. 22. 18. God will provide, it may be in this life, but if the leaves fall, the rootes are ſure to ſtand; though earthly things are not alwayes performed, becauſe they are not abſolutely promiſed, yet heavenly and eternall ſhall.

My ſeare. Or for the ſeare wherewith he ſeared me. The conditions on the Priests part are ſeare and humility.

Though men be bound to doe and ſuffer whatſoever God ſhall lay upon them, and when they have done all, both are, and muſt confeſſe they are unprofitable ſervants. Luke 17. 10. yet the Lord in his great mercy and goodneſſe propoundeth, promiſeth, and performeth a reward unto them here, and Gen. 12. 16. 17. Mat. 4. 6. 18. Mat. 10. 42. Marke 10. 29. 30. Hebrewes 6. 18.

Becauſe of the imperfection and corruption of men, therefore hath he propounded them.

Becauſe he is faithfull, and having promiſed, muſt, and will performe.

This is to encourage and hearten us to obey in all things with chearefulneſſe, and to beare all things with patience by the hope and expectation of theſe things. Heb. 10. 32. ad 38. and 11. 24. 27. 28. Mat. 5. 12. 17. 2 Cor. 7. 1. Indeed the moſt ingenious, ſhall & acceptable ſervice, is to obey for the love of God, and that ſimply without reſpect of reward, but becauſe of our infirmity that cannot, and Gods mercie who hath ſo provided for our weakneſſe. For as S. Chryſoſtome ſpeakes, * We ought in grievous and irkſome things, to conſider not the labours but the rewards; as Merchants

and the

Doctrines.

Vſe.

Doctrines.

Reason 1.

Reason 2.

Vſe.

* Operari in rebus gravibus & moleſtis, non labores ſed premia conſiderare; ut Mercatores non moris pericula, ſed lucrum ſpectant. S. Chryſoſt. in Ioh. Hom. 7.

minde

Doctrine.

Reason 1.

Job.

Reason 2.

Reason 3.

Job.

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mind the gain, not the dangers of the fear, so must we look at heaven and the presence of God. *For the fear of the Lord is the beginning of wisdom, and the knowledge of the Holy One is understanding. The fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction.* These blessings of life and peace are promised for Gods sake, and this is the condition he requires of them for them. *He that would have the blessings of God performed to him, which he hath promised, must have this condition of his fear and must feare him, for that he commends here in Levi, he commends to posterity, and commands the performance for the obtaining of the other. Deuter. 10. 12. Oh that there were such a heart in them to feare me, and so keep all my commandments: that it might goe well with them, and with their children for ever.* Psalm. 111. 1. *Righteous is the Lord, and his works are righteous. His works are righteous, and his ways are true. His works are righteous, and his ways are true. His works are righteous, and his ways are true.* This feare of God is a continuall reverent awe of him, rising partly on consideration of his power, and partly of his mercy. First, it is a reverent awe, we serve the Lord in feare, and rejoyce in trembling. Secondly, continued not onely for a breath or in some judgement, as those in Jonah 1. 26. but Prov. 28. 14. *Blessed is the man that feareth the Lord, but he that hardeneth his heart shall fall into evil.* Thirdly, the grounds, Gods power, though there be no expectation of evil, as we reverence a man of authority, though he bear no evil will unto us, but good, even for his authorities sake. 1 Kings 19. 13. Heb. 12. 21. *his mercy because he hath shewed them mercy and goodness, both in soule and body. Psalm 130. 2. Hol. 3. 5. Job 1. 9.* Because onely they must have them, to whom they belong, now as Christ of one, health, Mar. 15. 26. And he answered and said it is not good to take the childrens bread, & to cast it to whelps. So of all, they are childrens bread, onely their portion, which are Gods. Now they are onely his which feare him, Mal. 1. 6. Honour is filiall feare. *Because in covenants no man may expect anothers promise, but he that performs that he undertooke, so in this. And though the mercy of God be great, it is to be expected and found, not when men performe no conditions, but in passing by their infirmities when they performe them.* It is matter of comfort to as many as live in the feare and continuall awe of God: to them belong the promises, and they shall have the performance of them, for the performing their condition, he cannot nor will not but performe his. They may happily be in reproach and scorne in the time and age they live in, for the feare of God which they professe, the righteous being an abomination to the wicked, and restraining themselves from evil be made a prey to the wicked. Isaiah 59. 2. *yet against these must this comfort them, thinking that these things are but as fower sawce to make sweet and delicious meate more toothsome and more wholesome: neither must it trouble them to see others in abundance.*

abundance, greater then they, and happily when they are such as performe no condition with God at all, but are Atheists and prophane blasphemers, and wicked miscreants, and such like: for this should rather comfort them: if he do so in his generall providence to those who have no promise, what will he do to those who have the promise? And if he feed the swine, will he starve the children? If the dogges be full, and corn-fed, will he destitute the children when the bread is theirs? He will not sure. It may be they shall not have things superfluous to abuse unto wantonnesse, and so to grow worse; but they shall have that which is necessary and fitting for them: And that little is better then the others much.

To stirre up every man that hath not this feare, to labour and use all meanes to come by it. It is the condition that makes him capable of the blessings of God, and the lawfull heire of them. He that knew a meane to make himselfe capable of some rich mans goods, and to be his heir or executor after his death, would desire it, seeke for it, and strive to attaine it by all meanes. Admit it were the reverencing, and honouring, and pleasing of him in all things; would he not be double diligent about it? So in this, every man should pray earnestly for it, and long after it. Nehem. i. 11. Psal. 86. 11.

But because many take the comfort to them, who have no part in it, and perswade themselves they have this feare, when they have no portion of it; we may not unprofitably call to minde the five effects, as five notes to know this childelike feare by, handled Chap. i. 6.

He was humbled before me.] The second thing God commendeth in these as the thing he delights in and approved, and as the condition on their parts, for which he gave them his blessings, is humility.

He that is humble and lowly in minde shall receive the blessings of God; to him hath God promised them and will performe them. James 4. 6. But the Scripture offereth more grace, and therefore saith, God resisteth the proud, and giveth grace to the humble, Psal. 138. 6. Prov. 3. 34. and 29. 23.

Ye 2.

Doctrine.

V E R S. VI.

The law of truth was in his mouth, and there was no iniquity found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

T*He law of truth was in his mouth.*] Here begins the second reason given of the Lord, why he would bring these judgements

ments upon these Priests; namely, their dissimilitude with the former and first Priests, with whom he made the covenant, and to whom he did performe it, *Leazar, Phineas*. And in this the order observed is, he *settleth* downe in the first part of the comparison, their good and worthy parts, which were the predecessors, *yerl. 6.* and the reason of it, *yerl. 7.* There are foure worthy parts reckoned of theirs. And these were not of private and particular parts, as they were private men, but they were such parts as were in them as publicke persons. As if it had reference with the former, he said, he did not onely carry himselfe and approve himselfe a good and godly man, but he shewed himselfe a wise and compleat Doctor, both in teaching the Law and Truth of God, and giving most wise, grave, and wholesome counsell.

The law of truth was in his mouth.] The first part of the predecessors, which was commendable in them, he was ever most studious of the law of God, and most skilfull in it; and taught it most sincerely to his people, ever teaching most sound doctrine to them; that they might observe my precepts.

And there was no iniquity found in his lips.] The second thing commendable; he never propounded or taught any errour, he never deceived any of my people to draw them from my true worship; but taught ever that which was wholsome and good. Iniquity is commonly taken for the perversion and depravation of the knowne right, and is opposite to equity and truth.

He walked with me in peace and equitie.] The third thing commendable; the summe of it is, he lived and performed the duty of his place without all negligence & unfaithfullnesse, approving himselfe to God and men. He walkes with me, i. he was most carefull to please me; and to approve himselfe unto me, to worship me as I required, and followed not the wickednesse of the age, nor was corrupted with the depravations of the time, whereby men were depraved in my service and feare, as *Gen. 5. 22.*

In peace.] That is peaceably, not provoking me to anger; but cleaving fast unto me, and obeying my will, so that I had no cause of expostulating or quarrelling with him. *Cyril* saith, To have peace with God, is nothing else but to desire to know and do that which God requires, and to offend him in nothing.

And did turn many from iniquity.] The fourth thing commendable in them, was, that by their exact walking, and faithfull teaching, they helped to turne others from their sinfull wayes. Out of the coherence, that from their personall and inherent vertues, he proceeds to the vertues of their place, and their publicke actions and carriages; we may note:

Doctrins.

It is not enough for a man to be honest and good in himselfe, in his owne person; but if he have any place, either more or lesse publicke.

publicke, he muſt be good & faithfull in that, if hee would be approved of God: As if he be a Magiſtrate, or Miniſter, or officer, or maſter of a family. As this is manifeſt in the coherence: ſo by that, Gen. 18. 17. 18. 19. & Exo. 18. 19. 20. 21. Hence is both the commendations & blemiſh of old *Eli*; he was a good Priſt, a good Magiſtrate, but a bad father; in the more publicke, good; in the leſſe, defective, 1 Sam. 1. 2. Hence we read in Scripture, the commendations of good governours, and Kings, both for their private parts, and their publicke vertues: In themſelves fearing God, and in publick diſcharging their duties ſufficiently and faithfully. And in the new Teſtament we finde not onely private and perſonall duties preſcribed to Maſters, Fathers, Huſbands, to Miniſters and Magiſtrates; but ſpecially publicke, Ephel. 5. and 6. Col. 3. and 4. 1 Tim. 3. 2. &c. Tit. 1. 6. Hence the commendation of the Angell of the Church of Ephesus, though he was defective in perſonall, Rev. 2. 2. and the reprooſe of the Angell of Pergamus, verſes 14. 15.

Because he more glorifies God: for though his good workes, as a private man, do glorifie God; yet nothing ſo much as his faithfullneſſe in his place publicke, which makes that God is glorified much more, and of more. An annuall Magiſtrate may procure the glory of God more in that yeare, then in all his life: not onely becauſe *Regis ad exemplum*, &c. but becauſe they may command and compeſſe moe.

Reason 1.

Because this will blemiſh the other their private parts, and bring Gods judgements upon them, at leaſt temporall, as in *Eli*; and the Angel of Pergamus.

Reason, 2.

This may let all thoſe ſee their error and corruption, who take places, or ſeeke them only for the honour and dignity of them, without either ability for the duties, or conſcience and care, to performe thoſe publicke duties, onely it ſufficeth them that they have ſome faith and feare of God, as other private men have, and never ſhew themſelves faithfull in their publicke places, never regard to doe and execute the places. But of ſew fathers of families can God ſay as of *Abraham*; nay, he knowes the contrary, that they tooke the place with no minde to do any ſuch duety, and ſo execute it ſtill. So of Magiſtrates, and Miniſters. They are brought, or thruſt themſelves, before they be called upon the ſtage of the world; and when they are on it, do no more then make a ſhew, perform no more then lookers on or but things that muſt be done of couſe, and would be thought they ſlept; which is the fault not onely of men profane, or but civilly honeſt; but of men who profeſſe the feare of God, and may well be thought to have ſome good meaſure of it, and go for good and truly honeſt men. Yet it is their blemiſh that they are careleſſe of the duties of their place. That as he ſaid, An evil man may be a

Uſe 1.

good Citizen: we may say, Good men are evil Citizens, Masters, &c. which blemisheth much their private graces in the sight of God and good men. And upon many hath, and doth, and will bring particular and temporall judgments, from their families, and servants, &c. For this is a grand cause why good men, fathers of families, have such gracelesse children, and corrupt servants, Ministers such untoward flocks, Magistrates such people.

V/6 2.

This may admonish and instruct all that have the faith and feare of God, to joyne with it this care of the duties of their place whatsoever it is; that they must have, because these duties though they be profitable for the common good, yet are they not acceptable from him. As he saith, *Cyprianus de zelo et livore*; that performeth holy things and is not a consecrated Priest; doth things in respect of himselfe, childish and unprofitable though they may be good to others. So he that doth things without faith and the feare of God, they are unprofitable, you wicked and damnable sinnes, howsoever they may benefit others, so may I say of these; but yet this had, will not beate out, nor excuse the negligence and not doing the duties of his place. It may make the infirmities of them passed over, but not defend the wounding of them. Therefore to be accepted of God, men must also be careful of that: Masters, &c. The excuses that commonly are pretended will not goe for current; servants will not abide with me, if I instruct, correct, and restraints them, as duty and reason requireth. First, see whether thou art not the cause why they are so unractable, either not seeking by prayer a blessing upon thy government, or dealing hardly and passionately in thy government; as if thou hated them, rather then loved good things, or thy servants see thee doe contrary to that thou directs them; for if none of these God will perswade them to be tractable and bend their hearts, nor will he know that he would have thee purge thy house of them, as David said and did his, of his said lewd servants. It thus God professes a bad household for a good servant, so he curse a good household for a bad servant. Ministers excuses of the unractableness, and unwillingness of their people which may happily come from their former negligence, or indifference; or if God doe not please his labours to them, his reward shall be never a whit the lesse, nor he lesse acceptable, so he doe his duty. Magistrates and Officers, that they shall be accounted busie, officious, and over-much, and it may be when they are out of their office they shall have actions against them for this and that usage; they may happily be justly so accounted, because they follow and doe things unhumour not in conscience. If they doe not, they neede not doubt of Gods protection, and of good success; and should rather feare an action from God then men, besides the losse of the good they may have by doing it. But to all I say as the Lord said to the Hebræan King, *do mi* justice.

justice, or else cease to be my King. So let them either doe the duties of their places or else never take them; or speedily give them over, and leave to be masters, &c. Or else they must know that if God will not justify, he will condemn.

The law of truth was in his mouth. He taught the truth and word of God, and nothing but that and that wholly.

The Minister of God must deliver to his people, the law of truth, and is onely, onely the word of God and nothing else; Rev. 2. 7. *heare what the spirit saith.*

The law of truth was in his mouth. He taught the truth and nothing else but the truth, and the whole truth, all the truth not keeping any thing from them.

The Minister must deliver to his people the whole truth of God, all his will and counsell whatsoever he hath commanded and revealed. Levit. 10. 17. Deut. 5. 27. Mat. 28. 20. Acts 10. 23. and 20. 27. 35.

Because else he cannot be free from the blood of his flocke; that is, the perishing or slaughtering of them. *sanguinis i. cadis*, saith *Chrysostome*, upon Acts 20. 26. For if Paul be free from their blood and from their murder, because as he said Acts 20. 26. 27. *I take you to record this day, that I am pure from the blood of all men.* For I have kept nothing backe, but have shewed you all the counsell of God. Then will this by the contrary follow.

Because else they should not be faithfull neither to him that sent them, nor to them over whom they are set; for what fidelity can there be when for their owne pleasures or respects, they shall not deliver the whole he commanded, and might be profitable to them? 1 Cor. 4. 2. *And as for the rest, it is required of the dispensers, that everyone be found faithfull.*

This will crosse their opinion who affirme many things in the word, are unfit to be delivered and taught to the people, and are ready to scandall and stumble at it, when at any time they are. But if the Minister must deliver the whole truth, If Rom. 15. 4. *Whatsoever things are written aforetime are written for our learning,* that we through patience, and comfort of the Scriptures might have hope. If Deuter. 29. 29. *The secret things belong to the Lord our God, but the things revealed belong unto us and to our children for ever, that we may doe all the words of this law.* Why should they not be taught? It is certaine that many things ought to be spoken wisely, discretely, in their fit and due times; but yet all things must be delivered. That which *Hierom* counselled *Leda* for her daughter; that the booke of *Canticles* she should read last of all the Scriptures, when without danger she might, lest in reading it in the first place, she should be wounded when she was not able to discern spirituall things and spirituall love under carnall words. It may be a rule for all things of the like kind: for as *Hilar.*

* *Vi imperitum in derisum / dicitur
bus herbis divitum / dicitur / dicitur
inutilia & promissum / dicitur / dicitur
stimans prateritis / peritus contra;
Ita de Scriptura: Hilat: Psal:
134.*

* *Quidam dulces extrahunt solum
tare epulum spiritum / de Petri
& insipida litera, tanquam gra-
num de palea, de testa nucleum
de osse medullam. Bernard, in
Cant. serm. 73.*

* *Quidam panis nutrimentum
affert ad salutem, agris autem se-
pe inutilis: sic & omnis Scriptura
mundis munda. Basil ad Chyl.
de solita vita.*

* *Magister Hieronymus phari-
saeum de gremio matris deceptum
& ignarum dicitur / dicitur / dicitur
sanctum modo imbutis elementis, quem
rursus alius magister accipiens
perfectioribus instruit / dicitur / dicitur
Chryl. Hom. 9. in Gen.*

Pla. 132. As an unskillfull man coming into a field abouting with whom some hearts, pines by all, as of no more use are the same, but a skillfull one otherwise: So of the Scriptures.

And as *Barthol.* Why may I not draw a sweet and wholesome repast of the Spirit, but of the sterile and unripe feeder; as grain from out the huskes, as the marrow from out the shell, as the marrow from out the bone. And as *Paul*;

All bread abounds nutriment for health; but of no use oft-times to the sick or queasish: so is the Scripture pure unto the pure. And if any seeme unclear and uncomely, it is to those that are such in themselves. For other things that men thinke unfit to be taught because of the greatnesse of the mystery, and the depth of them; I say as to the former. If

Paul have written of election and reprobation, and hath said, All things that are written are profitable, and are for learning, in the same Epistle where he specially handles those things, why should they not be taught, but with wisdom in their place. That which *S. Chrysostome* speaks in another case, we may apply to this:

* A petty School-master, that takes a young childe from his mothers lap, ignorant yet of all

things, onely teacheth him his first letters, whom another master takes, and instructs after in higher learning: so in the knowledge of the Scriptures. For as all men cannot dive, and fetch precious stones from the deepe, but he that is cunning, and hath the Art of it: so not all, but the wise, can either teach or conceive the deep mysteries. First children must be taught letters, then syllables, after words, then construction, and after all the matter. So is it here.

v/c 2.

This teacheth the Minister of God how diligent he ought to be, both in his private state and publicke preaching. both to finde out the whole will and counsell of God, and to deliver it to his people, he must exercise himselfe in diligent reading of the Scriptures, and comparing of spirituall things with spirituall, as *Daniel* did, Chap. 9. 2. his time must not be spent in hunting after profits and preferments, not in idleness, pleasures and pastimes, more than such recreation as is helpfull to make him fit in body and minde for his Ministry: *As* is *Isa.* and *Vita* is *brevis*, therefore had he not need to lose no more time then needs must, but spend it so, as that the Scripture may dwell in him, by which he may be made perfect to his workes, 2 Tim. 3. 17. Then must he be instant

to

to teach it, cap. 4. 2. To deliver the whole counſell of God. But no man knowes the whole counſell of God; how can he deliver it to others, and many have not life and time to deliver it. If any man know it not by his owne fault, not ſearching for it, not ſtudying and endeavouring, it will not excuſe him, but condemne him the more. If God hide ſomething from him, it is, without doubt, ſuch a thing as is not ſo profitable to be knowne or taught, and not required of him. If God ſorten his dayes, and that in the firſt yeare, or ſecond of his Miniſtery, there is no more required of him then he can performe, ſo the default be not his.

To teach the hearers, that they muſt endeavour by diligent hearing, to know from the Miniſters, the whole law of God, the whole counſell of God; for therefore muſt the one teach, that the other may receive it. For he would not have it delivered onely becauſe it ſhould be ſpoken, but that it ſhould be learned and received. If any ſay, they are not able to conceive, and are not capable of it: I anſwere, their children at firſt are not capable of all the learning the School-maſter can teach them; yet at length, and by ſucceſſe and progreſſe, he learnes as much as he can teach him, and is fit for a higher Schoole: So may it be with them. The wit and capacity of man is compared by one, to the wombe of a woman, which at the firſt is not able to containe the infant, if it were at firſt conception as perfect for quantity, as when it is borne; but as parts are added to parts, ſo is it enlarged, ſo they, when Chriſt is formed in them.

And there was no iniquity found in his lips. The ſecond commendable part in them, they never taught error, nor deceived his people with lies.

The Miniſter of God muſt not corrupt the doctrine of religion, nor teach any error unto his people, whether touching knowledge or obedience, in matter of doctrine or manners. If it was *Aarons* commendations, it is others commandment. Hence are the reproofes, *Na. 3. 12. Jer. 23. 13. 16. Ezek. 13. 10. 14. Acs 20. 29. 30. 2 Cor. 2. 17. Gal. 1. 8. Jude verſ. 13.*

Becauſe when he exhorteth and perſwadeth, he may the better be beleevd, and prevaille. For the caſe is here as in common affaires, once taken in a lie, hardly beleevd afterwards: ſo once in an error, and uncertaine in his judgement, hardly beleevd again, and things before and after will be doubted of.

Becauſe he being a guide of others, a leader of the blinde, it is not with him as with another, a private man, whoſe error may live and die with himſelfe; but it is the hurt of many, even ſo many as are led by him, who are readier to wander with him, then to walk in the right way after him.

This ſheweth how ſarre the Priests of Popery are from being true and commendable Priests before the Lord, who deliver no

Uſe 3.

Doctrine.

Reason 1.

Reason 2.

Uſe 1.

thing but lies unto their people. For as they have turned the truth of God into a lie, hardly holding any one point of the truth truly and uncorrupt, but having falsified all the truth of God: so that which they specially preach unto the people, are lying legends, the false reports of lying and false Saints, their lying miracles of foolish, childish, ridiculous impossible things that were done by them. That *Paul* said of the Cretians, Tit. 1. 12. (O I may truly of them. It were infinite and unprofitable to enter particulars: This one thing may sufficiently prove that they have no meaning the people should be taught the truth, seeing it is manifest they forbid their Priests to read such things as they may understand the truth by, to teach the people, or to see more of the truth then ordinary men do. For there was an inhibition by his Holinesse, that no Priest should be allowed to read *Declaracion*, because he hath more truly set down the truth, as we hold, and more largely then others have done: therefore none may read him without speciall licence, lest they should see the truth; and none must be licenced but such as are sufficient grounded Priests, that there is no fear they should receive any tincture of the truth, being such obstinate hereticks already.

He walked with me in peace and equity.] The third thing commended in him, his sincere, faithfull and upright walking in his place and calling.

Doctrine.

The Minister of God ought to walke with God in peace and equitie; that is, to have his conversation so holy, faithfull, religious and godly, that it might be pleasing and acceptable to God, and give him no cause of quarrelling and contending with him. Commended here. So Mat. 5. 15. 16. 1 Tim. 4. 12. Tit. 2. 7. 1 Pet. 5. 3. The reproofs of all of corrupt lives and conversation in the old and new Testament prove this.

Reason 1.

Because they are ever to be neer unto the Lord, his remembrancers for his people: Now they who must live ever with him, and should intreat him for others, they had need be such as he will like of and approve. They who are ever in Princes Courts, nigh them, ought to be clad in white and fine apparell; they who must commend the suites of others, had need be in favour and liking themselves.

Reason 2.

Because they must deliver his will to his people, preach his word and performe his ordinance; which lest they should make to be abhotted for their corruptions, as queasie and full stomaches will do meat for the sluttishnesse of the Cook; and many the gifts of Princes, if the bringers be leprous or have the pest. As the people abhorred the sacrifice, because of the wickednesse of *Israel* sonnes.

Use 1.

To reprove the Priests of Popery, who impropriate unto themselves to be the onely Priests and Ministers of God. To which

which we may have enough to say out of Bellarmine's defence of John 23. lib. 4. de Pauli Rom. cap. 14. He was accused in the council of Constance for denying the resurrection of the body, and everlasting life: Bellarmine's first answer is, that he is not bound to defend him, because he was not certainly and undoubtedly Pope. For at that time there were three Popes, Greg. 12. Bonif. 13. and John 23. and whether was, could not be determined, they all had many and singular portions. (A monstrous body which had three heads or no head.) He answers secondly, that he had no such sin imputed to him for certaine: for, saith he, from yere 53. Articles put up against him, but all touching his life and manners, and were proved by witness. And other Articles were objected without witness, wherof this was one. Then was he found faultie in his manners in 53. crimes. His third answer is, that this was onely proved against him by the rumour of the common people, who seeing John of so dissolute a life, began to think and to speak it abroad, that he believed neither eternall life, nor the resurrection of the body: for, it had been impossible, he should have lived so if he had been perswaded of other. Now if the head be thus, the whole body is sure no better, they do depending upon him as they do. For to use Peter's similitude in 1. 5. saith, one of their owne against themselves. As in a fish the head being corrupted and putrified, the whole body is corrupted: so saith he, for a Common-wealth (I for their Church) when the principall is corrupted, the other must needs be: and he that would know whether the fish be corrupted, must behold the head which is first corrupted. So is this kind of olds but, non fopiq nei

To admonish the Ministers, that if they would be accepted of God, they must walk faithfully before him, and with him have their conversations sincere, without hypocrisie, upright, without turning aside after the corruptions of the times. They must be as staves fixed in the firmament, that though the clouds be carried up and downe with the winds, yet the staves bring life above that region, should remain fixed, seeing God hath taken them into his owne tabernacle of heaven, as it were: therefore it is not enough for them to exceed others in knowledge, but they must also surpass them in holinesse and piety. They have no ought to have more knowledge, after that must be their piety and pacifity. They come neerer to God, they should be the likes to him. They are the guides of the people, they should go before them, and be not like to our shepherds which drive their flockes before them, but like the shepherds of the Jewes, which went before their flockes, not like him that said, *me*, but to him who said, *me*, how should they else prevaile with God for his people, nor with the people for their God, when they make themselves unacceptable of God's yea, hatefull by their sinnes, and the offering of God and his service.

vice loathsome, and to be abhorred of the people for their cor-
ruptions. The Lord forbade to *drinke* and all his for revel, strong
drinke, *Levit. 10*, forbidding by it all excess which might make
them any wayes unfit for the service of God. The penalty is
death; how shall they escape Gods judgements who are drin-
kards, receivers, swearers, and such like.

This commendation given to the Priest, may teach also a gene-
rall instruction to all.

Doctrin.

Every one that walketh with God, cleaveth to him in upright-
nesse, and his worship is acceptable in him.

Some Papists would hence gather, that a man may be perfect
in this life: For out of this will follow, say they, that the high
Priest was perfect. Answer, that if either they knew themselves,
or knew the Scripture, they would never gather any such thing;
for who knowes himselfe, and findes not himselfe at the best e-
state full of corruption: as Saint *Paul* did, *Rom. 7*. Or who
knowes the Scripture, and can be ignorant, that he was never yet
found since the fall of *Adam*, which had not his taint and cor-
ruption: Not the dearest Saint of God. And for the particu-
lar, *Aaron* the high Priest had his sin divers times: For he yeilded
to the people to make a Calfe, *Exod. 32*. He ate not the offering
according to the Law, *Levit. 10*. And so transgressed, that God
threatned and performed it, that he should not set foot in the land
of *Canaan*, *Num. 16*. If this be so, then could he not be perfect.

Object.

But how is it true, he had no iniquitie in his mouth: and *Jain*,
3. 2. for in many things we sin all, if any man sin not in word, he
is a perfect man, and able to bridle all the body.

Answer.

It is true, if he sin not in his tongue at all, but no such thing is
here given unto him, he is made sound in his Doctrine, not in his
whole speech. A man may be perfect in his place, but never in his
person. Again I say, as there is a double justice, so there is a dou-
ble perfection: one *legis*, which hath all the points and parts of
justice, and all the perfections of all parts which some call, *Perfec-
tio gaudium obedientie*, which was never in any but Christ, and
Adam for a while. Another *Evangelii*, which hath all the parts
of true justice, but in wants the perfection of those parts. As a
childe hath all the parts of a true man in the infancie, though in
want perfection of stature, and tallnesse, and strength, which is
called of some, *Perfectio patientie*, because all are there in truth;
which is nothing else but the conversion of a sinner, with a pur-
pose, will and endeavour, with integritie and sincerity to please
God according to all his commandments. And thus was *Ish* just
and perfect, *Nath*, *Zachary* and *Elinabeth*, &c. [and said will con-
fess] *How walked with me in peace and equity.*] Therefore in peace be-
cause in equity, being upright in his conversation, he had peace
with God, and peace with himselfe.

They

They who walke uprightly, and walke with God in equity and righteouſneſſe, they, and they onely walke in peace, ſhall have true inward peace with God and themſelves. To this purpoſe, is that of Iſaiah 54. 13. Pſal. 119. 105. Iohn. 14. 27. and 16. 33. Phil. 4. 5. 8. 7. & contra Iſa. 57. 20. 21.

Be cauſe he is juſtified, that his uprightneſſe and ſanctification ſheweth: for it proceedeth from juſtification, as fruit from the tree of a tree. Now he that is juſtified, and he onely, hath true inward peace, Rom. 5.

He that walkeſ not uprightly, can have no aſſurance of his juſtification, and ſo remiſſion of his finnes, and ſo no peace and quietneſſe. A ſinner is as a debtor ſued to judgement.

And diſturb many away from iniquity. The fourth thing commended in him, that he laboured ſo diligently, and ſo effectually, and walked ſo carefully, that many who were borne and bred in ſinne and iniquity, and continued in it as ſlaves of Satan, were turned from it to God and godlineſſe.

The Miniſter of God muſt and ought to turne many from ſinne and Satan, to God & godlineſſe, that is, he ought ſo to teach, ſo to labour, and ſo to walke, that by the bleſſing of God upon his endeavours, many may be gained to God out of the bondage of ſin and Satan, be called and converted unto God. This is given unto the Word, Pſal. 19. 7. in the Miniſters preaching of it, Rom. 10. 14. Iſa. 49. 5. Ezek. 3. 17, &c. and 33. 7. &c. Math. 28. 19. Acts 18. 9. 10. 2 Tim. 2. 24. 25. 26.

Be cauſe he ſhall be free from their blood and perilling, not onely if he convert, but if he ſo labour as they may be converted, though they never be: for it not being in his power to work upon the heart, and ſo alter it, if he do what he can by all meanes to the outward man, he is free; eſſe he muſt be culpable and guilty of his perilling. If in *Ezekiels* parable, Chap. 33, a watchman ſet up of themſelves, ſhall answer for their bodies, if they periſh for want of warning, what ſhall he do that is ſet up of God?

Be cauſe if God do make his labour effectual, his honour ſhall be the more. I cannot ſay as *Chryſoſt.* *Non minus proficiunt*, if hee come without them, he ſhall not loſe his labour, but leſſe ſure, be cauſe of that, Dan. 12. 3. *And they that bee wiſe ſhall ſhine as the brightneſſe of the firmament: and they that have many to viſit them, ſhall ſhine as the ſtarres for ever and ever.*

This reproveth and condemneth all Preachers and Miniſters, who do not labour ſo in doctrine, and live ſo in practice, that men may be converted to God from iniquity, but by negligence and corruption, ſuffer men to remaine ſtill in their finnes: yea, harden them in their iniquities. They are farre from their dutie, and farre unlike to theſe Priests, who were thus approved and commended of God.

Doctrine.

Reason 1.

Bona opera
ſequuntur
juſtificationem.

Reason 2.

Doctrine.

Reason 1.

Reason 2.

Verſ. 1.

To

Use 1.

Use 2.

Use 3.

Use 4.

Use 5.

Use 6.

Use 7.

Use 8.

Use 9.

To teach all Ministers so to preach, and so to live, that they may convert men to God, and turne them from iniquity. They must exhort, improve, and rebuke with all meeknesse, long suffering, constancie and courage, that there may be nothing wanting in them, why they should not be turned. This is his dutie, and he that is a Priest; and rebukes not delinquents. He forsakes the office of a Priest. In the doing of it faithfully, he may well expect a blessing from God, because of that *Isaiah 55. 10. 11.* Surely, as the raine commeth downe, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it might give seed to the sower, and bread to him that eateth: so shall my word be that goeth out of my mouth: it shall not returne unto me void, but it shall accomplish that which I will, and it shall prosper in the thing whereto I send it: And if he doe waste himselfe, hazard his life, and spend his strength, and gain but one, or few, it will be the recompence of his labour. The Captaine that redeems and recovers but one captive, whose freedom is desired by his Prince, shall not lose his reward, though he shall have greater that recovers more. So in this, *Dan. 12. 3.* And if God do not blesse his labours, yet if he be not wanting in his dutie, care and endeavour, but be found wise and faithfull, he shall be rewarded. *Isaiah 49. 5.* And now, saith the Lord that formed me from the womb to be his servant, that I may bring *Jacob* again to him, though *Israel* be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.

This may teach us why the Ministry of the Word, and the Ministers of it, are so harsh and so unacceptable unto most men, if they be faithfull, and will seeke by all means to convert men to God, because they must turne them from their sin, separate them and their iniquities, which they love so dearly, as *Micha 6. 7.* Sin is either naturall, or by custome, or both; naturall diseases are almost incurable, and no lesse diseases that grow into a custome, which is another nature: And the Physitian that should go about to cure these against a mans will, should have little thanke for his paines, and be not greatly welcome, when such things cannot be removed without most sharp and bitter medicines, great paine and griefe: So in this. And here is the cause why many a mans ministry at the first comming to a place, is very acceptable for a while, because he speaks things good and wholesome, but somewhat generally, because he knowes not the state of his flocke and people: but after he hath lived some yeares, and sees their finnes, and begins to speake home unto them; then is he unacceptable, because he would part them and their sins. As that Minister that should perswade a divorce betwixt a man & his wife which he loves most dearly, should never be welcome to his house or company: so in this. It may be it is but the same he hath often

often spoke of before, but then it was borne: because they probably conjectured, he meant not them, but when he hath been a while with them: that it is like he may know them to be guilty of that sinne, though happily, and ten to one, he did not: then is it tolerable, because they thinke he would separate them and their beloved sinne, their profitable and delightfull sinne. All the while he will preach peace and comfortable things to them, and bring the word of reconciliation, and tell them of Gods love, and Gods mercie, and that he is sent to wooe them to be married to God: all that while he shall be kindly welcome. As he that should sue for a Prince, to win the love of a woman to him, all the while he tells of his honour and riches, and beauty, and such things, he shall be kindly welcome: but if he come to tell her, that she must separate her selfe from some place and company she loves well, and change her manners, and forsake her friends and fathers house, he shall finde his entertainment, both for usage and countenance, changed: So in this. Which makes oftentimes Ministers, if they be not the more faithfull, grow cold and carelesse, and so fall into many grievous sins.

And turne many from iniquity.] In themselves, and of themselves by nature, they were in iniquity, carnall, and sold under sinne, Rom. 7. till the Minister by the word brings them out of it, and turnes them to God from sinne, and makes them his.

No man naturally is Gods, but a slave to sinne and Satan till he be turned and converted by the preaching of the Word, and work of the Ministry.

Turne from iniquity.] Their conversion to God, and their calling, is thus noted, By turning from iniquity. To note this, unto us:

Those who are truly called and converted, are turned from their sinne and corruption; that is, washed, cleaned and purged from them, 1 Cor. 6. 11.

V. 7. s. VII.

For the Priests lips should preserve knowledge, and they should seek the law as his word: for he is the messenger of the Lord of hosts.

For the Priests lips.] In this verse is the reason of the precedent duties required in others, and commended in those whom God made his covenant at first, generally commanding a duty of the Priest, or a double duty, because by knowledge and law some understand two several things. It depends upon the former thus:

Doctrine 1.

Doctrine 2.

minBc

I 10/10/11

These

These things he ought to do: for he ought to be a man of knowledge, &c. Some read them, *Deih preserve*, in the present tense; but commonly it is read in the future: Not to note out a promise, as if the Priests lips should never erre, but should be so kept, that he might not erre. But it is a commandement, shewing how he ought to be qualified.

Shall keep.] It is not, saith *S. Hieron.*, shall bring forth, or produce: for that was spoken before; but shall keep, that he may speak it and produce it in time, and may give his fellow servants their portion in due time. Some take knowledge here for the understanding of the spirituall and heavenly mysteries, as the Law after, for the rule of the composing of their manners and actions: And these are said to be the Priests, because they must study the bookes of divine wisdom, by which they become more wise and more learned then the rest of the people.

And they should seek the Law at his mouth.] That is, they ought to require from his mouth who ought to teach it them, *Levit. 10. 9. 10. 11. 1 Tim. 3. Tit. 1.* The Law, saith *Bernard lib. 2. de Confid. Non nugis profecto, vel fabulis*: Nor toys and fables. *S. Cyril, Ait nomine legis contineri omnium ad bene vivendum necessarium cognitionem.*

For he is the Messenger of the Lord] This is a reason for confirmation of the former; he must be a man of wisdom and knowledge, because he is one God hath made choyce of, to be his messenger to carry and declare his will unto his people: He is called *Angelus*, not that he was so by nature, but by office.

In the verse we observe two things, two duties, and one reason inforcing both. The first is the Ministers duty, he must be a man of knowledge, learning and understanding.

The Minister of God, he that is to go in and out before Gods people, ought to be a man of learning, knowledge, and understanding in the word of God; and of the mysteries there delivered. It is so here commanded. This *Elisha* knew well: therefore *2 King. 2. 9.* he asked a double portion of *Elijahs* spirit. *Matth. 13. 52.* Every Scribe which is taught unto the kingdome of heaven, is like unto an housholder; which bringeth forth out of his treasure things both new and old. Therefore are they compared to starres, *Rev. 2. 1.* Made the light of the world, *Matth. 5. 14.* To prove that starres should have light, that the eye should have sight, were needlesse: for all know and will confesse it, *1 Tim. 1. 9.* Gods stewards, of whom as they must be faithfull, *1 Cor. 4. 2.* so also skilfull, seeing he hath the keyes of the kingdome of heaven, *Haggai 1. 13.* he is the Lords messenger. *2 Cor. 5. 20.* in Gods stead.

Because he is Gods messenger, as *Paul*, *1 Cor. 5. 20.* Gods Embassadour, now necessarily it followes, that the Messenger, and

Embassa-

Doctrini.

Reason 1.

* To this I answer: It is no promise, but a commandment, shewing what manner of man a Minister ought to be: The same which the next sentence is:

Againe, I affirme, that if it be a promise, it is generall: for the reason is generall to all, yea and particular to every one. But the Scripture is manifest, that both particular Priests, and generall Councells of Priests have erred. In general are these, Isaiah 59. 10. Jerem. 6. 13. and 14. 14.

which places shew, that the most of the Priests and Prophets were then corrupt. Now if there should have been a Councell gathered of these, what good might be hoped for from them, by going to the Councell, they might have changed their places, but not their mindes; they would have been the same in a Councell they were at home. Besides, is it not manifest, that Councells have erred? 1 Kings

22. But *Bellarmino* happily will answer, they were a Councell of Prophets, not Priests, gathered by the King, not the high Priest. Then see a Council of Priests gathered by the high Priest erring, John 9. 22. and 11. 53. and Mark 14. 64. But *Bellarmino* will say, that a Councell of the Jewes lawfully called before Christ, could not erre; but he being come, they

might. The ground must be, because they are not Priests, neither the high Priest; but this is false: for the Priesthood of *Aaron* was not abolished till Christ became a Priest, which was not till his sacrifice: for if they had been, then had he sinned in communicating with them. And if this were so, it were marvell how the Rhemists, and the generall Popish argument will hold, who by the example of *Caiaphas*, Joh. 11. 49. proves, that the Pope cannot erre, though he be wicked: for if he were not a high Priest, then holds not this argument; but he was a high Priest; and they all Priests, and yet they erred, and so may it erre. More ingeniously deale *Hobbes* and *Canus*, affirming, the Councell did pronounce a right sentence, when they condemned Christ of blasphemy, that they might establish this, a Councell cannot erre.

And they should seek the Law at his mouth. The commandment touching the people, shewing what they ought to do.

The people of God, and they who be of his Church, must

Ec 2

heare

* The Councell of Chalcedon not denied to be a lawfull Councell, equalled the Bishop of Constant. with the Bishop of Rome in authoritie, honour, and other priviledges; save onely in precedence, which they say is an error.

The first Councell of Nice decreed, That those Hereticks who followed *Paulus Samosatenus*, should againe be baptized, as *Cyprian* and the Anabaptists.

The second of Nice decreed, That Images should be worshipped, and that Angels had bodies, and that the soules of men were corporall: Why else did *Augustine* appeale from the Councell of Africa, where *Cyprian* was present, to the Scriptures, affirming, we may not doubt of the Scriptures, but of them it is lawfull, lib. 2. de Baptis. cont. Donatist. cap. 3.

Councils plenaria errare posse, dicunt: If the Oū. be of the authoritie of the Pope, whether greater then a Councell? *Hierom* answers: *Si auctoritas quæritur major orbis est urbi*. But aske the Councell of Constance, which deposed *John* 23. and chose *Martin* 5. Either the Councell erred, or else *Martin* was no lawfull Pope: Then all his successors were schismatickes, no lawfull Popes.

Doctrine.

hear and receive the word of God at the mouth of the Ministers. It is not spoken exclusively, as if they must only hear from the Minister, and not read themselves: for that is commanded, Joh. 1. 39. but principally they must hear it from him, and ordinarily when he speaketh the Word, they must not withdraw themselves, but must hear. This is the order God hath ordained in his Church: This is that is commanded here: so Hag. 2. 12. so Jam. 1. 16. Isaiah 2. 3. To Gods house to hear and be taught, there speak the Ministers, Heb. 13. 17. Then must they be heard.

Reason. Because they are begotten and borne againe of the seed of the Word; but that not by their owne private reading, but from the preaching of the Ministers, 1 Pet. 1. 23. 25. They are the sonnes of God by faith, Gal. 3. 26. But faith is not to be had ordinarily, but by hearing, Rom. 10. 14. 15. 17.

Reason. Because, as Chrysostome, *Hom. 11. ad pop. Antioch. Se quisque per seipsum non facile emendare possit.* Men are so partiall in judgement, so perverle in affection, oftentimes blinded by one meane or another, they see not what is fit for them, and at any thing dislike them, not willing to take it to them, then had they need of another.

Text. This will convince of sinne all those who hold either in opinion or practice, no such necessity of resorting to the publicke Congregations, where the Law is to be had from the mouth of the Ministers: for if it be a duty that they should, then must it be a sinne to thinke they ought not, and to withdraw themselves from it, condemning the ministry of the Word, being the ordinance of God, by which he would reach them the Law. Their pretences they hold forth in their defence, are vaine: First, they can read at home, and it may be, better Sermons, then he they should hear, can preach any. Let me grant them they can, yet followes it not they will: for he that accounts little of Gods publicke ordinance, will hardly performe any such private dutie, mans nature being more apt to publicke then private duties. But say they can, and will, and doe it, yet is it faultie, because it is crosse to Gods commandment, who could as well have commanded private at that time, as publicke. And though it be in it selfe good, yet being out of it fit time, it is evill. It is good and lawfull for a man to follow his calling, or to build Churches, or to get in his harvest, or to recreate himselfe in their times; but to do these upon the Lords day, is evill. As in the body, the blood, that is the continent of life, is good, so it be in the proper vessels, the veins: but if out, it is hurtfull, and breeds putrefactions, and diseases. And as all the members are good in their proper place; but one in another is monstrous, and hurtfull, as the finger upon the hand, and in the eye: so it is of these things. Again, what is this, but to crosse the ordinance of God? What is it else but to chalenge more wile dome

to

to themſelves; then God hath, who hath commanded it, who hath given Paſtors and Teachers to the Church, who hath bid them preach in ſeaſon and out of ſeaſon.

Secondly, they are begotten already, therefore they need not heare. Nay, they are therefore not begotten, becauſe they think it needleſſe. For there cannot be life, but there will be a deſire of food. They cannot be Gods, but they have his Spirit, and where his Spirit is, there cannot be contempt of his ordinance: but it argues they have not his Spirit, nor are not begotten.

Thirdly, you cannot prove we ought to heare ſo often. Thou muſt learne and heare from him the whole Law of God, which cannot be heard in a mans life in ſo ſeldome hearing, as they can bee content onely to hear, and much leſſe learned. If they muſt heare out of ſeaſon, then oftner then they would, or do. But ſhall I tell you the true cauſe of this reſuſall? It is either pride of heart, whereby they are puffed up with their owne knowledge, and condition, and thinke they know as much and need no more, and are, as the ſpeech is, as well as meat can make them; which is plain hypocriſie: or it is pride of ſtate, when they are puffed up with their wealth and ſtate, and thinke it enough for the poore to receive the Goſpell, and preſſe upon it. It is not for their ſtate and worſhip to be over attendant, to ſtrive and thiſt after the Word, they come more to honour the Word, or to be well thought of by men, then for any good they look to receive by it, which is a ſpice of Atheiſme: or it is becauſe of the guilt of their conſciences, who finde the galling of the Word, who thinke if they ſhould continually heare it, they ſhould have no quietneſſe in themſelves at all, when they can hardly quiet themſelves that heare ſo ſeldome, which is carnall ſecurity; or elſe he that hath them in a ſnare at his will, is afraid to loſe them: And when he findes that one Sermon makes *Agrippa* almoſt a Chriſtian, he is afraid of a conſtant hearing, leſt they ſhould become Chriſtians altogether, and he be caſt out, knowing the Preaches is the power of ſalvation.

To teach every one to make conſcience of this duty, to heare and receive the word of God at the mouth of his Miniſters in the publicke aſſemblies; it is the commandment of God, he that maketh not conſcience of this duty, maketh not conſcience of any: For he that maketh no conſcience of all knowne duties, maketh none of any. Therefore ſhould we be glad with *David*, to go into the houſe of God, ſo ſhall we ſubſcribe to the wiſedome of God, who hath ſo ordained, and given men gifts, not in vaine, not for themſelves, when as little would ſave them, but as teats to the mother, and Art to the Bee to make hony, &c. ſo ſhall we be begotten of God, to be ſonnes, or reformed of God to be holy ſonnes,

or repaired by God, who decay in minde as well as in body, and had need of continuall instructions of daily eating. For our work is not like others, saith Saint *Chrysostome*, who finde it as they left it.

They should seek the Law. This is the commandment touching the people, that they must receive the Law from the Ministers mouth, and not onely receive it, but seeke or require it, as it were exact it, as men do for their due, or as servants require their portion from the Steward when he was slack in giving.

Doctrine.

The people must not onely heare and receive the word of God at the mouth of the Ministers, but they must seek it, and require it, seeke it with earnestnesse, and fervent desire: So here, and to the same purpose is that, when the Spirit speaks of buying the truth, Prov. 23. 23. and Isaiah 55. 1. And hence are the comparisons when it made as milke, and men as new borne Babes, 1 Pet. 2. when it is compared to gold, Rev. 2. 18. to a treasure, and men to purchasers, Matth. 13. 44. to pearles, and men to Merchants, ver. 45. 46.

Reason 1.

Because it is that which will make men rich spiritually, with riches of faith and pietie, and such like: which had, will enrich men, will they seek very earnestly.

Reason 2.

Because here Christ, and with him eternall life, and all happiness, is to be found, and no where else, Joh. 5. 39. Search the Scriptures: for in them ye think to have eternall life, and they are they which testifie of me. Rom. 10. 6. 7. 8. Hence Joh. 6. 67. 68. Jesus said to the twelve, Will ye also go away? Peter answered, Lord, to whom shall we go? Thou hast the words of eternall life. Hence the Gospell is, The grace of God bringing salvation, Tit. 2. 11.

Reason 3.

Because without this, whatsoever a man hath else, whatsoever state and condition he is in, better or worse, health or sicknesse, &c. he can use no state well: for the blessings of God, 1 Tim. 4. 5. are sanctified by the Word.

Use.

To convince of sinne all such, as though they heare, yet seeke not, nor desire it, have no fervent affection to it.

The Law. That is, the simple and plaine words of God, not trifles, and fables, and other vanities of wit, but the whole Law, whatsoever he is bound to deliver.

Doctrine.

The people ought to heare and receive, to seeke and desire the Law, the pure Law, and the whole Law from the Ministers. As before, the Minister ought to deliver all: so here they must affect and receive all. So is it here, and to the same purpose is that, Isai. 1. 3. For the whole Law is his way. This is proved, Deut. 5. 27. Matth. 28. 20. 1 Theff. 5. 20. 21. Heb. 6. 1. 2. This by the contrary, Matth. 2. 11. 2. Tim. 3. 4.

Reason 1.

Because they are his people, servants, children, spouse, all which

which requires they ſhould heare and affect his words, his lawes, his will and his precepts, and them all.

Because the whole is either concerning God or themſelves; God, as it ſetteth forth his wiſedome, power, juſtice, mercie, and ſo forth: Themſelves, as it offers mercy, or threatneth judgement, as it reproveth evill, or promiſeth good.

Reason, 2.

Uſe 1.

This will ſerve to reprove many, and to convince ſeverall men of ſeverall corruptions, ſome in one ſinne, and ſome in another, who will heare, and ſeeme to deſire the Law out of the Miniſters mouth, but not the whole. There are ſome who thinke many things needleſſe to be knowne and heard, many things not fit to be taught, as before v. 6. Beſides that was then ſayd, I ſay, let them ſee if this be not to check the wiſedome of God, who hath written both, and preſerved the whole to the Church; and if pride did not tranſport them beyond themſelves, it could not be they ſhould be ſo affected. As wiſedome would teach them that many things are neceſſary, though not the preſent profit of them appeare. For as in instruments onely the ſtrings ſound, yet are there other things in the whole body, as that whereunto they are tied, the bridge, the pinnes, which help the muſicke: ſo in the Prophets, though all be not propheſies, yet they are things to which theſe are tied and illuſtrated. *Aug de Civ. D. lib. 16. 2.* And ſometimes for thoſe things which ſignifie ſomething, are thoſe things which ſignifie nothing added. As the ground is onely plowed and rent up by the plow ſhare, yet that this may be, other parts of the plow are neceſſary. And humility, if they had any, would teach to ſuſpect their owne wiſedome, in not ſeeing the uſe and end, the profit and fitteſſe of things, rather then queſtioning and reaſoning againſt God. Others can be content to heare all pleaſant things, as the promiſes and mercies of God, but judgements and reproofes, threats and checks, that they cannot brooke, like unto thoſe, who in medicines affect onely the ſmell or trimneſſe, or gayneſſe of them, as pills roured in gold, but cannot away with the force of purging and preſerving. And ſee not that a great company more go to hell by preſuming in their lives, then by deſpairing at their deaths. Some can willingly heare that which concerns other men, and their finnes, their lives and manners, but nothing touching themſelves at all, and their owne finnes: As men can willingly abide to heare of other mens deaths, but cannot abide to heare of their owne. Oftentimes they will make the Miniſter to beleieve as they did, *Jerem. 42. 5. 6. 7.* Then they ſaid to *Ieremiab*, The Lord be a witneſſe of truth and faith between us, if we do not even according to all things for the which the Lord thy God ſhall ſend thee to us, whether it be good or evill, we will obey the voyce of the Lord God, to whom we ſend thee, that it may be well with us, when we obey the voyce of the Lord our God.

God. But when he shall declare unto them the will of God, that crosseth their affections, they will entertaine him and answer, as Chap. 43. 2. Thou speakest falsely, the Lord hath not sent thee to say thus. These and such like are here reproved, and convinced of the breach of this duty, that they receive not, nor desire the Law of God.

vs 2.

To admonish every one to labour for hearts, willing and desirous to receive the whole law and word of God, as he shall put it into the mouthes of the Ministers to dispose it unto them, whatsoever it may be, whether it be pleasant or crossing: For if men deale so with their Physitians, submit themselves to their precepts, though often they be unpleasant, because they are persuaded of their wisdom, and that they worke all by Art, and yet may they sometimes erre, how much more unto all that which God hath spoken and prescribed, when they may well know they cannot erre, judging of such thoughts, as esteemeth any thing superfluous or unfit, any thing difficult or too deep for them to looke into, as suggestions of Satan, and their owne corruption, and not rising from Gods Spirit, condemning in themselves all such thoughts as gain-say the Word, and any part of it delivered unto them, as unloyall to their Prince and Master, Father and Husband, yea censuring all such affections as gain-say and repine at the Word, which toucheth them to the quicke, and their particular sinnes and corruptions, as fearfull fore-runners of some dangerous fall and back-sliding, specially when in former times they could endure as much as that, and happily more, to be spoken unto them, or were such as condemned other men for spurning when they were touched. And indeed it is fearfull: for it argues, he was either an hypocrite before, or else by reason of some security and carelesnesse over his own spirituall estate, he is fallen into a spirituall disease and some sins he had not before, and refusing the remedies or the bitter potion which should recover him, he must needs putrifie more. The body that is sicke, and the part that is wounded, if either the remedy be rejected, or the salve be pulled off when it is applied, will doubtlesse grow worse. As he that is sore sicke, and grievously wounded, gives hope of his recovery, while he will submit himselfe to his Physitian, and take whatsoever he prescribes him: but he that is but a little ill, and refuseth to hearken or receive any thing, gives no hope at all, though his hurt be the lesse: So in this. Therefore men who would save themselves, must receive the whole: They who will shew themselves dutifull and loyall, either his spouse or children must be content to be reproved and chid, when they have given cause, and never love the lesse, as well as cherished. And it is a good signe of a good heart, that likes his Ministry best, which will reprove and chide him, and not his that will sooth and flatter him.

For

For he is the Meſſenger of the Lord.] The reaſon of the former: The Priſt is Gods Meſſenger; therefore muſt he be ſuch and ſuch, diſpoſed and prepared by you to performe to you peace, plenty and plenty of good things, or not to performe to you peace, plenty and plenty of good things.

The Lord he uſeth the miniſtery of man in revealing his will to his people, Rev. 3. 14.

Verſe. VIII. And on the contrary, which they were in place, nature, or age, and on the contrary, it is a great wickedneſſe, or age, and on the contrary, it is a great wickedneſſe.

But ye are gone out of the way: ye have cauſed many to fall by the Law: ye have broken the covenant of Levi, ſaith the Lord of hoſts.

But ye are gone out of the way.] Or, *Ye have departed from that way.* The ſecond part of this diſſimilitude followes now in this and the next verſe, which contains their degenerating; and to their corruption, verſ. 8. and the iteration of the judgement, verſ. 9. And in the 8. verſe there are three corruptions, theſe Priſts be chalenged withall, wherein they are moſt unlike to the former Priſts. *Ye are gone out of that way.* that is, from the piety and faithfullneſſe of thoſe Priſts who lived in the firſt age; and with whom I made the covenant at firſt. They neither ſwarved from that rule, but you have forſaken and contemned my law; and followed your owne devices, and ſought your ſelves, and the eſtabliſhing of your dignity more than my glory; and have ſought how to make a game to your ſelves of my worſhip. You have done this who have the ſame place, enjoy the ſame privileges, have the ſame portion of tythes and offerings they had; *ye have cauſed many to fall by the Law.*] The ſecond difference and diſſimilitude: That whereas the former Priſts by their care and diligence in their places, recovered and cauſed many to returne from their finnes, and the breaches of the Law, and to walk uprightly by it: They on the contrary, by their defect and want in teaching, and their paſſing over their finnes as if they ſaw them not; that they might purchaſe grace, and procure commoditie to themſelves. As alſo by their wicked example they were the cauſe of the fall of many; that is, that many have ſinned; and were not puniſhed, as the word ſometime ſignifies. *By the Law,* is not meant, as if they did ſo teach and temper the Law as ſometime the Priſts did, in giving liberty by it to ſinne, as to hate their enemies, to luſt and covet, ſo nothing were outwardly acted; but that they cauſed many to ſtumble and go contrary to the Law.

Ye have broken the covenant of Levi.] The third difference: They kept my covenant and were faithfull; and I performed whatſoever I promiſed to them, but you have broken covenant; & gone cleane contrary to the agreement which paſſed betwixt me and

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and your predecessours in whose loynes you were; and who made the covenant for you; and so by your iniquities have caused me not to performe to you peace, plenty and prosperity, with length of dayes. From the generall I observe this:

Doctrine.

Men, of what sort and condition soever they be, ought to imitate and follow the vertue, pietie, and faith of their predecessours, whether they were in place, nature, or age. And on the contrary, it is a great wickednesse and shame to degenerate from their pietie and vertue, to be unlike unto them. Therefore reproveth our Prophet these Priests. To this purpose is that Heb. 6. 12. and 13. 7. and 12. 1. inferred upon the 11. and Jani. 5. 11. Hence was the commendations of *Iehosaphat*, 1 King. 22. 43. and of *Teslab*, 2 King. 22. 2. On the contrary, it was reprov'd in *Iehoram*, 2 Chron. 21. 12. and in the Jewes, Joh. 8. 39.

Reason 1.

Because God hath therefore written these, he hath written not that they should be knowne as matter of story, to be made for delight or speech onely; but for matter of life and conversation: thereby teaching us what to do in others whose memory is new and fresh, that God may have his end.

Reason, 2.

Because it will not profit them to have descended from, or succeeded such: for as he said of Nobility, what profiteth it a channell or river, flowing from a pure and wholesome spring, if it be corrupt and defiled? Nay, it will the more condemne them; as we may well gather from that, Matth. 12. 41. 42.

Use 1.

Then are they justly reprov'd, who talk of doing as their fore-fathers have done, being neither willing nor able to examine what they did, good or evill; but is all one to them, so they did it before them. Such as our ignorant Papists be; who imitate not the faith, but the infidelity and errours of their fathers; not their vertues and pietie, but their vices and prophanenesse; their liberty and licentiousnesse. No man will condemne their following of that is good in them, or rather that which had but the shew of goodnesse in them; as their workes which were good for the outward act, though not otherwise; their workes of mercie and liberality, their zeale, fervencie, and diligence in prayer, though their prayers not to be imitated; as a man may imitate the diligence and watchfulnesse of a thiefe, but not his theft: the providence of a bad Steward, but not his corruption. But to imitate any thing they have done, without choyce of their good, is that which is justly condemned: For if the Apostle must not, nor will not be otherwise followed, then 1 Corinth. 11. 1. as he followes Christ. If the Prophet forbid us to follow our fathers, if they are condemned for following their fore-fathers, as did all the Kings of Israel. If that be the commendations of *Iehosaphat*, 2 Chro. 17. 3. that he walked in the first way of his father *David*, and not that he imitated him in all things. Is it approveable to follow those who

who are farre inferiour to him in all things: Nay, it is that which shall improve their ſin, and inhaunce their puniſhment, as Iſai. 14. 21. with 63. 7. *non enim in holocaustis iuſtitiæ ſua ſatiabor.*

To provoke us to read the Scriptures, where we may ſee the truth, and patience, and piety of our moſt holy predeceſſors, and when wee ſee them, to provoke our ſelves to imitate them, and to uphold our ſelves in right paths by them, Heb. 11. 1. *ſicut et illi.*

But yet are gone out of the way. They had erred from the truth and good wayes of their predeceſſors, *non enim in holocaustis iuſtitiæ ſua ſatiabor.*

The Rulers, Governours, and Miniſters of the Church may erre, both in matter of doctrine, and of Gods worſhip. Let us look into the booke of God, and we ſhall finde this true, not in ſome one or two, but in the greateſt part of them, yea all, for ought we know. Firſt, theſe things were fore-told: for though the people bragged, Jer. 18. 18. *The Law ſhould not periſh from the Priests, nor counſell from the wiſe:* God threatened the ſame contrary, Ezek. 7. 26. and Mich. 3. 6. *That the Sunne ſhould go downe over the Priests.* And ſee the event of this, Iſa. 56. 10. Zeph. 3. 4. Jerem. 6. 19. and 23. 13. But this was in Iſrael onely: yea, ſee it in Judah, Jerem. 23. 14. 16. and not in Prophets onely but Priests, 2 Chron. 36. 14.

Because their knowledge, be it never ſo great, is but in part, and imperfect, 1 Cor. 13. 9. Now they who are ignorant in part, may erre in ſome things. *Ignorantia erroris mater: Errorque ſolus, niſi ignorando errore non poſſeſt.* Auguſt. Enchirid. Seeing all men are in part ignorant, then they may erre, yea the Priests, Heb. 5. 2.

Because they are but in part ſanctified, and every man hath ſome part of the old man in him, as Saint Paul, 2 Cor. 11. 5. who had gone as farre as any other, confeſſeth of himſelfe, Philip. 3. 12. 13. Rom. 7. 17. 24. Therefore may they in part ſtrive againſt their owne judgement, and be drawne by temptation to defend error. Sometime againſt their owne conſcience: for though error in judgement, ariſe ever of ignorance, yet error in act, as in teaching, in defending and maintaining of error, is joyned often with knowledge, and ariſeth not out of ignorance, but want of grace and ſanctification.

Because the promiſe of inceſſant aſſiſtance, and infallible guidance, was never made to any but to the Apoſtles; becauſe they were to plant Churches where there never had any been before, and to eſtabliſh a new forme of Church government and worſhip of God, never uſed or heard of before, therefore to them, John 14. 26. and 16. 13. which was not a perfect and abſolute illumination which the Apoſtle profeſſeth he had not, 1 Cor. 13. 9. but an infallible ſuggeſtion of things as occaſion required: Which is underſtood not of things that were expedient for them to know as

Chriſtians,

Verſe 2.

Doctrines.

Reason 1.
Vulgare illud maxime
pars eorum
que ſcimus,
& minima
pars eorum
que ignoramus.

Reason 2.

Reason 3.

Christians nor as teachers, which they had already but as Apostles. 1. To be plaisters of new Churches, and new government. Now that this was promised to them onely, I prove, for it is added, he will shew you the things to come; a priviledge that no Pope or Patriarch ever durst challenge; and if not this will passe by vertue of that promise, why the other, when they are both in one and the same promise: therefore it was to them alone, yea not so much as the extraordinary Prophets of the old Testament, had it either promised or performed, as *Greg. super 1 Reg. 13. 8.* observeth: for they had not the Spirit extraordinarily alwayes infallibly guiding them, save when they came with some speciall message from God, which is manifest by the error of *Nathan*, when he was out of his message, *2 Sam. 7. 3.* And of him that was deluded by the false Prophet after he had done his message to *Jeroboam*, and made to transgresse the commandment of the Lord, *1 King. 13. 2. 18. and 19.* which he would not have done if he had not been deceived: for before he would not do it for all the Kings offer, *vers. 7. 8.* and in *Jer. cap. 42. 4. 7.*

This serves to confute the doctrine of Popery, who hold, that the Church cannot erre; nor a Councell, which is the representative Church; but they have brought it to a narrower scantling: for the question is wholly about one, for whatsoever they talke of Church or Councils, it commeth in conclusion all home to the Pope, he it is alone that cannot erre: For the Church; they grant that any particular Church in the world may erre, save the Church of Rome; & that too, if the Pope should translate his See from Rome, as *Peter* did from Antioch thither, *Bell. de Pont. Rom. 4. 4.* For Councils, that a generall Council may erre, if the Pope do not confirme it. *Ibid. 4. 3.* And *contra Idem de Conc. author. 2. 2. 5.* But if all be true that we have shewed, he may erre. But *Bellar. de Pontif. Rom. 4. 3.* proveth he cannot: for *Luke. 22. 32. I have prayed for thee, that thy faith faile not*, and so for the Pope, and so he cannot erre. It is answered: First, that by faith is not heere meant an historicall faith, but a justifying faith; not a generall faith, but a particular; nor that by which we beleve God, but in God: which faile not by error, so it be not fundamentall: for so should we condemne all who ever have lived: But when a man doth fall wholly from grace, and ceaseth to be a member of Christ. And that it is so, appeares out of the drift and scope of our Saviour Christ. for his drift was to arme and protect *Peter* against that triall and temptation that he then foretold him of: not against error in teaching the Church, but against Apostasie in time of triall. Therefore saith *Theophylact in Lucam*, he sheweth him the particular temptation: for our Saviour would not arme there where he was not to be hurt, where there was no danger: not put an helmet upon the head when the heart and breast was to

be

be ſtricken. And thus much *Bellarmino* confeſſeth, when he makes *Peters* fall to be a matter of fact, to caſt utterly off his former profeſſion, and not of faith, and therefore it was perfeverance in the habit of juſtifying faith, nor infallibility in the matter of hiſtoricall faith that Chriſt prayed for, which ſo differs, that a man may have the one, that is, juſtifying faith, and yet hold an error not fundamentall to the death, as *Bellarmino* commands for the Fathers, divers of them. And the other, that is a right belief of the generall points of religion, and yet not have juſtifying faith, nor ſaving and ſanctifying grace, as *Bellarmino* contendeth the Pope cannot erre, and yet confeſſeth he may want ſaving grace.

Secondly, it is answered, that that he prayed for here, was a thing not proper to *Peter*, but common to all the Apoſtles, yea all the elect; and if the gift and grace be common to all, and conceived, Joh. 17. 9. 10. 20. by the ſame perſon in effect the ſame for all, upon which ground the ancient Fathers apply this place to all the Apoſtles, yea to all the elect: and if to all, then helps it them but a little.

The ſecond prooffe he cannot erre, is Matth. 16. 18. The gates of hell ſhall not prevaile againſt the Church: whence they firſt reaſon, that the foundation and rooffe of the Church cannot erre: ſuch as *Peter* and the Popes his ſucceſſors. I ſay nothing that it is not yet proved, that the Pope is *Peters* ſucceſſor: nay, it is manifeſt, that he ſucceeded rather *Simon Magus* then *Simon Peter*. But I ſay, that *Peter* is not the rocke. In the words, ſaith *Auguſtine*, there is difference betwixt *Petrus* and *Petra*, both in the Greeke and Latine. Againe, the rocke here is not *Christ*, but Chriſt, 1 Cor. 10. 4. and 3. 11. whereunto agrees the Fathers, and their owne writers, & alſo late writers; whereby all colour of argument taken from this place for the Pope, is utterly quaſhed. But grant that they begge: then muſt it either be in regard of his perſon: but that cannot be: for the Church cannot be builded upon fleſh and bloud; Or in regard of ſome ſuperioritie and place above the reſt. But as that cannot be proved: ſo the contrary is manifeſt, 2. Cor. 12. 11. Or of his doctrine taught by him, and of the faith of Chriſt confeſſed by him, and ſo it is true. Now this was common to him and all the reſt. For as *John* is called a Pillar, Gal. 2. 9. ſo was *James* as well as *Peter*, and all the reſt, as Revel. 21. 14. To which is that, Ephes. 2. 20. with whom the Prophets are joyned, becauſe they write the Scriptures, which is indeed the foundation of our faith; they being put for their writings. Out of all which nothing will follow for the Pope, or nothing in ſpeciall manner.

I will trouble you with no other reaſons, onely I will ſhew you this chalenge is falſe, becauſe many of them have erred. The firſt

In Concilio
Romano.

shall be *Marcellus*, or *Marcellinus*, who offered up sacrifice to Idols; and by the Councell of *Sessa* was made to recant it. The second *Liberius*, whom *Hierom* and *Athanasius* affirme to have been an *Arrian*, one that denied the Deity of *Christ*. Thirdly, Thirdly, like to him was *Felix*, who was an *Arrian*, as the same *Hierom* writeth. *Innocent* the first made both Baptisme and the Eucharist necessary to salvation of Infants. *Augustine* lib. 1. contra *Julian*. *Pelagian*. cap. 2. The latter of these errors was condemned by the Councell of *Trent*, *Sessio*. 5. sub *Pio quarto*, *Canon* 4. Fourthly, *Leo* the first, who died as *Atrius* did, an *Arrian*. Fifthly, *Siricius* accounted Matrimony, pollution. Sixthly, *Vigilius* accursed all who affirmed, that there be two natures in *Christ*. Seventhly, *Honorius* the first, which taught, as *Melchior Canus* confesseth, that *Christ* had not two wills or operations. Eighthly, Pope *Stephen* the sixth, he abolished all the Acts of *Formosus* his predecessor, and commanded all that had received Orders from him, to be ordered againe: and thought that the Sacrament depended upon the vertue of the Minister. Ninthly, in concilio *Ravenna habito* *Iohn* 9. disannulled all the Acts of *Stephen*: and *Sergius* the third, all that *Formosus* had done: And so that which *Iohn* had done and approved the Acts of *Stephen*. Some of these must needs erre. Tenthly, *Gregory* the seventh, whom Cardinal *Benno* in his writing of him, who lived at the same time, makes an Heretick, a Necromancer, a seditious, and a Simonist, & an adulterer, not the worst Bishop, but the worst of all men. A right *Hellebrand*. Eleventhly, *Celestinus* the third allowed heresie to breake the bond of marriage, and that a man might marry againe if his wife fell into heresie, and *contra*. So *Alphonsus de Castro*. Twelfthly, *Iohn* 22. or 21. who held that the soules separated from the bodies, saw not God, nor rejoyced not with him, before the day of judgement, and was forced to recant it with found of trumpet by the University of *Paris*, for feare of losing his Popedom, as *Iohn Gerson* writeth in his Sermon of Easter. Thirteenthly, *Iohn* 23. or 22. was accused in the Councell of *Constance* for denying eternall life: and the resurrection of the body.

All which, with many moe, prove manifestly against them, that the Pope can erre, and hath erred, and so may still. *Belarmine*, I confesse, hath a great many of shifts and evasions to cleare his holy Fathers, but they are so light and foolish, they are not worth the studying on for the most part.

Use 2.

This teacheth us how dangerous a thing ignorance is, even in every Christian: for if it be the cause of error in the Ministers, it will be in the people. And if the Ministers all, one and other, are subject to error, if they erre, and the people be without knowledge, they will go after, taking error for truth; because they are able

able to diſtinguiſh neither the one nor the other. If it were infallible and certaine, that their guides could not erre, nor their Miniſters be deceived, it were no matter though they were never ſo ignorant; but when it is moſt certaine that they are ſubject to it, and their erring will not excuſe the people, though the other answer for their abuſing and miſ-leading of them; their ignorance is very dangerous, and that implicite faith (Popery ſo much commends) damnable. And in them and others, who would perſwade the people they may be ignorant, and a little or no knowledge is required of them, it is ſuſpicious, as if they meant to make a prey of them, & to broach ſome errors among them: For then (ſaith *Chryſoſtome*) thieves go to ſtealing when they have firſt put out the candle; and then do men utter their bad wares, when they have dim and falſe lights.

To perſwade all men to labour for knowledge, and to increaſe in the knowledge of the Word and Myſteries of ſalvation. That they having the rule of truth and falſhood, the word of God may not be carried away with the error of one or many, be they never ſo great or learned. Erre they may, be they never ſo learned: for they know but at the beſt in part, and erre oftentimes they do, becauſe they are not wholly ſanctified. For as the greateſt part of a Church is wholly unſanctified: ſo the beſt are but in part ſanctified, and ſo are ſubject to partiality and error; yea, may both erre, and defend error againſt their knowledge, ſome violent temptation of pride, pleaſure, and profit, and ſuch like, carrying them thereunto, ſeeing none now is inceſſantly guided and governed by the Spirit. Then had they need of knowledge, that they may try and diſcerne the ſpirits and doctrines; and he that is not careleſſe which end goes forwards, not retcheſſe for his ſoule whether it walke in the paths of truth, or in the paths of error, will not be careleſſe for it, and to grow in knowledge. But if they erre, how not we? Lookers on may ſee more then players. We may allude to that, Prov. 28. 11. *The rich man is wiſe in his owne conceits: but the poore that hath underſtanding can try him.* And God, often to the ſimple, reveales things, when hid from wiſe, Matth. 11. 25. to humble them, and know themſelves but men.

It is a thing that cannot be denied, becauſe ſtories of all times do manifeſtly prove it, that ſometimes errors and hereſies have ſo much prevailed, that the moſt part of them who held and poſſeſſed great places of office and dignity in the Church of God, either for feare, flattery, hope of gaine, or honour, or elſe miſ-led through ſimplicite, or directly falling into error and hereſie, and departed from the ſoundneſſe of the faith, ſo that the ſincerity of religion was upholden, and the truth defended and maintained onely by ſome few, and they moleſted, perſecuted and traduced,

as turbulent and seditious persons, enemies to the common peace of the Christian world. To say nothing of the times of Christ, and after him of the first Churches in the Acts. This was the state of the Christian world in the time of *Athanasius*, when in the Councell of Seleucia and Ariminum, the Nicene faith was condemned, and all the Bishops of the whole world were carried from the soundnesse of the faith, save *Athanasius*, and some few Confessors banished with him. So that *Hieron. contra Luciferam*, *Ingenuit totius orbis. & miratus est factum se Arrianum*. So *Hilarius contra Aux. Episc. Mill.* complained that the Arrian faction had confounded all. *Paphnutius* in the Councell of Nice for the marriage of Ministers, was alone.

But yet are gone out of the way.] Though they succeeded them in their places, yet not in their faith, not in the truth of doctrine.

Doctrine.

There may be an ordinary and externall succession of place and person without succession of faith and truth of doctrine. Manifest here in these Priests, who held the places, and did ordinarily succeed the Priests, who were specially approved of God, yet did not succeed them in faith, and in soundnesse of truth. And as it was in the times before, often a succession of the one without the other. And this is first manifest by the former doctrine: for when it often happened, that all the ordinary Priests, such as had the outward succession, were in error; God exciting extraordinary Prophets to reprove them, as *Isaiah*, *Jeremie*, &c. It must needs be that there was a separation of these two. In particular, it is manifest in the time of *Elijah*, 1 King. 19. 14. So when wicked *Achaz* was King, 2 King. 16. 11. *Vriah* the high Priest corrupting the worship. In the Church of the Jewes in Christs time it was so: for they condemning Christ and his followers as schismaticall, Joh. 9. 22, and 12. 42. This is further proved, Acts 20. 29. 30. These had their succession from the Apostles, and held the same seats, the same places which the Apostles held, yet had not the same truth and faith. So out of the Ecclesiasticall stories it is manifest, that the Arrian Bishops, as *Enschim Nicomediens.* and *Eustathius*, and others did derive their succession of place, persons, seats and Churches, from the Apostles. For they were called, chosen, and ordained, after the custome of the Church, and had no new, but the lawfull calling. So of the Donatists, and *Paulus Samosatenus* in the Church of Antioch succeeded *Peter*, as well as they did at Rome. And the Greeke Church, judged by the Papists, schismaticall, hath her personall succession not onely 1200. yeares, as they confesse, from *Constantines* time, but long before, from *Andrews* the Apostle, as *Nicephorus lib. 8. Chronol. cap. 6.*

Reason 1.

Because the grace of God, and the truth is not hereditary, that men should leave it at their pleasure to their heires and successors, as

as they can their places and ſeats: for John 3. as the wind, ſo the Spirit, blowes where it liſts. Nor living men can make others whom they gladly would, partakers of their faith and truth: how ſhould the dead and departed? living men more likely.

Becauſe as in a common wealth, new Lords, new lawes, and ſucceeding men have different mindes, affections, wills, deſires, ends, &c. and ſo change many things: ſo it is in the Church. And though they ſhould leave them it, as an inheritance, yet we ſee children hold not their patrimony, but many ſpend all: ſo of this. And as is ſaid of *Himeneus* and *Alexander*, that they made ſhipwrack of faith, 1 Tim. 1. 19. 20. So of others.

Then falls to the ground the doctrine of Popery, making this externall and perſonall ſucceſſion, a note of the Church, and by it would prove theirs to be the true Church. But if there may be ſuch a ſucceſſion without true faith, and if true faith onely makes a true Church, then can it be no true nor certaine note. Beſides, it is not certaine nor expreſſed in the word of God, that the Pope was *Peters* ſucceſſor, no not in place, but to be proved onely by tradition, and not to be deduced out of the Word, as *Beſarmine de Rom. Pont. lib. 2. cap. 12.* confeſſeth. And ſo the maine point, whereon the government and Hierarchie of the Papacie dependeth, hath no word in the Scriptures to prove it: and ſo the whole is hanged upon the conjectures of men, as upon a rotten treed. For the Scripture not affirming it, what aſſurance can there be for matter of faith, the matter muſt needs be ſuſpicious and doubtfull. Again, even the hiſtories, which is their prooſe, are in ſuch various opinions, that a man can hardly tell whom to follow, touching *Peters* coming to Rome, and his immediate ſucceſſors. Some ſay he came to Rome in the firſt yeare of *Claudius* the Emperour, ſome in the ſecond, ſome in the fourth, ſome in the tenth, and it may be that none of theſe is true: ſure it is, all cannot be true: For his ſucceſſors, *Tertullian* maketh *Clement* his next ſucceſſor. *Optatus* nameth *Linus*, and then *Clement*. *Irenaeus* maketh *Linus*, then *Cletus*, then *Clement*. If they diſfer thus, what certainty? where ſhould faith finde any ſure ground? If then the ſucceſſion at beſt is questionable and doubtfull, if it may be certaine, and yet be diſ-joynd from the ſucceſſion of faith, as it is moſt certainly in them, and true faith onely makes a Church: then can this be no true note of the Church.

To teach us not to be deceived with the glorious ſhew and great boalt of ſuch ſucceſſion, ſpecially when there is an apparant digreſſion from the faith, or a probable doubt of corruption in it. For what ſucceſſion ſoever, be it never ſo long or glorious (as a greater could not be then theſe Priests and people could have objected unto the Prophet) yet if it be without truth of doctrine, and true faith, which is the very ſoule of ſucceſſion, it is nothing elſe

Reason 2.

U/1:

U/2

but a very dead carkaffe; whereas true faith, without any such outward succession, establiseth and maketh a Church. And indeed one of the purest and most excellent Churches was without such a succession. For the Church, of which Christ in his owne person was Author and Master, in which the Apostle was brought up & instructed, had no succession. And yet none will, or dare deny, that it was the best and purest Church. For whom succeeded Christ and his Apostles? Did he succeed Aaron and the Leviticall Priesthood? Did he elect his Apostles out of them? Nothing lesse. For he succeeded not Aaron, but Melchisedech, being a Priest after his order, not the others: and so the succession was interrupted for many hundred yeares, and so may be still. And on the contrary, there may be succession and no true Church, when the faith is corrupt, and not sound, which made the Fathers when they speake of succession, not urge a naked and externall succession, but a true succession, and such as was joyned with the succession of faith and religion. * *They are not the children of the Saints who hold their seats, but who follow their workes.* * We must not prove the faith from the persons, but the persons from the faith. So say we, let them prove the persons from the faith, and not faith from the persons. *They have not the inheritance of Peter who have not the faith of Peter.* All which shewes they would not have us to stand upon the succession of the place and person, but the faith and doctrine.

* *Non san-
ctorum filii
sunt, qui te-
nent loca
sanctorum,
sed qui ex-
erceant opera
eorum.* S.
Hierom.

* *Non ex*

personis fidem, sed ex fide personarum probari oportet. Tertul. lib. de Prescrip. averf. Hæret.

* *Non habent hereditatem Petri, qui fidem Petri non habent.* Ambr. lib. 1. de pœnit. c. 6.

Use 3.

This wil prove our Church to be a true Church, though we have no succession externall and personall, which separated from faith, makes no Church; but we have succession of faith, which makes a Church: for if these may be separated, if there may be a Church where there is no personall succession, as before; If a personall succession and no Church, as also before: we holding the true faith of Christ, the true doctrine of salvation, are notwithstanding the want of personall succession, the Church of Christ. If they understand an extraordinary succession, such as hath oftentimes been in the Church, we say we have it. Neither hinders that which the adversaries object, that an extraordinary succession ought to be confirmed with miracles, which we have not: for the calling of the Prophets was extraordinary, yet had they no miracles to confirme it; let them shew us what miracles, *Ieremy, Ezekiel, Joel, Hosea, Amos* had, who were called extraordinarily, or *Iohn Baptist*, *John 10. 41.* Besides, what miracles needs there, when as our Pastors either deceased or living, bring in no new doctrine, or new faith, nor erect a new Church, but restore the old faith, and repaire and purge the Church foully corrupted.

And

And whereas they deny us any ordination of Ministers, because they which are lawfully ordained, must be by an Apostle, or one succeeding him immediately; they be all fictions of their owne, without a word of the Scripture; for they are true Pastors, which are called of their flocks, and of the lawfull Magistrats, teaching the people, and doing those things which good Pastors should do. And for *Rebukes* distinction of calling or election, which he acknowledgeth was sometime alone of that the people did chuse, and grants may be good, but not ordination. It is answered, if election be good, we contend not much about ordination: for they who have authority to chuse and call, have to ordain. If an orderly ordination be not to be had. And finally, if all Bishops should be Arrians, and such as would ordaine none but them of their owne sect, as sometimes they were, must ordination by them be necessary, or we must have no Ministers.

Then ought men to labour for knowledge, that they be not deceived by the face of men and the Church, but that they may know what is the true faith, and who they are that bring it, knowing them to be the Pastors of the Church by their doctrine, Mat. 7. 15, 16. This fruit is doctrine.

You have caused many to fall by the Law. The second thing reproved in them, in seducing or mis-leading others, making them to fall into sinne.

It is a manifest corruption in the Ministers of the Church, a thing wherein they are farre unlike to their faithful predecessors, & whereby they are made unacceptable unto God, when their preaching or carriage is such, as men by them are kept in sin, caused or occasioned to sinne. As this proves it, and Isaiah 3. 12. Ezek. 13. 22.

And this is done either by not preaching, or very negligently, that they cannot know what to doe, and so must needs sinne and offend. Or by not reprovng, by which they doe not thinke their sinnes to be sinnes, but remaine in them, according to that, Levit. 19. 17. or by dawbing, as Ezek. 13. 10, and promising life unto them, notwithstanding their sinnes, as verl. 22. or by bad example, as Gal. 2. 12, 13.

Because it is against the main and principall end of his calling, which is to turne men from sinne and Satan to God and godlinesse, and righteousness. As then it is a fault for men to go contrary to the main end of their calling or trade, any Artificer, as when he should build, to pull downe; when he should make, to marre; when he should cure, to wound. And if we may speake familiarly, as we complaine of Tinkers for making two holes when they undertake to stop one; or of Chyrurgions that make two wounds when they professe to cure one, made already: so must it needs be a corruption in these.

Because

2. 20. 22

1. 9. 7

2. 20. 22

7. 4.

Doctrine.

Reason T.

2. 20. 22

Reason, 2.

Use 1.

Because he crosseth the desire of God, who delighteth much in the conversion of a sinner, and would have men converted from sinne, and not kept in them.

This will convince many Ministers of corruption & degenerating from the Prophets & faithful Ministers of God, who to walk in their Ministry, as men are hardened by them, caused and occasioned to sinne; they preach so seldome, and carelessly instruct the people they have charge of; they reprove so little, or smooth so much, or are so corrupt and licentious. And this not in the Church of Rome only, but in the reformed Churches, which have justly separated from her: so that sinne abounds every where. Now woe be to such watchmen, for they shall answer for the blood of those perishing soules; and that which presently shall be made good, foule for ever. And woe unto such dawblers, Ezek. 13. 17.

Use 2.

A 2.

This may serve for an Apologie for the Ministers of God, when they preach, and exhort, and reprove, and threaten, but with small thanks from those that heare them; yet seeing the contrary is corruption, and a degenerating from the faithfull and their steps, and a meanes to make them unacceptable to God their Lord and Master. It may speake for them, if they thus preach and practise. It may be, if they preached all peace, all *placencia*, and waken never a secure man out of his sinne, they would cunne him more thanke, and all speake well of him. But woe unto you when all men speake well of you, saith Christ, Luke 6. 26. this is a signe of a false Prophet, a corrupt Teacher; but blessed on the contrary, vers. 22. 23. when they speake but that which he hath commanded, and do but that he hath enjoyned them, Isaiah 58. 1. For want of which he reproves and threatens the false Prophets, and will condemne all Ministers. A Physician hath two sonnes of a Prince committed unto him; the one taken with a frenzie, the other sicke of a lethargie, upon paine of the Princes displeasure if they mis-carry and be not cured by his default, for him to lose life for life, if he should be heard and scolding and beating, and binding the one, and pinching and nipping the other, and using all such meanes as might cure them, he were not to be blamed.

A 3.

Ye have broken the covenant of Levi. This is the third thing, and the generall of the former; the former being a prooffe of this, that the covenant was broken when they had failed in these particulars. Of the covenant and the conditions of it, and so of the keeping and breaking of it, hath been spoken vers. 4. and 5. One thing may we observe, which will serve for more generall use, which is from this, that by two particulars they are made guilty of the breach of the whole covenant.

Doctrine.

One or two particular offences makes a man guilty of the whole covenant which he hath made with God. And to speake with

Jam.

Jahn. 2. 10. He that is guilty of one, is guilty of all: ſo much the nature of a covenant will carry. For when it ſtands on ſeverall conditions on both parts, when any condition is broken, the whole muſt be. In this the generall on mans part is obedience, the ſpeciall are the particulars of that obedience, which are the ſeverall commandments and branches of them: hee then that is guilty of one branch, and hath broken it, is guilty of that commandment; and he that is of that, of the whole, whereof that is a part; and ſo faulty in one, he is in the whole guilty of the breach of the whole covenant, and the whole law, *Jam. 2. 10.*

V E R S. IX.

Therefore have I made you alſo to be deſpiſed and vile before all the people, becauſe yee kept not my wayes, but have been partiall in the Law.

T*herefore have I made you to be deſpiſed and vile before all the people*] Therefore have I alſo made you to be deſpiſed. This is the repeating of theſe judgements, againſt theſe Priests for their corruption, and for the diſſimilitude and unlikenesse which is betwixt theſe and their predeceſſors. If we conſider the verſe in it ſelfe, here is a judgement not threatned, but executed; not imminent, but preſent, and the deſerving cauſe of it: Firſt, general, *Not kept his wayes*: ſecondly particular, being partiall in dividing the law.

Therefore.] That is, becauſe you have thus broken covenant with me, and have declined and turned out of the way of your predeceſſors from the truth they held, and the faithfullneſſe they practiſed and performed, I have made you deſpiſed. Private and perſonall finnes are often turned by the perverſeneſſe of men to the diſgrace of the calling; but here the faults and corruption of the calling, neglecting or corrupting thoſe duties, maketh their perſons in contempt, which is that here ſet downe.

I have made] It is others malice ſo to do it, or their corruption, or ſome other reſpect; but it is my judgement, I have brought it juſtly upon you.

I alſo made you.] You firſt broke my covenant, keeping not my conditions, &c I alſo by judgement have now broken it with you, and brought this contempt upon you. And this have I done, becauſe you keep not my wayes, becauſe you had little care of your carriage and behaviour towards me, and of my wayes to glorifie me, but neglecting my precepts, have made my honour to be condemned: therefore have I given you up to ſcorne and contempt, and ſpecially have I laid it upon you for this, *That you have been partiall*

partially in the Law.] Which is as much as you have accepted persons. He accepts persons, who being Judge, is not drawn or led by the laws or by justice, but beholds his person which is brought into question, and is so moved & affected with it, that he favours it against right, either because he is his friend, or because he is mighty, or terrible, or poore, and to be pittied, *Microm.* So in the Church the Minister he accepts persons.

The judgement upon these Prophets for breaking of covenant with God, and dealing unfaithfully in their places, is shame and reproach.

Doctrine.

The hatred, envie, and contempt of the people, is a punishment, which in this life the just judgment of God brings upon all ill Ministers for the neglect of the duties, & the corrupting of manners. It is here so executed by God. To this purpose is that Jer. 23. 40. *And I will bring an everlasting reproach upon you, and a perpetuall shame which shall never be forgotten.* For it hath relation in speciall to the Prophets, and Mich. 3. 7. Zach. 13. 4. Examples in *E-lies sonnes*, 1 Sam. 2. 24. the faltering Prophets of *Ahab*, 1 King. 18. 40. for that they killed them, came from hatred. And in *Amaziah*, Amos 7. 17.

Reason 1.

Because it is a just rule of equall recompence, to doe to men as they do to others, much more as they do to him, that when they make him despised and dishonoured, he should make them according to that, 1 Sam. 2. 30. *Wherefore the Lord God of Israel saith, I said that thine house, and the house of thy father should walke before me for ever. But now the Lord saith, It shall not be so: For them that honour me, I will honour; and they that despise me, shall be despised.*

Reason 2.

Because it is most equall, that they who have first cast off their authority and dignitie, should finde it also lessened, and changed with others.

Use 1.

Hence we learne why the Cleargie of the Church of Rome is in that just contempt and hatred that it is every where; because they have neglected their duties, and their manners: They are not onely hated of those who are out of their authority, but even of those who are under their command who happily feare them, but yet hates. And this is not noted by us, but by *Riberah* upon this

* *Hoc non tam exponendum, quam lugendum est. Quid sanctius aut honorabilius sacerdotio? Quid autem nunc despectius sacerdotibus? cur id, nisi, quia vita, nostra dignitatem nostram dehonestamus?*

place speaking thus: * This place is not so much to be expounded as lamented. What is more holy, more honourable then the Priesthood? and yet now who are more despicable? and why so, but because we dishonour our dignity with our lives? How their wisdom, and profession, and practice, is as Jam. 3. 16. sensuall, earthly, and divellish, I have not long since shewed, how justly they are then in contempt, need not to be proved. Let me

me adde. to that hath been ſaid, the opinion of *Bernard* of the Court of Rome, that you may judge what the confines be; he writeth thus to *Eugenius lib. 4.* Amongſt theſe, you being their Paſtor, walk decked with much pretious apparell: If I durſt ſpeak it, theſe are rather Paſtors for Devils then for Chriſts ſheep. Your Court uſually receiveth good men, but maketh few good, there the wicked are not made better, but the good farre worſe.

This teacheth us, that thoſe Miniſters take not the right way to honour and credit, and love of the people, who thinke to have it by ſoothing and ſmoothing of them, by playing the bad fellows with them, frequenting the Tavernes, *Iſaiah 56. 10. 11. 12.* reveling and rioting, following cards and dice, neglecting both ſtudy and preaching. So this verily is the high way to have the hatred and contempt of the people: if this be true here ſcedowne of God. Yet they will not be perſwaded of it, becauſe they finde thoſe that will ſpeake faire to their faces, and commend them, and happily countenance them for a while, and ſee not how wicked they are in the eyes of all good men. According to their warrant, *Pſal. 15. 4.* who cannot chuſe but hate them, when they keep away, and ſteale away the word of God from them: and as much as lies in them, are cauſe of perſhing of their ſoules, but periſh many moe by defrauding them of the word, and by corrupting of them by their bad example, whoſe ruine they cannot pittie, but contemne the authours: yea, all civill men, who favour not religion, hate them, only becauſe they expect they ſhould be more holy then others: and though they cannot conceive all the diligence they ought, to have in their places, yet ſuppoſe they ought to do farre more then they do: and even thoſe who now love them, if God ever call them, will hate them to the full. And if they ſhould bee laid in their graves with the love of them, yet when they ſhall meet in hell, when their eyes ſhall be opened to their coſt, they ſhall be ready to teare one another for hatred and malice, having been the cauſe of the perſhing one of another. As generally in all things, it is uſuall with God to make that a ſnare to the wicked, whereby he ſought good to himſelfe: ſo will he make that a ſhame whereby they ſought honour.

To teach the Miniſters, if they be in contempt, as who is out of it, to conſider the cauſe of it: for as they ſay, it is the cauſe that makes the Martyr, not the ſuffering; ſo in this, the cauſe affords comfort or woe. If it be for the faithfull performance of a mans place, by inſtructing, perſwading, and reproving, there is comfort in it, and he may ſay, as *Job. 31. 35. 36.* But if in examining his heart and wayes, it be for the contrary: if he would either remove the preſent, or prevent that is to come, he muſt repent and reforme; for if he continue, God hath ſaid it, hee will make him deſpiſed.

despised. The world will tell him happily, that the way to favour, and love, and account, is to be corrupt & careless in his place, to do somewhat, and not much. *Salah* told *Saluam* for Numi 24: 11. but he speaketh like an heathen King, and they as deceivers. *Have I also* I have begun and broke covenant with me, and now I have broken with you; not I, but you began first, I onely followed.

Doctrine.

The Lord never breakes covenant with man, unlesse he first breake covenant with him: he never denies them any blessing promised, but when they first deny him the duties promised, and do not performe them: when they have begun, he will follow after. So is it here, and 1 Sam. 2. 30. 12 Chron. 13. *He went out to meet Asa, and said unto him, O Asa, and all Iudah and Benjamin, heare ye me: The Lord is with you while yee be with him; and if yee seeke him, he will be found of you: but if ye forsake him, he will forsake you.* Jer. 22: 19: 16. 17. &c.

Reason 1.

Because he is immutable, and without changes all the while then they are the same, and do performe duties to him, he will not be otherwise; because then should he change, which is not possible. But they having once changed, they are not the parties to whom he made such promises, and so he neither will, nor doth performe them.

Reason 2.

Because he is most just, yea Justice it selfe, one that gives *Suum cuique.* Now while a man performes his promise, and cleaves to God, he will not with-hold, or forsake any thing: for promise is debt.

Use 1.

To teach what is the cause why man often enjoyeth not many of the blessings which are promised. The cause is not in God, nor that he hath promised more then he can performe, for he is all-sufficient, nor more then he thought fit, for he is most wise in promising as well as performing. Nor as men who promise rashly that they cannot spare, and after repent themselves; none of these, nor the like in God, are the cause of it, but it is in man himselfe: for he hath stript himselfe of all interest and right unto the promises of God; because he hath first forsaken him, and dealt unfaithfully with him. Many a man in want of his things he had thought he had had a promise for, and being impatient through his corruption, is like a sicke man of a feaver, accusing his meat rather then his palate: so he will accuse God rather then himselfe. But he must accuse himselfe, seeing God never did, neither can break with any who have not broken first with him. Many a man finds he wanteth, or is deprived of many graces he had, and good things he possessed, as health, liberty, comforts, and such like; he calleth upon God for them, and thinkes to receive, because of the large promises God hath made: And all the while he never thinks that he is not the man to whom the promises are made, or at least, though

though he did once make a covenant with him; yet he is not the man, becauſe he hath not performed his condition. Like Iſrael, Iſai. 59. 1. 2. *Behold, the Lords hand is not ſhortned, that it cannot ſave: neither his care heauie that he cannot ſee it: But your iniquities have ſeparated between you and your God; and your ſins have hid his face from you, that he will not heare.*

To inſtruct a man how he may enjoy the bleſſings and promiſes of God, whether one or other: he muſt keep promiſe with him, and performe all the conditions on his part. It is in him to have them or rejeſt them from himſelfe: for if he performe his conditions, God will not faile in his; elſe he muſt heare what *David* heard, 2 Sam. 12. 8.

Then Gods faithfulneſſe dependeth on mans. Not his faithfulneſſe; but his performance: for he may be faithfull, and is undoubtedly ſtill: without the performance; as he is a faithfull man who never performeth condition with another, when they had broken their conditions of his performing of covenant as before.

I made you to be deſpised. It was others malice and corruption; but Gods judgement.

As other judgements which befall men; ſo this of hatred and contempt and reproach; it comes from God; though man be the inſtrument of it; therefore ſaith God, *I have made you vile,* Jerem. 23. 40. Pſal. 44. 13. 14. and 107. 40. 2 Sam. 16. 10.

Becauſe all evill, as in the City, ſo in every place comes from the Lord, Amos 3. 6. the evill of puniſhment. Now ſuch is this.

A queſtion may be made, whether this be a ſinne or no? If it be, how ſhould God be free from ſinne, when he hath his hand in that which man doing ſinneth.

It is not ſimply a ſinne to deſpiſe the wicked; for it is a mark of the child of God, Pſal. 137. 4. To hate the wicked for his wickedneſſe, ſo it be done ſimply and onely for that he ſet at naught all wicked perſons as well as one; and not this and that onely, from whom perhaps he hath received ſome wrong; or whoſe outward ſtate is contemptible in the world: But if man ſinne in it, and hate the perſon rather than his wickedneſſe, and doe it in the malice and corruption of his heart; yet is God free from ſin, becauſe as *Auguſtine* ſpeaketh of that of *Shimei*: *Deum non eſt auctorem quæ ordinatorem*: The diſpoſer of his corruption; not the Author of it, for they having this venome by nature to hate and contempt; God leaving them as he juſtly may to their owne corruption, and they will be hating and deſpiſing. Now he doth order and diſpoſe of this at his good pleaſure; and makes it fall where he thinkes beſt, where he would puniſh, and for what end he purpoſeth, not for what they intended: As *Salomon*, Prov. 16. 1. *The preparations of the heart are in man, but the answer of the tongue.*

Vſe 2.

Objct.

Anſw.

Dollrine.

Reason.

Queſt.

Anſw.

Use 1.

Use 1.

Use 1.

Use 2.

Use 3.

Use 4.

Use 5.

Doctrine.

is of the Lord. Meaning in the general that God disposeth of all so in this, not unfully, as did Haman's question that he should not. This may shew the folly of those who despise and set naught by the despising and reproaches, because they come from inferiours, from bulls and mares, and weak men. But they should consider that it is not from them, but God, and by them, and are the signs of his displeasure. It is not to be braved or bragged out. Men may not think to acquit themselves by answering one reproach with another, or to contend with another, for this is but to fight against God, who hath made them to despise them, who if he can not make to retort with such blasts, and small windes, hath verily sharpe Arrows and keene Swords, hath mighty Armies, and great store of men of arms to subdue them. *Psalm 135.*

2d To teach men when they are in such judgements, the way how to have them removed: first to have *David's* thoughts; they cursed, because God bodd them curse; they reproach and not reme-
 them, because he hath so made them; and then to imagine and consider that he who set them on must snap them & check them. He must onely chaine these. Adds [that they sing not,] or he onely must cure their biting; therefore must they by prayer seek into him for the removing of them who must take these from them, so *David* prayed, *Psalm 119. 39.* Take away my rebuke that I feare: for thy judgements are good. And if he a King of that magnificence and greatnesse, of that power and authority could not have them removed, but by seeking to God; if he could not cure the biting of a dead dogge, as *Abisbas* calleth *Shimei*, but God must do it; how then shall any other inferiour man be able to helpe himself and remove it without him? Thirdly, he must humble himselfe and remove his sinne which is the cause of it; for if he remove no judgement, unlesse man remove the cause; if he give not favour in the eyes of men, unlesse they have favour in his owne eyes first, If *Prov. 16. 7.* When the waies of a man please the Lord he will make also his enemies at peace with him. Then must they turne unto him, and forsake that which is displeasing, and doe that which is acceptable. And if a reproach be, as they say of words irrevocable, yet will God doe him good for the others evill, *2 Sam. 16. 12.*

But ye have beene partiall in the law. Their particular sinne, why he would lay this judgement upon them; their accepting of persons in the worke of their Ministry.

As it is in a Magistrate, and in him that executes judgement, a great corruption to accept persons; so is it in a Minister and him that must dispose of Gods mysteries. As the Magistrate in distributing of justice may not respect poore or rich, friend or foe, high or low, or any thing besides justice and equity; so must not the Minister in dividing the word. Therefore are they here reprov'd

as offenders for doing ſo. It is proved by the command to *Jeremy*, Chap. 1. 17. 18. Hence is the commandement indefinite and generall to preach to all, and to reprove all. *Ezek.* 3. 18. It is that *Paul* teacheth. *2 Tim.* 2. 15. And that which he ſeemeth to reprove in *Peter* and *Barnabas*, *Gal.* 2. 14. The examples of evill and good Prophets and Miniſters ſhew this.

Because as *Ichoſaphat* ſayd, of judgement, that it was the Lords and not mans, and therefore perſwaded the Judges to doe it without reſpect; ſeeing God himſelfe would doe ſo, therefore ought they, *2 Chron.* 19. 6, 7. ſo of this, the word is the Lords, therefore muſt they ſpeake it as he would have them.

Because they ought to be faithfull diſpoſers of Gods myſteries, fidelity conſiſteth in delivering the whole, and in delivering the parts to them for whom God hath appointed them.

To reprove all Miniſters, who are partiall in the law and dividing of Gods word and myſteries, reſpecting perſons and accepting faces, they are all guilty of very grievous ſin before God. Amongſt others the whole Cleargy of Rome are guilty of this ſinne, having fitted the word and diſpoſition of thoſe myſteries to every mans humour, as not long ſince was ſhewed, when as the word is contrary to every mans humour, as contrary as light is to darkeneſſe; yet with them they have fitted it, making it as they ſpeake of it, a ſhipmans hoſe, a noſe of wake, a leaden rule. So *Pighius* and *Nicolas Cuſanus* a Cardinall of Rome, writeth to the *Bohemians*, *Epist.* 2. *Epist.* 7. This underſtand that the Scriptures are fitted to the time, and diversly to be underſtood, ſo that at one time they may be expounded according to the comon and cuſtomable courſe, but change that and the ſenſe is changed. So that it is no marvaile if the cuſtome of the Church at one time interpret the Scriptures after this manner; and another time after that; and according to this they ſo deale, for time and perſons, and ſo prove partiall in the whole. One thing amongſt other argues the partiallity of the high Priſt of Rome, which they would perſwade us is part of the Law and Word of God, that is Purgatory; which they diſpoſe in reſpect of perſons, the rich and great ones able to give much, ſhall not long be in it; they who can give leſſe, the longer, they who are able to give nothing, perpetually. If he had any charity in him of which they bragge much, he would free all, and freely, ſeeing they teach it is the Popes *peculium*; but if he had but equity and juſtice in him, he would free one as well as another, and not accept perſons, and be thus partiall. But not to triſle with them. The partiallity is oftentimes too palpable in the reformed Churches and the Miniſters of them, when in dividing the word they looke not as the Cherubimes to the Arke, they to the word to ſpeake as it would teach them, which is not partiall, but to thoſe who ſit before them.

Reason 1.

Reason 2.

Uſe 1.

and apply it so, making it as some write of Manna, that it tasted after every mans pallat and stomacke, so this: But they are guilty of this sinne, and though as fooles and wicked persons, they enjoy honour for a time, yet they shall have dishonour, Prov. 3.35. It is said of the *Panther* that he is so greedy after the extremes of a man that if they be out of his reach and naturall power, he stretcheth himselfe so much that he kills himselfe in the end, so may I apply it to these.

Vse 2

To perswade the Ministers of God not to be partiall, but upright in the law. To respect, as just Judges will doe, the cause, equity, and justice, and not the persons, the honour, or commodity that is to be had by them, nor to deale for that partially with the law, or in it, but strive to divide the word of truth aright, and to goe with a right foote unto the Gospell, even as God himselfe will do, for they are Gods judgements. A Ministers resolution should be that of *Elihu* Job 32.27,28. *I will not now accept the person of man, neither will I give titles to man; for I may not give titles, lest my maker should take me away suddenly.* Remembring that as *Saul* was put out of the Kalender of Gods Kings, for his partiality, and is accounted to have reigned but two years, when he did many more: so shall they be out of the number of Gods worthies if they be partiall, whereas their uprightnesse and faithfullnesse will with the good Steward bring them into the joyes of their Master.

Vse 3

To perswade our hearers to give us leave to divide the word without partiality, and not to be swayed with their greatnesse and riches, and frowns, and such like; but as occasion may be to deale with their sinnes, as others, and to give them their portion of judgement as well as mercy, without the knitting of their browes, the strangenesse of their looke, the censure at their tables and tavernes, among such as are companions with them in the like iniquity, but if they will not, we must take leave, we had rather fall into the hands of men then God; wee know that is a fearefull thing. It is neither your wealth, nor your favour, nor honour, and credit, that either can keepe us from being vile and despised; If God say to many despise them; nor will answer for us when we must give an account of our Stewardship.

Vse 4. X.

Have we not all one father? hath not one God made us? why doe we transgresse every one against his brother, and breake the covenant of our fathers?

Have we not all one father? The second part of the Chapter beginneth here and continueth to the end, containing the reproofe

reprooſe of divers particular vices in the people of Iſrael in generall, both Priſt and people, in this tenth verſe he reproveth their injurious and unequall dealing in the generall.

Have we not all one father?] Some underſtand theſe words with the next verſe, as if it were a reaſon ſpoken in the defence of their taking of Idolatrous wives, by them who had done it; their reaſon is thus: That ſeeing that they had all one father, which was *Adam*, and all one Creator, which was God: there was no reaſon why they ſhould not marry with them. But others doe underſtand them as two main reaſons againſt their marrying them, urged by the Prophet from God himſelfe: and ſo the expounding of the words will rather confirme, and the greater content of the learned old and new, goe that way. *Hierom* ſaith that the people being returned out of captivity, the Princes and Priſts, and people put away their wives of the Iſraelites kindred, which by reaſon of their poverty, and injury of the long way, and weakeneſſe of their ſexe, impatiently bearing the labour, were waſted, and became both infirme and deformed in body; whereupon they matched with ſtrangers, who were freſh in yeares, beautifull and comely, the daughters of rich and mighty men; as we may ſee in the ninth of *Eſra*, that is with the Canaanites, Hethites, Phereſites, Jebuſites, Ammonites, &c. Therefore they thinke the Prophet here reproves them; firſt for their marriages, and after for their divorces, Verſe 16.

There are two ſpeciall and chiefe cauſes of love and good will amongſt men; the one is kindred, affinity, or conſanguinity; the other is one and the ſame ſociety of religion. Firſt, nature compells men to affect and love earneſtly thoſe who are borne in the ſame family, deſcended from the ſame parents and ſtock; which bond cannot be violated or broken off without great wickedneſſe. Secondly, men reaſonable and wiſe, do thinke thoſe ſpecially to be affected by them, who are companions with them in the ſame religion and worſhip. And though this is the moſt worthy and ſure, yet the other goes before, and firſt carries ſway with men, becauſe it is by nature bred with them, and continued from their infancy. And theſe two they are here preſſed withall; as thoſe which condemnes their fact, dealing thus to put away the daughters of Iſrael, the worſhippers of the true God, and to take unto them the daughters of the heathen, worſhippers of the falſe Gods. For the firſt of theſe reaſons, it is here ſaid, *Have we not all one Father?* That is, are we not all men and women deſcended from *Abraham* by one *Iſaac*, from *Iſaac* by one *Jacob*? Why then ſhould we thus doe? diſmiſſe thoſe, or paſſe them over; and joyne our ſelves to the kindred of the heathen and ſtrangers? And for the ſecond he ſaith, *Hath not one God made us?* Do we not all acknowledge one God the Creator, and worſhip and ſerve him

with dutie? Do you dismisſe thoſe wives, who acknowledge the ſame Creator with you, and worſhip him, and take unto you thoſe who worſhip Idols for him, and put their truſt in them? To create, or the Creator, is not here taken in that common ſenſe, as when we ſpeake of Gods creation of the world: for then could this be no reaſon againſt, but rather for them, as ſome would make it a reaſon in that ſort which the Prophet laboureth to confute. But this being againſt them, muſt not be taken in that ſenſe, but in another ſenſe, as there is a ſpeciall uſe of it in the Scripture, when it ſpeaketh and dealeth of ſome new & ſecret diſpoſition of things, as Jer. 31. 22. And ſo it is uſed, Iſaiah 65. 18. of ſuch a ſpeciall creation is it here meant, where love and dutie is ſpecially due unto thoſe, who are of the ſame religion with us, who follow the lawes and ſtatutes of the ſame Creator and Author.

Why do we tranſgreſſe every one againſt his brother? It is taken by ſome to be the reproofe of their vice, though cloſely, or not ſo openly, as verſ. 11. it is ſet downe: i. ſeeing we are of one kindred, deſcended from one father, why do we thus tranſgreſſe one againſt another, either putting away, or reſuſing our owne kindred in reſpect of ſtrangers and aliens? *Brother*, here ſome interpret either the ſiſter or daughter of our brother, or rather according to the uſe of the Scripture and Hebrew, which by brother underſtand the female as well as the Male. And the application according to the occaſion either both, or but the one: Both, as Jam. 1. 2. and the one, as here upon this occaſion, muſt needs be the female.

And breake the covenant of our Fathers.] Some think that this is applied unto the ſecond reaſon, becauſe the covenant of the Fathers was, That they all, and their whole poſterity, ſhould acknowledge and worſhip one God onely: and one people ſhould be conſecrated to one and the ſame God. Others thinke, by covenant is meant the Law of God, a thing uſuall in the Scriptures; and that Law which God gave unto our Fathers, that they ſhould not take the daughters of a ſtrange God to wife, or of another nation.

Others thinke the reaſon ſtands thus, making a third reaſon of it; becauſe God, when he made covenant with the Iſraelites, did it not with thoſe more then with theſe, with one more then with another, but with all alike: ſo that they who deſpiſe others, violate the common covenant, as if it were onely a covenant made with them.

The concluſion of all is thus framed: If you be all one in body and ſoule, and by Law, why do you contemne one another?

Generally, in that he uſed reaſon, and not the bare authoritie of God, which had been that hee well might, wee obſerve this:

Men

Men who perſwade others to good, or diſſwade them from evil, muſt uſe all thoſe reaſons that may any way cauſe it to take hold, and put an edge to it.

Have we not all one Father? But in this verſe; as I ſaid, I take not to be reprov'd any particular ſinne, but generally their injuring, and dealing unequally and unjuſtly one with another. And this the firſt reaſon by which it is reprov'd, condemning this, becauſe it was againſt nature, they being all of one parent, all one fleſh.

Nature it ſelfe, and humanity, though men have no other bonds to linke them together, ought to keepe men from hurting, and injuring, or tranſgreſſing one againſt another, and to binde them to be helpfull and profitable, and doe good one to another. So reaſoneth the Prophet here. And to this I apply that which is Levit. 18. When it is given ſo often a reaſon to diſſwade from injuring, as verſ. 7. for ſhe is thy mother, for it is thy fathers ſhame, 10. thy ſhame, 12. ſhe is thy fathers kinſewoman, 13. mothers kinſwoman. To this may that be uſed, Acts 7. 26. Hereto that, Gen. 50. 16. 17. and Iſai. 58. 7.

Becaufe unreaſonable creatures, as beaſts and birds, fiſhes and fowles, love their owne kinde, and by nature are taught not to hurt and injure them, but to do them good. Hence is deemed the reaſon why thoſe beaſts that feed on fleſh, will not eate the fleſh of their owne kinde, taught, as it were, by nature, leſt they ſhould eate and devoure their owne brood, or breeders: how much more then unreaſonable men?

Becaufe it is the rule and voice of Nature: *Quod tibi non vis, alteri ne feceris.*

To condemne men, not onely as irreligious, and voyd of pietie and godlineſſe; but as beaſtly and unnaturall men, and voyd of humanity, who injure and wrong, tranſgreſſe againſt others, and oppreſſe them. I meane not ſuch as may ſometimes doe it, carried by paſſion or affection, in ignorance and want of information: but I ſpeak of ſuch as live in it, and to ſatiſſie their owne luſt and deſires, care not whom they wrong & injure; they will deſpiſe, defraud, deceive and oppreſſe any, in buying and ſelling, in letting or ſetting, by manifeſt uſury and other oppreſſion. All is fiſh that comes to net with them: of ſuch I ſpeake, and how rich ſoever they may grow or be, whatſoever otherwiſe, yet are they unnaturall men, and void of humanity. And may reprove them as the Apoſtle the Corinthians, 1 Cor. 11. 14. So, doth not nature teach, that if any man injure others, it is a ſinne unto him? it is againſt the very light of nature. And though there were no word of God, neither Law nor Prophets, nothing that might reprove them in the mouth of the Miniſter, which they now ſpurne againſt, and could be content there were none, that they might ſinne

Doctrin 1.

Doctrin 2.

Reason 1.

Reason 2.

Uſe 1.

sinne without controulment, yet should they not without condemnation: for even that, Rom. 2. 12. will here have place, and shall condemne them by the very light of nature, and now double condemne them; because the light of the Word hath shined in a darke place, and they have loved darknesse more then light.

Yf 2.

To teach every man, that if there were nothing else to binde him to do good to others, or avoyd the hurting of others; yet nature ought, and he ought to be thus a law to himselfe, though he had no written Word from God. Whether he be a husband, or parent, or master, or *contra*, or a private man, nature and humanity ought to keep him from the one, and hold him to the other.

* Omnia animalia naturalibus munimentis providentia

* The heavenly providence hath armed all beasts with naturall defences; but man in stead of them hath the affection of pity, which is called humanity, by which we are defended. This very thing ought then to bind men.

caelestis armavit. Homo accepit pro istis miserationis officium, qui plane vocatur humanitas, qua nosmet invicem tuemur. Lactant. de falsa sapientia, lib. 3. cap. 20.

It is hard from many men when they reprove others for transgressing and injuring others: It is not for your profession, it doth not become a man of that zeale and profession as you doe. If they speake it that they are more bound, it is true; but if to excuse themselves, or others, as if it were little or no sinne in them, then it is their corruption, and is false: For wherein doth their profession binde them, which nature it selfe and humanity bindes them not to do, or from doing? Undoubtedly in nothing, though it binde more: he is as well bound, that is bound in a single bond, as he who is tied in a double; both are bound, though not alike. Set then religion aside, which followes in the next place, and even nature it selfe binds every man to these duties, and from the contrary. And whilst nature lasteth, and is undissolved, the bond is never cancelled. Therefore must every one remember it to doe good, and not hurt, even all the dayes of his life, to those to whom nature hath bound him. Contrary to that some performe for a while, but as if nature died, they living, do not continue it: as for instance, betwixt man and wife, many at first doe, but continue not; betwixt parents and children.

Haith not one God made us? The second reason by which he reproveth their injuring and transgressing against others; because they were all of one Church, professed one religion, and served one God.

Doctrine.

Religion, when men professe one and the same religion, are servants of one and the same God, it ought to keep men from transgressing against, or injuring one another: which as this proves, so that, Gen. 50. 17. *Thou shalt see say unto Joseph, Forgive now, I pray*

pray thee, the treſpaſſe of thy brethren, and their ſinne: for they rewarded thee evil. And now, we pray thee forgive the treſpaſſe of the ſervants of thy fathers God. And Iſeeph wept when they ſpoke unto him. Manifeſt further, becauſe the foundation of religion, which is the word of God, commands love to neighbours, and ſo under that title, other men, Levit. 19. 18. Rom. 13. Tit. 2. 11. 12. Jam. 1. 27. even ſo farre that it comes to enemies, Prov. 25. 21. Exod. 25. 4. Matth. 5. 43. 44.

Becauſe, as it is natures voyce: ſo ſomewhat differing, but all to one purpoſe: it is Chriſts voyce, the author of religion, *Quod tibi vis, alteri feceris*, Matth. 7. 12.

This will ſerve to condemne men as irreligious and prophane, and void of all piety and godlineſſe, and yet profeſſe religion, who make no conſcience of hurting their brother, or tranſgreſſing againſt them, who worſhip the ſame God with them. There are ſome who make no conſcience of tranſgreſſing againſt their brethren, by falſe ſlanders, railing ſpeeches, and perſecuting their brethren, as *Iſmael* did *Iſaac*, by mockings and reproaches, yet ſometimes more then the ſervants of a ſtrange God will do; that as an ancient Writer ſaid, As *Moab* and *Ammon* came from the ſeed of *Abraham*, and yet hated the ſeed and kindred of *Abraham*: So, he of heretickes, I of Chriſtians, they ſay they profeſſe Chriſt, and yet none ſo much as they, hate the generation of Chriſt his ſeed. May we not ſay of them, as *Revel. 2. 9. They ſay they are Jewes and are not, but are the Synagogue of Satan*. Again, as *1 Cor. 11. 18. When yee come together in the Church, I hear that there are diſſentions among you, and I believe it to be true in ſome part*: ſo I hear, that there are ſome who make the profeſſion of religion but a cloake, the better to tranſgreſſe againſt their brethren, and under that colour to deceive or injure them, and I believe it to be true in ſome part, that ſome doe it that they might better ſeem to reach or deceive, and plainly injure others. So did *Simon* and *Levi*, the two ſonnes of *Iacob*, to be revenged on the *Sacerdotes*, but they had *Iacobs* curſe, and Gods with it: ſo ſhall theſe have ſo croſſing of God, that that which he would have as a main reaſon to tie them together, and keep them from tranſgreſſing one againſt another, they make but a maſke for their iniquity. Verily offences muſt come, but woe to that man by whom they come, it were better hee had never been borne. And when Chriſt ſhall come to judgement, howſoever he may carry it out in the mean time, this will not then ſerve, *Luke 13. 26. and Matth. 7. 22. For they ſhall have the answer in both places: and if they be excluded for not helping, Matth. 25. how ſhall they be for tranſgreſſing againſt them, and hurting them?*

Now that the ſpirit of God by the Prophet hath joyned theſe two, and added religion to nature, as that which ſtrengthene-

Reason.

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Doctrine.

neth, yea makes men performe duties when the other cannot, or is corrupt. From thence I observe this instruction:

The onely meanes to keep men in their duties one to another, is the feare of God, and true religion; no bond of nature is strong enough, if that be wanting, or if it be corrupted and unsound, as it was in this people; but if sound and true, nothing to that.

Reason 1.

Why do we transgresse every one against his brother?] The word signifies to deale disloyally, traitorously, and unfaithfully. And so he accuseth them of perfidious and unfaithfull dealing one with another, that they did not keep their promise, word and covenant one with another.

Doctrine.

Perfidie and unfaithfulnesse in word and promise, when men promise the doing of somewhat to come, and doe not take care to performe it, is a foule vice, and grosse impietie. So this sheweth: And it is condemned as one of the finnes of the Heathen, who were given over to a reprobate minde, Rom. 1. 30. And made one of the finnes of the last and perilous times, 2 Tim. 3. 3. *They shall be true-breakers.* Saint Paul maketh his apologic, that he was not guilty of this, 2. Cor. 1. 18. James commandeth the contrary, Jam. 5. 12. For this cause was *Sauls* posterity punished, because he had broken the covenant made with the Gibeonites, 2 Sam. 21. 6. And *Zedekias*, because he had broken his oath & covenant he made with *Nebuchadnezzar*, 2 Chro. 36. 13. In regard whereof *Ezekiel* saith, Ezek. 17. 15. but he rebelled against him, and sent his Embassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doth such things? or shall hee breake the covenant of God and bee delivered?

Reason 1.

Because it excludes men from Gods Kingdome, which appears thus; because that is a note of him that must enter in, which promiseth; whether simply, or with oath, Psa. 15. 4. and performs when he hath done: now *contra*, this excludes, and nothing but sinne will do that.

Reason 2.

Because fidelity and faithfulness is not commended for a small matter or vertue; but one of the weightiest things of the Law, Matt. 23. 23. then *contra*, this must needs be a great vice.

Reason 3.

Because it is an enemy to all humane society and fellowship, which God hath ordained for mans exceeding comfort, faithfulness and truth is the bond of it, and the very sinewes of it, when men are faithfull in word and promise, this is that which dissolves and disjoyns it: for what comfort and society can a man have of him that is of and on, in and out, and no where certaine, no more comfort then a man can have of his hand or arme, which he cannot stire or put forth, but it is still, and will bee out of joynt.

Use 1.

To convince the age as guilty of great iniquity, seeing they are so

so guilty of perfidie and unfaithfulness, many a husband to the wife, the particular here spoken of and as will be purging out another way, or asking others with them, when they promised the contrary, but of that after. Many forsaking one another in extremity and sickness; when they promised, and stand without expectation of any sickness, still to cleave to them: as if it is infidelity to God, so it is perfidy to their husbands, and so requireth Many masters unfaithfull to their servants, not teaching nor bringing them up as they promised, nor providing for them things necessary in health and sickness. Many servants unfaithfull to their Master, like *David*, like *Sidon*, more then *Levi* their flock: break gainst his master refused, they that which is proper to the master. Many men one with another deal unfaithfully, promising things they either cannot, or never meant to performe, or know cannot be so: many a seller promiseth his wares shall prove thus and thus, when he knowes the contrary. Many a buyer to pay at such and such a day, when he never intends it, and knowes before hand he shall not be able. Many promising onely to be free from the importunity of some, or trouble of others, onely is a matter of complement without any conscience of it, when it is once passed, then they are guilty of perfidie and unfaithfulness, and besides are drawne to many wicked and rash practices, for deceiving they are not believed, which makes them add to confirm their credit, heady and presumptuous. To perswade every one to avoid this, and to labour to deal faithfully one with another, and to be faithfull and true in promises, husband to wife, &c. Seeing it is commended unto us, as from the example of the Lord himselfe, whose fidelity in keeping of his promise is to be imitated of us, if we would be reformed as children. From the testimony, of the holy Ghost, where it is made one of the notes of Gods children, *Psalm 15. 4. 5.* The promise of a great blessing. *Pro. 28. 20.* And commanded to us not amongst triflers of small importance, but amongst the weightier points of the law. *Math. 23. 23.* Not when it is in great matters, but in lesse, for as all disobedience is more displeasing, when the thing commanded is small, because the obedience was so easie. *1. Kings 16. 34.* So unfaithfulness in the smallest things is the most displeasing to God when fidelity was so easie, therefore must we be carefull to performe in all things that we promise, and therefore be carefull how we promise, that it be of things in our owne power, or probability like to be in our power. In many things whether we will promise or no it is in our power, as *Acts 3. 4.* but when it is made, we are bound to the performance of it, yea, though it cannot be performed without great losse and hindrance. *1. Kings 16. 34.* And breake the covenant of our fathers. That is, offending against that law which God gave unto our fathers, or being unfaithfull in

Scrip-

Doctrine.

Reason 1.

Reason 2.

Reason 3.

Use 1.

Use 2.

Scripture to call the law by his name and covenant, *Psal. 119.* And this is the royal law according to that, *James 2. 8.*

Why doe we transgresse, &c. And break the covenant of, &c.

It is therefore accounted a sinne because it breakes the covenant, the law which God hath given unto his people.

Every thing is good, or evill, righteousness or sin, lawfull to be done, or unlawfull, doe as it is profitable or hurtfull, not as it may benefit men, or may by Gods providence be turned to his glory, and make for it, but as it is agreeable or repugnant to the law and word of God. This he reproveth these because they had gone against the law. This is manifest by that, *1. John 3. 4. Whosoever committeth sinne, transgresseth also the law: for sinne is the transgression of the law.* And by that, *Rom. 7. 7.*

Because the Law and Word of God is the perfect rule of all actions, and so ordained of God, now in an art whatsoever is according to the rule, is good, but what is different must needs be corrupt: so in this. Again the law is Gods will, now every thing is as he willet, or nillet it, good or evil, for they are not such, and then he willet, or nillet them, but his willing or nilling them maketh them such.

Because whatsoever is just is good, what unjust, is evill, but whatsoever is agreeable to the law of justice, is just and *contra.*

Because whatsoever is agreeable to charity, which is the sum of the law, is good; whatsoever repugnant, evill.

This will confute a point of Popery whereby they allow things to be done, though contrary to the law, so they be done with a good intent, or with a good zeal for a good end; for so it is in the glosse upon *Gratians* decrees, *Malum factum excusatur per bonam intentionem.* And againe, *Excusatur malum si sit bono zelo propter bonum.* And upon this ground they allow murdering of Princes, massacring of people, treason in subjects, treachery in servants, disobedience in children, that they may dishonour their parents, deny them, and forsake them, so it be *bono zelo propter bonum.* And be lawfull to doe any thing. And this must make it good, contrary to the apparent word of God here, and that *Rom. 3. 8.* so contrary is the spirit of Antichrist to Christs spirit.

To convince amongst our selves men who allow and maintaine unanysins, because they are profitable to others, & not hurtfull to them; and therefore they think they may be done though they be contrary to the law. One or two instances. Many hold an officious lye lawfull, because it may stand with charity, when it is profitable for their neighbour. But if against the law and word of God which forbiddeth lyes, how should it not be sinne and unlawfull to be done? besides they must understand that charity, which is the summe of the law, hath reference towards God, towards our neighbour, & towards our selves. And so is this against charity,

charity, though helpfull to thy neighbour, in whoſe favour it is told. Firſt, becauſe it is repugnant to verity, and therefore to charity: for God, who is Truth, hath forbidden all untruth, as that which is oppoſite to him, and ſo cannot ſtand with the charity and obedience we owe to God. Secondly, it is to the hurt of the teller, becauſe, *Pſal. 5. 6. The lying mouth deſtroyeth his ſoule.* So it cannot ſtand with love which a man oweth to himſelfe. Now then, though a man may helpe his brother and neighbour with the loſſe of his goods and hinderance that way, but not neceſſary with the hazard of his life at all times, but never with the hazard of his ſoule, as every lyer ſhall doe. Againe, things muſt firſt be conſidered whether lawfull or no, whether agreeable to the word, and then whether profitable or hurtfull, that is a ſecond affection of things, and a ſecond conſideration. They cannot be lawfull but they will be profitable, though not in our carnal apprehenſion, nor unlawfull, but unprofitable, though we alwaies ſee it not. A ſecond inſtance is, for the matter of uſury: many allow it if it bee moderate, and if it be not joyned with the hurt but the profit of the borrower. But whereas uſury is ſimply unlawfull and evill, I may answer with ſome of the learned, when men make queſtion of moderate uſury, whether that be lawfull or no, they might as well make queſtion, whether moderate adultery, or moderate lying, or moderate theft be lawfull: for as they are things in themſelves unlawfull, ſo is this. Again, I answer, it is very hurtfull, and againſt charity: for though it be not againſt the profit of the particular, yet is it againſt publique charity: for uſury is many waies noyſome to the common wealth, as is eaſie to be ſhewed. Again, it is againſt charity and our allegiance to God, who hath forbidden it, denounced his judgements againſt it, made gracious promiſes to them who will do the contrary. Laſtly, it is againſt love we owe to our owne ſoules; for whoſoever putteth out to uſury, or taketh increaſe, he ſhall not live, but dye the death, *Ezek. 18. 13.* But for the benefit of the borrower, if it ſometimes ſo fall out by the providence of God, and his paines and hazard, that is no thanks to the lender: for it is without all queſtion, he never intendeth it, though he may ſometimes pretend it, and ſo though it might make it no ſinne in it ſelfe, yet that makes it ſinne to him: for gaine the borrower or not, he will have ſecurity for his principall and gaine, and an abſolute covenant, and makes no proviſion for the borrowers indemnity, for he will have it, loſe he or gaine he, all is one to him. And ſo it falleth ſometimes out againſt charity, but if not it is ever againſt charity in them. *Calvin*, who is much pretended for the defence of this, and indeed, upon *Ezek. 18.* ſaith, that a man may in ſome caſes take uſury, and cannot precieſely be condemned for it: yet in the ſame place he ſaith apertly, we muſt alwaies hold it to be a thing ſcarcely poſſible, that he which taketh uſury, ſhould

Cheremini.

not wrong his brother. And therefore it were to be wished that the very name of usury were buried and utterly blotted out of the memory of men; but howsoever it may be profitable, and as they thinke so agreeable to charity; yet it is unjust in it selfe against the law of justice; then the rule holds, Rom. 7.8.

17^e 3.

To teach men when they have done any thing, or when they are about to doe any thing, to examine it whether it be lawfull or good; not by the event and fruit which may follow of it, or hath; but by the law of God how agreeable it is to it, and how profitable it is, or may be; nor how it is fallen out for Gods glory, but how lawfull and warrantable by the word; for a man may profit another and gloryfie God by that for which he may be condemned. As in *Judas* and the *Jewes*. If then a man hath done any thing and it is fallen out to the profit of man, and to the glory of God; it is never a whit better for him, unless he finde the thing he hath done to be agreeable to the word of God; for if he have done evill and good come of it, it is no thanks to him, but to the providence of God who so disposed it. So if a man be about to doe any thing, if not agreeable or repugnant to the word, he must not think it good & lawfull for to be done, because he sees it may profit man or honour God; as if he had need of his lyes and unlawfull actions; neither if he be to doe that which is agreeable, he must not thinke he must abstaine and not doe it, onely because he doubts of the consequent of it; but that is lawfull and which he must doe by his place that he ought to doe, and leave the other to God; for not the effects make a thing good, but the ground of it; not the fruit makes a tree good, but the roots of it. A man may spoyle a good action agreeable to the word by his corrupt end, affection, or defect of faith; but he can never make it good, by them nor any thing else, if it be not with that agreeable.

Vers. XI.

Judah hath transgressed, and an abomination is committed in Israel and in Ierusalem; for Judah hath defiled the bulimess of the Lord, which he loved, and hath married the daughter of a strange God.

[*Judah hath transgressed.*] In the former verse he hath generally reproved them for transgressing one against another; here he sets downe one particular, their refusing of their owne kindred, and marrying of strangers, whereby they were both injurious to their brethren, and transgressors against God. The sinne is that they have married with the daughters of idolaters; the heynousness of which sinne is amplified from the persons, as that it is

Judah,

Judah which hath done this evil, whom he had choſen before all the world; and ſpecially reſerved to himſelfe in the deſection of the ten Tribes, they whoſe name is *Faithfull*, is become unfaithfull, from whom no ſuch thing was expected, that they ſhould doe ſo, yet they had tranſgreſſed. From the ſubject. In Iſrael among that people, whom the Lord hath enriched and endowed with ſo many bleſſings and benefites. In Jeruſalem, in the place which he choſe to place his Sanctuary, which was the Kings ſeat, and mother Citie, whence whatſoever comes, whether pietie and honeſty, or the contagions of vice and iniquity, may and will eaſily ſpread themſelves abroad. For the thing, it is called an abomination, that is, ſuch an evil as the Lord abhorreth. Abomination generally is taken for any thing that is done againſt law and right, againſt ſome ancient decree, or the cuſtome of lawes and manners. As generally, Gen. 46. 34. Hence in Scripture is this word Abomination uſed ſo much, when it ſpeaketh of mixing of ſeed, when caution is had, leſt any thing be done but that which is right and lawfull.

[It is amplified further, becauſe they have polluted Gods Holineſſe.] By holineſſe is here meant that holineſſe which was in this people, becauſe they were dedicated to God, and the inheritance of the Lord, and his owne proper people, gotten and purchaſed to himſelfe; which holineſſe they had violated, in that they had mixed themſelves with ſtrange women. Thus Hierom expounds theſe words, and it is moſt like to be the meaning: for ſo is it taken, Pſal. 134. 2. *Judah was his Sanctuary, or holy place*: That land was dedicated to God, and poſſeſſed of God; and by that is made holy, and there he exerciſeth his power by directing and governing them as his owne people, and thoſe who are dedicated to him.

There are ſome who underſtand by it the bond of marriage, ordained and ſanctified of God in Paradice. But the words following, argue the firſt expoſition more like to be the meaning, *Which he loved*. That is, which the Lord loved, which is ſpoken of this people and land.

[And hath married the daughter of a ſtrange God.] In the originall it is, *Hath ſhe daughter*: but the meaning is, *Hath married the daughter*; that is, ſuch as profeſſe and worſhip a ſtrange God: not that they were Gods, or thus acknowledged by him, and the Word; but it is an uſuall thing in the Scripture, to call things not as they are, or as the Scripture judgeth of them, but after the affection of thoſe of whom he ſpeaks, as 2 Cor. 4. 4. Phil. 3. 19. So theſe were not true Gods, nor no Gods indeed, but ſo accounted of. And this name is communicated to them. Origen. hom. 14. in Numeros, hath this rule, That whereſoever the name *Iehovah* is, there is meant the true God, the creator of the world, but the

Doctrine.

Reason 1.

Reason 2.

Use 1.
Vera calamitas Deum
offenderet
& eorum
que ipsi non
placent ali.
quid facere.
Chrylost.

Use 2

Use 3

other names of God; are attributed both to the true God; and to false Gods.

[*Judah hath transgressed; an abomination is committed.*] Thus the Prophet speaketh, not for the particular onely, but the generall; that transgressions, even all, are an abomination to the Lord; those things he abhorreth: And for that is the point.

Transgression and sinne; all and every one, is an abomination to the Lord; that which his soule loathes, hates and abhorres. Hence he speaketh so often of sinne, and gives to this name of a bomination, as in very many places in the bookes of *Moses*; as *Levit.* 18. 26. 27. 28. *Deut.* 28. 18. Hence he speaketh of particular sinnes, as *Prov.* 11. 15. and 12. 12. *Rev.* 17. Hence he is said to abhorre the man that is wicked: not that he doth his person, as he is his creature, which he loves; but as hee hath made himselfe such, *Psal.* 5. 6.

Because he is righteous and holy himselfe. Now the more righteous the Judge is, the more he hates iniquity and sinne. He is righteousness and holinesse it selfe. Now as the Sunne is the greatest enemy to darknesse, because it hath light of it selfe; and is as it were light it selfe: So in this.

Because he loves his creature, and sinne is that which destroyeth it. Now no man can indeed love any man; but he will hate that which is the cause of the ruine and destruction of him.

This may let us see; and give wicked men themselves to understand in what state they stand; by reason of their sinne: God hates their sinne, and abhorreth it, and them for it. How fearfull then is their condition: for he cannot hate but unreconciled; his face and hand shall be against them for their sinnes, *Revel.* 12. 6.

Object. Then is every one in a fearful case: for all sin, even the best. *Ans.* The first is true, yet followes not the second; because though they sinne, and have it, yet they hate it. Now God onely hates men for their sinne, when they love it; not when they hate it, and he will onely then judge them, when they will not judge themselves, *1 Cor.* 11. 31. As in a land and state, when the Magistrates will not punish, then God will goe the circuit, and hold an Assize, and bring his plagues and judgements upon them; but when they doe, it is an explication of his wrath: so in a particular man, which is a little world, a little country.

To teach us, that it is dangerous to have societie with men who embrace their sin, and love it.

For imitation; if God hate sin; and it is abomination to him, it should be so to his; they should hate it first and principally in themselves, and their dearest friends: for if it be not first, that hee hate the same sinne in himselfe and friends, he hates it not, though he oppose it in others. But if he be Gods, he hates the evill in himselfe which he doth, then hates he it in others, and must

muſt doe it, for that God commendeth in the Church of Ephesus, and ſo commands in others, *Rev. 2. 6.*

In Iſrael and in Ieruſalem. The people and place which he enriched with ſuch benefites, & honored with ſuch priviledges, made it the place of his worſhip, and the Kings ſeat: therefore them to do it, it is more heynous.

Their ſin is the greater, and more heynous, who have received the moſt bleſſings from God, or the greateſt priviledges. *Vide cap. 2. 12 Doct. 1.*

For Iudah hath deſiled the Holineſſe of the Lord. This is a further amplification of their ſin; becauſe it did pollute the people and place dedicated to the Lord, and ſo made holy to him.

Sinne is a filthy and polluted thing, that which polluteth and deſileth both places and perſons; where, and by whom it is committed: So here, and Zachar. 13. 1. ſinne is called *Fuſcaneſſe*. Hieron translated it as the word will carry it, *Menſtruaſa*, menſtruous; then which, ſaith he, *Nihil erat in lege immunditiæ, qua quicquid tangebatur, immundum faciebat*, *Rev. 3. 18. Thy filthy nakedneſſe*. And Micha^s 2. 10. *Becauſe it is polluted.*

To teach every man to be willing to receive a reproofe, and to indure to be told of his offences and corruptions, from this reaſon, becauſe they are they which pollute and deſile him. In a garment, ſaith *Chryſoſt. ho. 17. ad popu. Antioch.* Put on auerſely or unhandſomely; if a boy tell thee of it thou wilt not much bluſh becauſe it is no great ſhame, the greater ſhame were to goe with it ſo out of order; And if dirt be upon the garment or face, and one tell thee of it, thou wilt thanke him and take it kindly; how ought thou in this? for by this reformation may be had, and thou mayeſt be made cleane and kept clean; for though it is ſomewhat difficult and hard for a man to part with his finnes and overcome them himſelfe, yet if he have many admonitors, or be often admoniſhed; at length he may be rid of them.

The holineſſe of the Lord. So is the Church called, either becauſe of Gods preſence which makes it holy, or elſe becauſe they were dedicated to God, and made his proper and peculiar people: for ſanctified in Scripture, ſo ſignifies, to be ſet a part to a holy uſe and a ſanctified end; as is ſaid of the Sabbath.

The Church and children of God muſt be holy unto the Lord, ſeparated from the world and corruption, and dedicated to him and his ſervice, ſanctified and ſet apart for holy things, and holy worſhip; as the instruments of the Temple, the ſacrifices, and other holy things; once dedicated to God, might not be taken and applyed to prophane uſes or common uſes; no more may men once dedicated to God, give themſelves to corruption and ſin; nay much leſſe, for thoſe things were but the ſhadowes, men are the ſubſtance, thoſe but the types; they the truth. Therefore

Doctrines.

Doctrines.

Vſe.

Doctrines.

must they be continued to holy things by his service as they are dedicated. James 1.27. *Pure religion and undefiled before God even the father is this, to visit the fatherlesse, and widows in their adversity, and to keepe himselfe unsupported of the world.* To which we adde 1 Pet. 2.9 Rom. 6.13.

Use 1.

This condemneth all late repentance, all deferring of repentance, from day to day till a man be sicke, or a dying, because where repentance is not a turning from sin to God, there can be no holinesse at all; for where sin raignes, there holinesse can have no place. One heaven can better have two suns, and one kingdome two kings, then one man and one heart these two, while then they remaine impenitent, and doe it *ex professo*, they must needs be impure.

Doctrine.

And hath married the daughter of a strange God. This is their sinne that they had married with Idolaters, with them who were of a false worship, and worshipped a false God.

This is a sinne and impiety for Christians and Gods people to make marriages with Infidells, those who are of a diuerse and contrary Religion which are not the servants and professors of the God of their fathers, the true God and true Religion. And this is manifest by inhibition first in generall. Exod. 23. 32. 33. *Thou shalt make no covenant with them, nor with their Gods, Neither shall they dwell in thy land, lest they make thee sinne against me: for if thou serve their Gods, surely it shall be thy destruction.* In particular, Deut. 7. 3. *Neither shalt thou make marriages with them, neither give thy daughter unto his sonne, nor take his daughter unto thy son.* 2 Cor. 6. 14. *Be not unequally yoked with the Infidells: for what fellowship hath righteousness with unrighteousnesse? and what communion hath light with darknesse?* The proposition of the Apostle is generall, forbidding all society and fellowship with them, much more then this, then which nothing is more strict, and by none men are so firmly knit together as by this. And by the name of yoking he seemeth to allude to the type of the law, when God commanded that men should not plow with an Oxe and an Asse together, Deut. 22. 10. whereunto also belongs the prohibition of the like, Levit. 19. 19. which God spoke not for them, but to teach man.

Reason 1.

Because it is dangerous, lest by that meanes through their continuall society and cohabitation the beleever and godly party may be drawne from their piety to impiety, and from the true worship to the false. It fell out with Solomon and Leheran, 2 Chron. 31. 6. yea with the whole people of God, Num. 25. 2. Now that which fell out with such great men, and with such multitudes is danger, it may fall out with others, inferior, fewer, simpler, and weaker. Nay the Lord saith without any may bees, that it shall befall unto them. Deut. 7. 4. *For they will cause thy name to be*

Num

away

away from me; and to ſerve other Gods: then will the wrath of the Lord wax hot againſt you, and deſtroy thee ſuddenly. And the reaſon of that is, becauſe being confident in their owne ſtrength they tempt God. And ſo it is juſt he ſhould give them over to ſee their owne weakenefſe.

Becauſe it cannot be but that the ſervice of God which every beleever is bound to performe even in his private family muſt either be omitted altogether, becauſe the man not beleeving will not ſuffer it, or interrupted greatly, becauſe the wife will be a ſcoffing and mocking as *Michal*. And to this may I apply that of *Chryſoſtome*. * As the woman is an helper, ſo ſhe often becomes a traytor; and as marriage is an harbour, ſo it often cauſes ſhipwracke.

Becauſe it muſt needs be prejudiciall to the education of their Children: When the parents conſent not betwixt themſelves, how ſhould the children be brought up in piety & the fear of the Lord? Nay the children will ever follow the worſe ſide, though it happen to be the weaker, becauſe nature is ſo capable of error and falſe worſhip, over that it is of the true. Hence hardly an Idolatrous King made mention of in the ſtories of the Scriptures, but their mothers are named with them, as they who prevailed with them for falſe worſhip, more then the fathers did or could for the true. But againſt this Doctrin there are certaine objections, by which ſome would prove that it is lawfull to marry with thoſe who are of a contrary Religion. And firſt for the places alledged out of Exodus and Deuteronomy, they ſay that they are not to be taken generally, as forbidding all marrying with ſuch, but particular prohibiting to marry with thoſe ſeven nations of the land of Canaan.

Thoſe inhibitions are generall for all of a diſerſe religion, becauſe it is a certaine and true Rule where the reaſon is generall there the precept is: but the reaſon of it is generall. There being ſtill as much danger as ever was, leſt by the unbeleever the faithfull may be drawne from the true God and pure worſhip.

Salomon one of the Princes of *Judah* married *Rahab* the harlot, a *Canaanite*, Math. 15. *Judah* married a *Canaanite*, alſo, Gen. 38. 2. *Moses* the daughter of *Iethro*, *Joſeph* of *Potiphar*. *Solomon* the daughter of *Pharaoh*.

Solomon is condemned for it, by the Scriptures. *Judah* was a wicked man, no matter what he did. *Joſeph* and *Moses* went before the law, but yet no doubt they had them to embrace the true Religion, and they were converted. As the Scripture ſpeakes manifeſtly of *Rahab*. And ſo it might be lawfull. Though there be of the learned who think that they might not marry any of thoſe nations, though converted, becauſe God hath ſo utterly baniſhed thoſe nations from his people: that without ſome ſpeciall dilpenſation

Reason 2.

* Sicut mul-
lier adjuvatrix
eſt, ſic ſepe
inſidiatrix
fit: & ſicut
portus eſt
conjugium,
ita & ſepe
naufragium
parit. Chryſ.
hom. de li-
bel. Repud.
Reason 3.

Objeſt.

Answer.

Objeſt.

Answer.

It may be
there was
ſome myſte-
ry in that of
Rahab, to
ſhew that
Chriſt wold
not onely
ſave that
which was
loſt, but ho-
nour them
alſo.

dispensation they might not marry with the converted. Deuter. 21. 11. Therefore lawfull to marry such.

Because it is lawfull by a speciall warrant and dispensation; therefore it followes it was simply unlawfull, for else there needed no dispensation. Againe, all the signes set downe in that place shew rather, that the Lord did dislike it then approve it, and that he did yeeld so much, it was because of their incredible wantonnesse and corruption. First, she must shave her head, that whereas the haire is an inticer or that which gaineth the uncleane affection, he liking her in that, when she was shaven might beginne to dislike her; and her nailes must be pared to make her more deformed; and her garments must be changed, that whereas some garish apparell was as a snare to an unchaste heart, shee being put in modest apparell and plaine, he might lesse affect her. And she must mourne thirty dayes, that if for her pleasantnesse and chearefull carriage she deceived and delighted him; now in her mourning and dejected countenance shee might lesse affect him; finally, if he disliked her he might neither make her a servant to himselfe, nor sell her to another; which thing they accounted a burden. By which things God endeavoured rather to cure such an inordinate love and affection then to give liberty to it. Finally, some adde that these were used for signes of her repentance and renouncing of her false worship; and if she were converted, then was it lawfull.

Obj.

If such doe match together, whether is their marriage lawfull, or whether a marriage or no?

Answer.

Many of the learned doe thinke it is none, but ought to be dissolved. *Tertullian* hath called it *suprum*. The ground of all their reason is, because God hath forbidden such marriages to be made, therefore they ought to be dissolved. but this (saving their judgement) is not universally true, but rather that many things, *quasi non debent fieri valent*. For instance in the like. There is a twofold infidell, one who doth openly professe it, and deny some maine Article of faith, as that there is no such Trinity in the Unity. Another, who professeth in words and denyeth it in deeds, and is in heart an infidell. It is not lawfull to marry with either of these, being known, not the later. But say a man or woman do marry, and after it appeareth, whether is it a lawfull marriage or no? I presume, no man will thinke that after the knowledge of it, there ought to be a divorce made. But to unfold this as I thinke more fully, I would demand this question, whether if one of the parties fall after the marriage into heresie? whether stands the marriage good? or whether ought there to be a divorce? Papiists generally thinke there should be a divorce *à Thoro, non à vinculo*, a divorce unknowne to the Scriptures. *Celestinus* thought *à vinculo*, though *Innocentius* was much against him. Many of our learned men thinke

thinke it will breake a contract, not a marriage; onely they hold *liberum divorcium*; That is, when all the meanes and wayes are taken to bring them from their error and hereſie, and the party infected will not dwell with the other, or not without blaſpheming or reproaching of Chriſt, they may freely with conſent one depart from the other; but if he will abide in peace with the ſound party, he or ſhe is not to put him or her away, which by proportion is gathered from that, 1 Cor. 7. 13. 14. 15. which place though it be underſtood of thoſe who were found in their heatheniſh marriages, and viſited, ſo of the grace of God; And ſo as *Tertullian* ſaith, allowes not the faithfull to make marriages with the unbelievers, yet it affords ſome equity and direction when they are once made, and ſo that they are lawfull marriages *de facto*, though not lawfully made *de jure*.

VER. XII.

The Lord will cut off the man that doth this: both the maſter and the ſervant, out of the Tabernacle of Iſaiah, and him that offereth an offering unto the Lord of hoſtes.

THE Lord will cut off the man that doth this.] In this Verſe the Prophet threatneth the judgement of God againſt them for this ſinne, even the cutting off them off from the tents of Iſaiah, whoſoever commits any ſuch thing, whether he that teacheth, or is inſtructed, Priſt or people; whether he ſtand out obſtinately, or hypocritically, he would ſeem to appeaſe his anger by ſome offering.

The Lord will cut off.] The Lord will not put up this injury done to him and his daughters; but whatſoever he be that either ſhall doe this hereafter, or hath done it and repents and reformes it not, every one of them will I cut off and deſtroy. *Hierom* obſerves it here as worth the obſervation, that he cuts not men off from pardon, or the hope of it; for he ſaith not, the Lord curſeth him that doth this, but hee that ſhall doe it, prolonging his curſe as it were for the time to come, that he might provoke the offendours to repentance.

Will cut off.] It is a phraſe like that Gen. 17. 14. Exo. 12. 15. which *Tremelius* thus interpreteſh, that is, both here and in the world to come, he ſhall be cut off from the company & ſociety of the Saints & faithfull. The Metaphor, as ſome probably thinke, is borrowed from Phyſitians, who cut off the body putrified and rotten members, and have often occaſion and neceſſity ſo to doe. As if the wicked were but rotten and putrified members in the Church.

The

The man that shall doe this.] A sentence without exception, whosoever he be, it shall be all one to him, who accepts no mans person.

Both the master and the servant.] and particularly, both *master and servant.]* The Interpreter in the Latine, hath *Master and Disciple*, or *Scholar*; following rather the signification then the originall: for that is either he that watcheth and answereth, or he that exciteh and answereth. But for the meaning, some difference there is: some understand by the watcher or exciter, the teacher, who watcheth that he may teach true things unto his scholars or hearers, and excite their mindes; by the answerer, the scholar or hearer, who followes the master, and for further instruction answereth to his demands, or questions. And so by this should be signified, that both the people and the Priests, who were authours and warranters, or assurers of their course by precept or practice, should perish together. Others take it more generally, and more probably. The meaning is, one and other, and all; not one man of those shall escape, who are defiled with these profane marriages, no not any one of those families shall be left alive, but be cut off.

One of the Tabernacles of Iacob.] That is, from Gods people, or Gods Church; some thinke it is taken for the Cities of *Iacob*, as they thinke it to be taken, Psal. 87. 2. But all is to one purpose: for those Cities were part of the Church.

And him that offereth an offering unto the Lord.] Some understand these words particularly of the Priest, who, as we may read, Ezra 9. and 10. were not free from this. So the Chaldie Paraphrast interpreteth it, and *Cyril*: shewing that though he came nigh to the hornes of the Altar, yet should he not be there safe with his sins. But some understand it more generally, though they should be very liberall in offerings unto me, and think so to escape my wrath; yet though they should be as liberall as the hypocrites, Micha 6. yet should not that help: for they shall perish with their offerings.

The Lord will cut off.] Though the Magistrate will not looke to this evill, being carelesse or corrupt; though he cannot, because many are wrapt in it, and the multitude too strong for him; or howsoever it be not punished by man, yet the Lord will not let it escape his hand, but he will cut him off.

Doctrine.

When men, and they who are in authority, to whom the sword of justice is committed, do not punish the corruptions and finnes of their subjects, whether they omit it for feare or favour, by the greatnesse or the bribery of the offenders, or any such meanes, then will the Lord take his rod in hand to punish, and gird his sword unto him, to cut off every one so sinning, and so spared. So here. So when *Adam*, the Priuce of the earth, and Magistrate of his

his ſonnes, let paſſe the murder of *Abel*, becauſe *Cain* was his firſt borne, and his poſſeſſion: yet the Lord did lay to his hand, and did puniſh him, Gen. 4. 11. 12. &c. So of the ſonnes of *Eli*, 1 Sam. 2. 23. 24. and 4. 11. not ſimply a judgement to fall in battell, but becauſe it was prophesied of them, Chap. 2. 34. This is manifeſt further out of the ſtory of *Achan*; while by ignorance of the fact, *Joſhua* did not puniſh it, the Lord did it in the whole people; but after the knowledge of it, when *Joſua* had puniſhed it, the Lord put up his ſword, and his wrath ceaſed, Joſh. 7. To theſe we may adde that of Numb. 25. 3. 4. &c. the cauſe of the great famine, 2 Sam. 21. was the Kings not puniſhing of a ſinne committed by *Sauls* houſe; which done, the famine ended.

Becauſe, as *Iſaiah* ſaith, told the Judges, their judgements were his, which if they executed, he will not; becauſe he will not puniſh one fact twice: but if not they, then will he; becauſe he is juſt, and elſe ſhould be unjuſt as well as they: for if it be injuſtice in them to ſpare the wicked, it would be in him.

Becauſe impunity from the Magiſtrate, makes impenitencie in the offenders, and brings them on to hardneſſe of heart and ſecuritie, ſo that they never judge themſelves, and ſo neither judged by authority, nor by themſelves, they are judged of the Lord; as the contrary proves, 1 Cor. 11. For (I take it) it will hold, not onely of thoſe ſinnes a man is guilty in *foro conſcientia*, but in *foro civili*.

This ſheweth the folly of thoſe men, who as they make conſcience of no ſinne, and onely care to avoid thoſe ſinnes the lawes of men and ſtate will puniſh them for: ſo when they are fallen into any ſuch offences, care onely how to eſcape the puniſhment of the law, and the hands of the Magiſtrate; which if they can by favour or friendſhip, by bribes, or the countenance of others, or by diſſembling, or covering of the fault, or howſoever, the care is taken and they never feare more. Their folly appeareth, becauſe then the Lord will take them into his owne hands; and that, ſaith the Apoſtle, is a fearful thing. And more cauſe of feare, as Chriſt ſpeaketh, Matth. 10. 28. What will it profit them then to eſcape the one, and fall into the hands of the other? As much as if a murderer ſhould by means and money either get his fact paſſed over at the Sessions, and fall into the hands of the Judges at the Affizes, or ſcape their hands, either by corrupting the Judge, or the Sheriffe to pack a Jury for his purpoſe, or the fore-man to lead the reſt, when the next of kindred is ready to enter an appeale to the Kings Bench, where there ſhall be no ſuch packing. All he hath got by it, is his repriming for a while, but to his greater ſhame and puniſhment. So with theſe. Many a great man lives in oppreſſing and injuring others his tenants and inferiours, and either there is no civil law againſt him; or if there be, either his greatneſſe or

Reason 1.

Reason 2.

Uſe 1.

purse will carry it out well enough, that no punishment shall come upon him, or take hold of him: and then hee sleepeth without feare, when he is as a man that hath escaped the rage of a foole, and is fallen into the power of a Bear robbed of her whelps. As Masters, if they live in oppression, or usury, or deceit, or drunkenness, or adultery, or some such like, and can escape the Magistrates hands by the meanes they make, feare nothing: That is their folly, there is more cause of feare, God will take them into his hand. Many servants, when they have injured and dealt deceitfully with their Masters, stealing from them, or serving them with eye-service, mis-spending their goods, and not furthering, by their endeavours, their profits, if they can escape their masters hands by lying or shifting, or dissembling, or by his negligence, lenity, or remissness, they never feare: this is their folly, there is now more cause of feare, God will take them into his hand, to cut them off by the plague, or some other judgement. Finally, let these and all the like, see their folly, that thinke there is no feare if they can escape the hand and sword of man by such meanes, yet there will be no escaping of the hand of God, who will, as he saith, send serpents that will not be charmed. Jerem. 8. 17. O consider this yee that forget God! as if hee would not judge the earth when men neglect it, leass hee teare you in pieces.

¶ 21

The cause why God sendeth generall judgements upon such a City or Land as ours is, why he drawes forth his sword, or sends famine, pestilence, plague, or such like; It is because the Magistrates of that country or towne, are remisse and carelesse, suffer sinne unpunished and uncensured for some respect or other, making either *muneris*, or *maius*, or *officii*. For if these did not let them, but they would purge the land from the bloud, and the adulteries, whoredomes, thefts, oppressions, blasphemies, and such things wherewith it is defiled, there would never come any such generall judgements. For if the Justices at the Sessions should reforme thoroughly, and deliver the goale every one to his severall punishment, the Judges should have little cause to ride circuit, or if they did, but to make short ones. So if Magistrates, God would not punish, or if he did, yet not so long as three yeares famine, and three yeares pestilence: So that of all the enemies of a Commonwealth none is so great as remisse, carelesse and corrupt Magistrates; for they are a cause of Gods generall judgements, when as their severity would prevent. And none such a fore-runner of some generall judgement, as they and their remissness, and in a Magistrate, it is better for the generall good, that he be too severe punishing some he ought and might spare, then remisse passing by others that deserve it. As a Surgeon better too deepe or too nigh, then too little in tenting or cutting.

To

To teach every inferiour not to ſeek and labour to eſcape the hand and puniſhing of the Magiſtrate or his ſuperior, who is as a Magiſtrate unto him, his maſter or parent, if he have offended and deſerved it, ſpecially remaining by that immunity impenitent in his ſin, for beſides that it is ſinne to him ſo to avoyde it, it will be but a further meanes to bring him to the hands of God, who will puniſh him more ſeverely and fearefully, cut him off from the tents of *Iaakob*. If any ſay this falls but out ſeldome, here and there one; and ſo no ſuch feare of it. I anſwer with *Cyprian l. de laps. Plecuntur interim quidam, quo ceteri corrigantur: exempla ſunt omnium, tormenta paucorum*. Theſe few ſhould be warning to others leſt they alſo periſh. Againe, are there but few? who can remember the many thouſands that God hath taken away and cut off by the plague: of inferiours and ſervants and ſuch like, whole ſuperiors had beene remiſſe towards them, and yet ſay this beſaleth but to few. Or laſtly, who can think of many thouſands who are lying broyling in hell, and ſo cut off from the tents of *Iaakob* by the Lord, though man winked at them, who happily if they had felt the ſeverity of magiſtracy might have beene ſaved, and yet ſay there is but a few. And though many yet have eſcaped, and doe or may eſcape, though the plague renew upon us, with their adulteries, &c. becauſe this is but the poore mans plague or the ſervants; yet who ſees not that even for the rich and the maſters, the Lord hath a plague for them, as *Micha 2. 3.* and happily will it be for them, if *1 Cor. 11.* they judge not themſelves.

That doth this, or that ſhall doe this.] God will not preſently ſmite them though they have committed this offence, but he will waite for their returne, & if they continue to do it, then will he cut them off. Hence the patience of God to ſinners waiting for their converſion. *vide Revel. 3.* and *Iſaiah 30.* or rather I obſerve, that though the Lord a long time ſpare the wicked, yet he will viſite them and pay them home in the end, *Iſa. 26. 14.*

Both the maſter and the ſervant] Both him that wakeneth and exciteth, and him that is wakened, and answereth the call: meaning the whole houſe and family ſhould be cut off.

Gods judgements againſt the wicked reſt not in them onely, but alſo are extended to their families, ſeed and poſterity. *Iſa. 26. 14* and deſtroyed all their memory.

Out of the Tabernacle of Iaakob.] That is, take them out of the land of the living, bringeth death upon them and putteth an end to their daies, and letteth them be no longer among the living. Though it may reach to their cutting off from heaven; yea, it containeth this; whence,

It is a judgement to the wicked to be cut off eyther naturally or violently, untimely, or in his ripe age, *Iſaiah 26. 14.* and ſcattered them.

Doctrin.

Doctrin.

And him that offereth an offering.] Or him also that offered. Though he offer: noting the nature of men that when they are convinced of their finnes they thinke to please God by outward things, as sacrifices, or fastings, or outward hearing, and multitude of prayers, though they continue in their finnes.

Doctrine.

It is the nature and practice of carnall and naturall men, when the judgements of God are denounced against their finnes, and the wrath of God declared against them. To take any course to free and deliver themselves from them, and to appease his wrath, rather then humble themselves and forsake their finnes. And sometimes by flying to humane helpes, sometimes by religiousnesse, as by offerings, or fastings, afflicting the body, outward hearing and multitude of praying, and such like. It is manifest in these, so in *Saul*, 1 Sam. 15. 14. 15. And *Hezekiah* when he was led by nature and the common course of men, 2 Kings 18. 14. So in them, Mich 6. 6. 7. and *Isai*. 58. 2. 3. &c.

Reason.

Because it is naturall unto them, they have it with other corruptions propagated from their first parents, for thus *Adam* and *Eve* dealt with the Lord. Gen. 3.

Vse.

To see the policy of Antichrist and the Church of Rome: who knowes not from how many things the Antichristian Church of Rome promiseth to her followers remission of sinne, and so freedome from the judgements of God, never once making mention of true repentance, or forsaking of their sinne. As the Sacrament of penance, almes-deeds, forgiving of injuries and offences, abundance of charity, holy water sprinkled, devout beating of the breast, whipping of themselves, pilgrimages, all sorts of good workes. (And as the *Rhemist*, in *Math*. 10. ver. 12.) Episcopall blessing, for Christs death with them doth not take away daily finnes but originall, the sacrifice of the Masse doth that.

Sicut corpus Domini semel oblatus est in cruce pro debita originali, sic offertur jugiter pro nostris quotidianis delictis in altari. Thomas de sacra Altaris. * *Christi passionem pro originali tantum peccato satisfecisse, & actualibus baptis. antecedentibus, missam vero satisfacere pro peccatis baptismum & primam justificationem sequentibus.* Catharinus in libro impresso Romæ.

* So as the body of our Lord was once offered upon the crosse for our originall debt, so it is continually offered upon the altar for our daily finnes. And *Catharinus in libro impresso Romæ*, writeth: * That Christs passion made satisfaction onely for originall and such finnes as went before baptisme: but the Masse satisfies for finnes committed after baptisme, and our first justification. Finally, to say nothing of their Jubile, and their Ladies Plaster, and her Pantofle, and an hundred such things.

Doctrine.

And him that offereth an offering.] Though he offer an offering, and thinke thereby to escape, and appease Gods wrath, yet shall he not prevaile, nor escape.

In vaine do men thinke to appease the wrath of God, and to escape

efcape his judgements, when he is angry and threatneth, by any outward means, as offerings, faſtings, prayers, and ſuch performance of parts of his worſhip, they remaining impenitent in their finnes, and keeping them ſtill. So is it here, and manifeſt in that Micha 6.6.7.8. and Iſaiah 58. *ad finem.* Pſal. 51.16.17.

Because God is a Spirit, and he will be worſhipped in ſpirit and truth; outward things onely cannot pleaſe him, being different from his nature; yea, they that onely bring them, worſhip him neither in Spirit nor truth, but in body and outward things, in hypocriſie and diſſembling, &c.

Reason 1.

Because all offerings a man brings to God, all outward ſervice he performes to him, is accepted not for it ſelfe, but if it be, it is for him, or elſe rejected for him, and not he for it; for though men which are corrupt doe accept men for their gifts, and diſliking their perſons, yet feeling from their purſes, they will ſoone change their mindes and like of them; whatſoever they diſliked before ſhall be excuſed and leſſened. It is not ſo with God, he accepts men not for their gifts, but their gifts for them, or elſe rejects them and their gifts.

Reason 2.

Because they ſhew more contempt againſt the Lord, then if they never ſought him with any ſuch meanes, or came before him; which is manifeſt thus. A man hath offended his Prince, for which he threatneth and menaceth him to execute or deſtroy him. If he ſeek not to him at all by any outward means, or come not to him when he is ſummoned, it is but contumacy, not contempt; for he may doe it out of feare. Now contempt and feare cannot ſtand together in one ſubject: but if he come and ſeek him by outward things, never ſhewing any ſorrow for his offence, make no promiſe of his amendment; but thinke thus to ſtay juſtice, it muſt needs be judged a groſſe contempt. And where once contempt appeareth, there no reconcilement at all can be expected. So in this.

Reason 3.

By the former poynt we ſaw the policy of Popery, by this we may ſee the impiety of it. By the former they pleaſe many, by this they periſh as many. And herein appears their groſſe impiety, that for their owne gaine; they care not how many thouſands they loſe; not that of purpoſe they would periſh them, but that elſe they cannot profit themſelves; for if they ſhould not teach them that ſuch things foreſpoken of would pleaſe the Lord, and free them from his wrath, they would be of a ſmall account and lower price, and ſo their gaine and wealth decay; becauſe they may ſay as Acts 19.25. *Sirs ye know that by this craft we have our goods.* Their impiety then is this, that they hold them in the error, that theſe things will pleaſe God, and will not till they periſh by ſuch a conceit; like deceitfull and unfaithfull Lawyers who to get money and gaine to themſelves, perſwade their Clyents, tearme after

Ver 1

tear me, till the day of hearing come, that a plea they have drawne for them will hold good, and then they confesse themselves to be in an error, when sentence goes against them, and they deprived of their heritage; like unskilfull or unfaithfull Physicians, who finding what kinde of physick their patients pallet doth best relish, though it be neither of force to preserve or recover him, yet to keepe themselves in request and practice ever prescribe him that, though he die for it in the end. Such Physicians are they of no value. If any man thinke I slander them, because they talke much of penance and confession and such things, I answer, I doe not, to instance in one: The schoole-men teach that salvation is in the sacrament or sacrifice of the masse, as health is in a medicine, which cures though the party doe nothing to helpe, never beleve, only receive it. They teach then that these reconcile without repentance. I deny not that our latter Papists, when they find things written, scanned, and so prove scandalous, they have helped things with their late expositions, but it is one thing what they are forced to say by argument, another thing what they commonly teach to the people, who have the one taught to them without the other. They deale like some Physicians, who when they have to deale with common patients, who savour no religion, and thinke indeed health is in their power, and their medicines, they promise them simply and absolutely health by them: But when they have patients that know religion, or finde a Minister with them, who knowes health is not in their power or medicine, then they tell them they must looke to God, and reconcile themselves to God, and then by his blessing they shall doe them good. So these.

Use 2.

To let us see the folly of those men, who thinke by those outward things, outward meanes to appease and escape; and when they have once performed them, rest as sure as if they had the band in statute Marchant, he should not touch them. The Church is full of these fooles: for how many are there: who if they heare by the Word, or see by the shaking of the rod, that the Lord is angry, thinke by an offering, giving almes to the poore, by fasting and bowing themselves, by a little more frequenting of prayer, or coming to heare the Word, to escape well enough though they never repent and forsake their sinnes: or if God smite them, that they are sicke upon their beds, and draw neere to the buriall, if they give somewhat largely to hospitals, and holy uses, to Schooles and Churches, though they never truly sorrow before God; nor satisfie the injuries dorte to men by restitution, and such like; yet God will be well pleased with them, and they shall not be cut off, but enjoy the everlasting Tabernacles of *Isaiah*. But fools & blinde! why should they imagine that should help them, which will not another, neither ever would? Is not he the same, and

and is there not ſtill the ſame meanes to appeaſe him, that which could not then, can it now? If the body be to be cured, if any thing be brought unto them, they enquire who ever uſed it, and what effect it had with them: and if they heare of many who did uſe it, and none ever recovered by it, they will never truſt to it, and yet for the ſoule they will go contrary. But if theſe doe not appeaſe him, why are they commanded, or why is that? Heb. 13. 16. *To doe good, and diſtribute, forget not: for with ſuch ſacrifices God is well pleaſed.* I anſwer, they are commanded for other purpoſes, as duties and testimonies, and ſignes of thankfulneſſe: for it followes not that there is no uſe of them, unleſſe this be: God ordained them for other purpoſes. And as it is in ſalves, they cure that they were ordained for, ſaith *Chryſoſtome*. For the ſalve for the eye cannot cure the cut of the hand. And for that, *Do and live*, that is underſtood of the whole and of perfect doing, which is impoſſible for any, becauſe of their weakneſſe, Rom. 8. And that of the Hebrewes doth not tell us, that that doth appeaſe God, when he is angry, but that they pleaſe him after he is appeaſed, and reconciled: for then he accepts them graciously and favourably. For ſo much riſeth out of Heb. 13. 15. *Let us therefore by him offer the ſacrifice of praife alwayes to God; that is, the fruit of the lips, confeſſe to his Name.* Where he makes mention of Chriſt, ſhewing that they pleaſe him, coming from faith in Chriſt. But when a man lies in his ſinne, and ſo purpoſeth, and is without faith and without Chriſt, all the ſacrifices of ſuch a wicked man are a-bomination to the Lord, more when they are offered with a wicked minde, of deſerving at his hands, and derogating from Chriſt, and making him to juſtifie the wicked.

To teach us now that the Lord ſhewes himſelfe diſpleaſed, and threatneth to cut us off, not to thinke by any outward things to appeaſe and eſcape it; it is not offering and almes, not faſting and prayer that will doe it, though they are ſuch things as God calls us unto by ſuch judgements; as *Iſaiah 22. 12.* But in vaine ſhall we truſt unto them, if we remaine in our ſinnes, without repentance and forſaking of them. In vaine truſts any man to the Chyrurgion and his ſalves to cure his diſeaſe; all the while there is in the wound, within the fleſh iron remaining. *Auguſt. de reſuſ. Catholica converſat.* So ſhall not his prayers and other things prevaile all the while barred and other ſinnes remaine. All the while that *Achan* and his execrable bootie was in the Lords Campe, the teares and prayers of the whole prevailed nothing. *Joſhua 7.* but he taken out of the way and ſtoned, they prevailed. To prevaile then with God, and to have him reconciled, and to eſcape his diſpleaſure theſe cannot doe it, unleſſe we caſt out the execrable thing. If *Moses* and the Rulers will hang up the heads of the people before the ſunne, and *Phineas* execute juſtice, the plague

shall cease; if every one will doe so with his finnes, he shall not be cut off, or if he die he shall live. The Marriners who were in a storme, Jonah 1. tooke the contrary course to helpe themselves, and save their lives, by unlading their Ship, and casting all into the sea, but it served not the turne, nor helped them till *Jonah* was cast into the sea upon whom the lot fell, who had offended; so in this: many may give their goods, &c. and yet it will not serve, cast lots, it will light upon thy finnes, and if that will not be cast into the sea, thinke that there will be no calming of it.

Now before we leave this verse, it may be some Papists will gather hence as from the like places, that the Church standeth not of the elect and predestinate onely, as we affirme, for none elected can be cut off from it, specially if we understand the cutting of them off from the everlasting Tabernacles. Therefore they now condemne this in us as the counsell of *Constance* condemned *John Huffle* and burnt him. But this, neither any the like place confuteth that we hold, who doe not deny that wicked men and reprobates may be of particular Churches, but not of the Catholique; of particulars, because to be in a particular Church is nothing else, but for a man to joyne himselfe in that society, which professeth true religion. But to be of the Catholique Church is to be joyned to Christ as his member, and to draw life from him; so that he doth not, neither can perish. In a particular Church then may wicked and reprobates be, as bad humours and rotten members are in the body, but not in the Catholique Church, which is Christs body, which as his naturall body could not see corruption, neither can it have any such corrupts parts, and as no part of it could be cut off, no more of this; for where the head is, there shall all the members be, whereas then they shall never come where Christ is, they cannot be members of him, and so no parts of the Catholique Church. But are they not parts of the particular? they are; but yet it followes not that every one in them is part of it; for as every ward or streete of London is part of the whole, yet followes it not that every one in them is part of it, for forrainers and strangers may be in it. There is none of the Catholique, but he either is or hath beene in some visible and particular Church; yet it followes not that all that are in it, are of it. And by this may be answered all those parables and other places they bring out of the Scriptures to prove that wicked men are of the Catholique Church, for they are all understood of particular Churches, where the wicked are mixed inseparably with the good, as Chaffe is with the Wheate in the field and barne, as Lees with the Wine, in the Terser and Hogshead; yet is neither the Chaffe Wheate, nor the Lees Wine; neither they the Church.

VER. XIII.

And this have ye done againe, and covered the Altar of the Lord with teares, with weeping, and with mourning: because the offering is no more regarded, neither received acceptably at your hands.

AND *this have ye done againe.* The Prophet proceedeth to a second sinne in this people and to reprove it, going from their strange wives, to their having of many wives, to multiplicity of them which is reprov'd in this verse and 14. and 15. Of the whole we have two parts: 1. his reproofe, 2. his exhortation to the contrary, *ſine v. 15.* In the reproofe as the vice is checked, but not so openly as the former, yet necessarily out of the 15. verse it followeth, that the grieving of their wives was by taking other wives to them. Now the amplification of this sinne, or the hynouseſſe of it, is ſet forth two wayes: First, because it was injurious to their wives and themselves, verse 13. Secondly, because it was against the institution and ordinance of God, verse 14. 15. Now the first against their wives, because they grieved and vexed them, and against themselves, because they made their own offerings to be rejected of the Lord.

And this have ye done againe. And this sinne have you committed in the second place which comes here to be reprov'd amongſt these particulars, you have taken not onely strangers but you have joynd them to your lawfull wives and taken them with them, and made them to mourne and weepe.

And covered the Altar of the Lord with teares. The Israelites women or their owne proper and lawfull wives, finding that they tooke others to them, and finding them in their places where they ought to have beene, and who had onely the right unto them, they wept day and night before the Altar of the Lord, as it were accusing his providence, that he did not reſolve, and redreſſe their injuries.

Ye have covered. He accuseth not those who did weepe, but those who were the cause of their weeping.

Ye have covered. That is, you have made your wives by your carriage and dealing towards them to cover. So *Gyrrill* interpreteth these words: and that both because the place must needs have it ſo interpreted, as also from a common and usuall kinde of ſpeech. For when we doe any thing compelled or drawne to it, either by ſome vehement love or hatred, or pity of any man, or by ſome other affection, he is ſaid to doe it by affection of whom we are compelled or drawn to it. As if a man could not beare the deſire he

he hath to his absent friend, or his dead sonne ; we say his sonne or his friend will not let him rest or be in quiet ; for he is often said to doe, that doth so worke, and moveth him either by counsell or command or implusion though by another. That instance in this case we may give. *Zach. 11. 13.*

Cast it into the Potters field.] It is a Prophecie of the money which *Judas* should take for the betraying of Christ, and what he should do with it : And when he was to do it & did cast it into the Temple. *Math. 27. 5.* It is spoken here as if Christ did it, or should doe it ; not that he personally did it, but because he moved *Judas*, and after a sort compelled him to doe it.

Now the greatnesse of these womens sorrowes are increased or amplified, that they were so affected that teares came from them, and if it be thought that it is easie for that sex to shed teares yet this comes not from the composition, but the extreame griefe they sustained, when they came to so many, as it were cover the Altar of God, even that Altar where they sought for ease and comfort. And further to amplifie it, it is said with weeping and mourning ; that is, their teares were joyned with sobs and sighes, and outcries, by which the sorrow and anguish of their minde was increased, when as God would have his Altar without all spot or injury most pure, sacred and consecrated to him, inasmuch as he forbad the stones of it to be wrought or cut with any instrument of iron ; it must needs be ungratefull and unacceptable to him when it was covered and compassed with teares, sighes, and lamentations of those who were in misery, vexed by their husbands and their concubines.

The Altar of the Lord.] This amplifies further their sorrow, that they came to the Altar of the Lord to complaine, as being without all hope of helpe from man, and all meanes, and had onely God to flye to and his helpe ; for it is a signe of great oppression when as men miserable and affected with injury, come mourning and lamenting to Gods Altar to complaine to him, as those who have no helpe, no defence in the counsells or helpe of men, none in the Judges and Magistrates of the time, against such injuries.

Because the offering is no more regarded.] Or *so that your offering.*] It is that which containeth the injury to themselves, for by these tears & lamentations of the wives, the anger of the Lord was so stirred up against them that he saith all their sacrifice & offerings were not accepted or regarded of him. The tears of your oppressed wives are as a vaile upon my Altar, and do all so cover it, that your sacrifices, and oblations cannot be seene, or make me not accept them when their cryes and their prayers come both before me, they doe so trouble and corrupt your prayers and so hinder, that they are not heard of me at all.

Yee

It have done againe.] In the ſecond place adding this ſinne to the former, a greater to the leſſe. Some who were ſingle tooke ſtrange wives, and when others ſaw that was borne withall, and the magiſtrates did not controule and puniſh it, they proceed to this, that having wives of the daughters of God, they tooke to them the daughters of a ſtrange God.

Corruptions ſuffered in the whole Church and particular members, and not reprov'd, puniſhed and corrected, whether they be in doctrine or manners, will ſoone grow greater or bring in greater.

Doctrin.

And covered the Altar of the Lord with ſeares.] The firſt reaſon condemning this polygamy is drawne from the grief of the wives, and it ſtands thus: That which is a griefe to the wife, and fills her heart with ſorrow and anguiſh, even then when ſhee comes to Gods Altar, Gods ſervice ought not to be done by the husband, but ſuch is this.

The husband ought not to doe that which will grieve, and vex his wife, and make her unfit for duties to himſelfe, and ſervice to God. It is here the force of the Prophets reaſon. And this is the commandement of the Apoſtle. 1 Pet. 3.7. Collo. 3.19. This *Laban* ſaw by the light of nature, which made him take an oath of *Jaakob*. Gen. 31.50. *If thou ſhalt vex my daughters, or ſhalt take wives beſide my daughters, there is no man with us, behold God is witneſſe betweene thee and me.* This made *Rebekah* ſourge *Iſaac* for the departing of *Jaakob*. Gen. 27.46.

Doctrin.

Because a man muſt not do that which may grieve or offend a weake brother, to drive him backe, or make him leſſe fit and chearefull in the ſervice of God, and following of him, much leſſe a wife.

Reason 1.

Because ſhe is the weaker veſſell, 1 Pet. 3.7. The weakeneſſe of the ſex craves more indulgence and care. As we more eaſily pardon children if they offend in any thing, by reaſon of the tenderneſſe of their years, and ignorance of it. So the infirmity of their ſex ought to make men, they be not rough and ſevere with them. Some tranſlate it *Instrument*. And as *Laban* ſpeakes of it, as a Knife with a tender edge, men will not cut ſtones, braſſe, or iron with it.

Reason 2.

Because ſhe is partaker of the ſame and manifold graces of life, (as ſome books have it) 1 Pet. 3.7. Seeing God hath made her partaker with him of baptiſme, and of thoſe things that are had by Chriſt, and made her heire of Heaven with him: God having thus equalled her, it ſhould reſtrain him off from grieving her: for if we reſpect the inward man, and as every one is in Chriſt, all are equally, and there is no difference betweene man and wife, yet becauſe God hath ſo ordained things, he muſt be head and governe, and ſhe muſt be ſubject, and be governed; yet in his government

Reason 3.

gouvernement and superiority because God hath thus honoured her; he must not be grievous to her.

To reprove all such husbands as make no care at all of grieving and vexing their wives, sometimes when they are present with them, sometimes when they are absent; and by it. And oftentimes such as are ready to cry out of an offence, or an occasion of grief which a man is forced to give to his brother, yet they care not to grieve their owne flesh in a neerer conjunction. By their absence they grieve them, seldome at home with them; but taking more delight in riotous and dissolute company, more in Tavernes and Ordinaries where there are lewd and vaine exercises, then in the society of their loving and kinde wife, making her sit sighing and sobbing at home, mingling her meate with teares, and her prayers, if she favour religion, with mourning and weeping, or else which falls out with too many for want of their husbands company they fall into the snares of Satan, & have instruments suggesting to them that their husbands do not love them, by which many a woman that otherwise would be honest falls into folly and uncleanness, which the husbands care & loving company would have prevented; which commeth at the length to the ruine of them and their houses. If they tell me they must goe abroad and have their pleasure and sports; I tell them that their necessary going abroad I restraîne not; but their unnecessary. And if they must, why may not the wife say so too? blit I will not be comely to excuse her wandring, neither will it be born with, & there is no reason it should; for they looke she should accept their company and be willing to be with them, and reason good. And why then should not they be as willing to dwell with them? and to give them comfort and content, and not to vex them by their unnecessary absence; which because they were so apt to doe by name they are commanded to dwell with them, 1 Pet. 3. 7. but the woman onely by implication and consequent; but some bide alwaies at home, but better for their wives they were absent; they are never content with any thing they do, but disgrace them before their servants and company, and be bitter unto them in word & deed; and provoke them to unkindnesse & distemper, by strange cariage of theirs; it may be sometimes taking *Sarabs* mayde, as *Abraham* did, though *Sarah* never give her him, and so driving them into divers passions & distractions; making them forget both their sex & their duty; and hence comes oftentimes so many complaints of wives when the husband is the cause of it. As if the head should lead the body through fire & water, through myre & dirt, through woods and thickets, where it receives much hurt; and then complaine of the hurt and paine that it suffereth, so many by their strange behavioir draw themselves into contempt and make their wives undutifull; and then exclaim against them when they should condemne

condemne themſelves, they have gone againſt the rule of God, and ſo have brought the curſe of God upon themſelves.

To inſtruct every man to abſtaine from vexing and grieving his wife, either by his abſence or preſence; but to dwell with her, and delight in her company; not withdrawing himſelf from her, but upon a good calling, and a good cauſe: and then ſo as ſhe may perceive he takes no delight, nay, that it is a griefe to him to be an occaſion of her griefe, and that yet he leaves his heart behinde with her. When he is preſent, he muſt live lovingly and amiably with her, abſtaining from all things that may grieve her: ſo ſhall he give her an example to do ſo to him. For they ought not to pleaſe themſelves, but one another. The good things that are in her, he muſt cheriſh: for as in children or ſervants, ſo in the wife: nothing encourageth her more in any good thing, than what her husband obſerveth and approveth thoſe good things ſhe doeth in her. The evill things, ordinary infirmities, he muſt rather intreat God for them, then reprove her; but if either, he muſt take his fitteſt time for it: as with Phyſicians, obſerve her nature, as they their patients, and do it in love, not paſſion; with a grave, yet cheerful countenance, letting her ſee her fault out of the Word; rather then from his will and diſlike. And though he be maſter Bee, and have a ſting, yet muſt he ſeldome or never uſe it, unleſſe extremity drive him, and that by her peeviſhneſſe rather then his paſſion or folly in handling of the matter. And ſo may he have comfort by her, and fruit of her: for ſhee is therefore compared to a vine, which by the care and diligence of the Gardiner in carefull pruning and underpropping it, and dreſſing of it, brings forth fruit, even grapes, whence comes wine, which rejoyceth the heart: otherwiſe it will but wallow on the ground, and remaine fruitleſſe. But to conclude, provided alwayes that ſhe be dutifull and kinde, loving and obedient unto him; or elſe ſhe forfeits her right: and then if he be bitter and unkinde to her, I do not warrant him, but I leſſe blame him. If ſhe be to him not a turtle Dove, but a chattering Pye, full of brawlings and contentions, becauſe every thing muſt not be as ſhe would have it, I leſſe blame him if he delight abroad, ſeeing *Salomon* hath ſaid, Prov. 21. 9. *It is better to dwell in a corner of the houſe top, then with a contentious woman in a wide houſe.* Prov. 19. 13. *The contentions of a wife are as a continuall dropping.* If ſhe be, as one ſaith, like a vine that were planted in the flowing ſea, which prospereth leaſt when the water is loweſt: ſo his fellowſhip ſweeteſt when he is furtheſt off. If as many women, who tell us they make themſelves fine and trim to pleaſe their husbands, and yet are leaſt trim when they onely enjoy them, but onely when they are to ſhew themſelves abroad, which in many, is rather to pleaſe others then their husbands, (I cenſure not all) ſo they have no cheerfulneſſe and loving carriage in

Uſe 2.

in them when they and their husbands are alone, never so merry as when he is absent, never so solenne and drooping as with him, as if his company were a burden, and his presence a clog unto them, who can to any body else, put on cheerfull lookes, have lively spirits, and finde talke enough; but with their husbands can finde none, but sit heave a whole dinner and supper while, and not a word from her, no token of her joying in his company. And upon every discontent, be strange a day, two or three, looking he should seeke to her. I say, by such dealings she hath forfeited her right, and though it bee *summum jus* and so *summa injuria*, to take it, such a forfeiture, or rather it is indeed injustice, yet if hee do take it, it is but just upon her, and though he be not fit to do it, yet she hath deserved to suffer it.

And covered the Altar of the Lord with teares.] The generall of these ~~women~~ we have heard, the particulars we must examine. These women, though heave in heart, and full of grief, yet would they not desist from praying to God, and performing their service and offerings to him; neither doth he for that reject them and their offerings, though he be their husbands afterwards, who were the cause of their griefe.

Doctrine.

Though men cannot performe the service and worship of God with that cheerfulness and perfection which he requireth, who loves a cheerfull giver, and so a cheerfull worshipper; and being Perfection it selfe, would have things in perfection, yet must they performe them as they are able, and he will accept them in their imperfection. Manifest, as here, so by that reproofe of *Moses* to *Aaron*, Levit. 10. 16. The praetile of *Nehemiah*, Nehem. 1. 4. of *David*, Psal. 42. 5. 6. of *Zacharie*, Luke 1. 22. of *Christ*, who might stand for all, Matth. 26. 38. 39.

Reason.

Because many so have obtained a blessing, and God hath given it them, as Psal. 126. 5. *They that sow in teares shall reap in joy*, as the Goaler, Acts 16. 29. came trembling to *Paul* and *Silas*, but departed with joy of heart, vers. 34.

Vse 1.

Not let our infirmities hinder us from prayer.

Vse 2.

To come confidently to God.

And covered the Altar of the Lord.] These did not seeke to revenge themselves, they resisted not by giving injury for injury, dealing with their husbands as they had dealt with them; but patiently bore it, and committed it to the Lord.

Doctrine.

Men who are injured, oppressed, and hardly dealt withall by others, ought to beare it patiently, and not to revenge themselves, and to resist by force and violence.

Vse.

To teach every man to beare patiently the injuries done unto him; if he have received them, do not requite them, but rather with well-doing, let him go to Gods Altar, and with *Hezekiah*, spread the letter of the King of *Ashur* before God; with *Ioseph*,

carry

carry the hard ſpeeches of his brethren to his father. If he have the ſame ſpirit, he muſt have the ſame minde which was in the Lord Jeſus, and leave vengeance and recompence to him to whom it belongs. Thou art injured, deprived of thy goods, beaten, reproached, and greatly hurt this way; expect the ſentence of the Judge. If another mans ſervant ſhall reproach thee, thou wilt not beat him thy ſelfe; but complaine to his maſter: how much more ought thou to do this in reſpect of God, who hath ſaid: *Vengeance is mine, and I will repay it: Chryſoſt. hom. 22. ad pop.* *Amioch.* But thou art deſirous to be revenged; that is the way not to revenge: for that is a true, though a ſtrange poſition and ſpeech: That they are onely hurt and injured, who hurt others, and injure them. And the injury which is done to others, hurts none but thoſe who do it, ſo thoſe who ſuffer do not repay, or be brought to ſinne. For example; what was more unhappy then *Cain*? The death he brought upon *Abel* hath made him that ſuffered it, to be accounted juſt in all ages; and him that did it, a parricide and murtherer. What was more miſerable then *Herodias*, who deſired *Iohn Baptiſts* head in a diſh, and ſo plunged her owne head in the eternall fire and flames of hell? What worſe then the Divell, who by his malice made *Iob* more famous, that as his glory increaſed, ſo did the others torments? So now. And if men be not brought to commit ſinne, and this in particular, what hurt have they by it? It is another truth, that there is no man hurt but of himſelfe: for admit a man have his goods taken from him, or other injuries done to him, if he fall not into ſinne by it, keeping the injury boiling in his ſtomacke, or falling to revenge impatiently, or blaſpheme, or ſuch like; if he do, then is he hurt, and greatly; not of another, but of himſelfe. Example *Iob* and *Paul*. Theſe and the like ſhould perſwade us to patience, and not to reſiſt. And why ſhould ſuch things be hard? If I let him alone, he will be worſe. Haſt thou more care of him then of thy ſelfe? But are not theſe words of corruption and pride, who eſta bliſh things againſt God? Admit he be hurt, yet God ought to be obeyed. Neither ought we to make lawes againſt that which God hath ratified; but it will hurt neither thee nor him: for Prov. 15. 1. *A ſoft answer putteth away wrath, but grievous words ſtirre up anger.* And if thou wouldeſt do thy ſelfe and him good, the more he is in choler and heat, the more yeeld thou: for this heat had need of the greater remedy. And the more reproaches there are, there is the more need of patience and gentleneſſe. And when the feaver is hotteſt, there is moſt need of cooling: ſo when a man is angrieſt, of yeelding. But this will be a reproach, and there is no manhood in it? Nay it is no reproach, but compaſſion and humanity. Finally, in all theſe things thou ſhalt finde that true of *Abigail* to *David*, 1 Sam. 25. 31. Then ſhall it be no

*Nemo ledi-
tur, niſi a ſe-
ipſo. Chryſ.*

griefe unto thee, nor offence of minde unto my Lord, that he hath not shed blood causelesse, nor that my Lord hath not revenged himselfe: And when the Lord shall have dealt wel with my Lord, remember thine hand-maid. And of him touching her, verse 32. 33. Then David said to *Abigail*: Blessed be the Lord God of Israel, which sent thee this day to meet me. And blessed be thy counsell, and blessed be thou, which hast kept me this day from comming to shed blood, and that mine hand hath not saved me.

Because the offering is no more regarded.] Or more plainly: *So that I will no more regard your offerings.*] The second reason condemning Polygamy; because it makes their worship and service unacceptable to God, while the injuries they did to their wives, and their sighes and teares came before him, and were in his ears, as the blood of *Abel*, calling rather for vengeance, and a curse, then a blessing. Now, a generall from this, is this:

Doctrine. 1.

They who come to performe any service to God, and would have it accepted, must be holy and uncorrupt, and not uncleane and polluted. *Vide Malach. 1.6.7.*

Doctrine. 2.

Further, a more speciall thing hence may we observe: They who grieve, oppresse, and injury others, whatsoever he be, and they to him, whether he be Husband or Magistrate, or Master, whether rich, or his Landlord, or howsoever, shall finde, that their prayers and worship of God, shall not be accepted, nor finde any place or favour with God. So here, and *Isaiah 1. 15.* and *58. 3.4.* *Wherefore have we fasted, and thou seest it not? we have punished our selves, and thou regardest it not? Behold, in the day of your fast you will seeke your will, and require all your debts. Behold, ye fast to strife and debate, and to smite with the fist of wickednesse: ye shall not fast as yee do to day, to make your voyce to be heard above.* To this purpose may that be applied, *Prov. 27. 13.* *He that stoppeth his eare at the crying of the poore, shall also cry, and not be heard.* And that may shadow it, *Luke 16. 24.* *Old Isaac* accepted the prayers of *Jacob*, and his voyce the better, because of his rough and hairy hands; but with our *Isaac* it is cleane contrarie.

Reason 1.

Because they are in their sins, and that which is more, they are not capable of remission of sins, seeing Christ hath said *Mat. 6. 14.* *But if ye doe not forgive men their trespasses, no more will your father forgive you your trespasses.* For if they who remit not other mens injuries against them are incapable, what are they who doe injure others and oppresse and wrong them? Nay if they had had remission, yet the guilt of them would retaine. *Rodrigus dimissio peccati a ubi fraterna charitas non est.* As the parable sheweth, *Matthew 18. 34.* Now where a mans sins are, there his prayers must needs be unaccepted.

Because

Because the cries of those who are oppressed and injured are in his eares, James 5. 4. speaks of one kinde. And though his eares are not subject to any prejudice, yet when they are justly possessed with injustice and injury, they stop them against the prayers of the oppressour.

Reason 2.

The judgements of God are upon us, and that justly, because of these grievances, oppressions, and injuries that are amongst us; we pray to have them removed, we prevaile not, but it increaseth and spreadeth; is it any marvaile, how should our prayers finde favor in his eares when the cries of the oppressed and injured have filled them? for these grievances are amongst us: then no marvaile if they are come upon us, and that God is come to revenge them, and that neither their prayers, nor the prayers of his Ministers can prevaile. James 5. 4.

Vse.

V E R S. XIV.

Yet ye say, wherein? because the Lord hath been witnesse betweene thee and the wife of thy youth, against whom thou hast transgressed, yet she is thy companion, and the wife of thy covenant.

YET ye say, wherein? The second thing by which the Prophet condemneth this sinne of poligamy is, that it is against Gods ordinance, which is set downe in this verse, and that which follows, part of it. The sinne is that which is against the ordinance and institution of God, that ought not to be done; such is this. Now it is against his institution, because it is against that covenant, whereof hee is both Author and witnesse. The way of setting down this is, by way of question and answer, from the people, & to them from God, depending upon the former. The Lord had told them it made their prayers to be rejected. They aske why it should be so? yet ye say wherein, or wherefore, for what cause, or what reason there was why their offerings should be rejected, and why he would not receive their prayers? As men that would not acknowledge that there was any sin or fault in them, but put him to his prooffe how he would make it good, and shew them wherein they had offended, not willing to confesse unlesse he can wrest it from them.

Because the Lord hath beene witnesse. The Lords answer shewing directly that there was cause, because they had beene injurious, not onely against their wives, but against God, who was witnesse of the Covenant they made betwixt themselves, which Covenant as it was Gods, ordained by him, that they should be one flesh, so was it made, he being present, & called upon by him,

as witnesse when he bound himselfe to take her for his onely wife. So that witnesse betweene thee and thy wife is witnesse of that Covenant that is passed betwixt thee and thy wife, and which he ordained. *Who is the wife of thy youth*] One whom thou hast had from thy youth, who hath beene long delightfull, comfortable, and amiable unto thee by her beauty, helpe, and chearefulnesse, and other fruits of her youth and of marriage, when thou being in thy youth, married her a young Virgine. And so it is no new reason, nor yet any strange and obscure name of your duty mutually to be performed, that it may be accounted either a small thing, or is to be denyed and lightly regarded; but it is most ancient and of long continuance, even from your youth; neither is there any thing committed by her why thou shouldest violate thy faith and breake thy covenant with her, for so that, *against whom thou hast transgressed.*] Is to be read, with whom thou hast dealt unfaithfully, breaking thy covenant.

Those words, *hath beene witnesse.*] Some understand as if it were meant, that he were witnesse of the injuries and indignities done against them. And that howsoever some would lessen things, yet the Lord tooke notice of them, as great injuries: yet this meaning the very tenor of the words will not carry it, for it is not he is witnesse of, you have been unfaithfull to them, but between thee & her; with whom thou hast dealt unfaithfully. Others would have it; *he is witnesse*: That is, he hath contested betwixt thee and her; that is, hath commanded how thou shouldst carry thy selfe towards thy wife, when he said, Gen. 2. 24. Therefore shall man leave his father and his mother, and shall cleave to his wife, and they shall be one flesh. But though some of the learned, as *Hierom* and *Cyri*l incline to this, it seemeth to me somewhat violent.

Yet is she thy companion.] This is added to amplify the crime of unfaithfulnesse, because she was united to him in nighnesse of blood, being flesh of his flesh, and bone of his bone, and in society of life admitted to a partaking of his government and goods, or companion of his bed and government, and that by a covenant made betwixt them, whereunto he had bound himselfe: *Yet is she,* saith the Prophet; that is, for all that she is thus, thou hast dealt thus and so with her. Some, for all thou hast dealt thus with her, yet is she thy companion, &c. and not that other thou hast taken, and put her away, or forsaken her company.

Because the Lord hath beene witnesse between thee.] Gods answer; shewing their sinne in a more heynous degree, not against their wives and selves, but against him.

Doctrine.

They who breake covenant, and deale unfaithfully with their wives, are not onely injurious to their wives, but also sinne against God: Let the injurie be the maine one here spoken of, or let it be lesse, wherein the covenant of marriage is broken. And now that which

which is of the husband to her, muſt be underſtood of the wives to him. So the Prophet here condemnes the mans perfidiouſneſſe as a ſin to God. And as much *Solomon* inſinuates for the woman, Prov. 2.17. *Which forſaketh the guide of her youth, and forgetteth the Covenant of her God.* That a leud woman dealing unfaithfully with her husband, ſinned againſt God, in breaking the Covenant whereof he was Authour. This is further proved becauſe their naturall duties are commanded of God, as Ephes. 5.22.25. Collo. 3.18.19. and other places.

Becauſe whatſoever is againſt the Commandement and Word of God, is a ſinne againſt him, though immediately it hurts man. Nay indeed it is onely a hurt to man, and the ſinne againſt God: ſeeing he is onely the law giver. James 4. Now as the tenor of indictments run, you did ſuch a thing againſt the Crown and dignity of the Kings Maſteſty. The hurt is to the private perſon, but the tranſgreſſion is againſt the Prince; ſo in this.

Reason 1.

Becauſe God gave him to her, and her to him, and joynd them together; therefore to tranſgreſſe one againſt another is to tranſgreſſe againſt God; which I gather by proportion from that of Deut. 22.15. *ad* 20. where recompence is to be made to the father, for the injury that is done to the daughter; for if there be an injury againſt him, that is but in Gods ſtead, and his vicegerent, what to himſelfe.

Reason 2.

To perſwade husbands and wives not to tranſgreſſe or injure one another, not to deale unfaithfully one with another. For beſides that it is uncomely, and moſt unnaturall to ſee that a man ſhould hurt his owne fleſh, and ſo a woman. That the body ſhould annoy the head, and the head the body; it is againſt God; therefore as *Joſeph* diſſwaded his Miſtreſſe, & reſtrained himſelfe, Gen. 39.9. ſo ſhould they one with another, when occaſion and opportunity is given, or infirmity is ready to overſway, they ſhould ſay one to another: How can I doe this great wickedneſſe, and ſinne againſt God? The duties of the husband conditioned at the Covenant were to love his wife, to be faithfull to her in his body and goods, to dwell with her, to governe her, to inſtruct her, be an example to her, give her due benevolence of maintenance and employment, and ſuch like. And of the wife to love and be faithfull to him, to feare and obey him. In any one of theſe to faile, is to tranſgreſſe againſt the Lord. And though ſometimes in their corruption they could conſent to tranſgreſſe, one againſt the other; as the husband that his wife ſhould be a harlot, and proſtrate her for gaine to another, or that he might without her reproofe be an adulterer and *à contra*: And ſo it may ſeeme to be no injury, becauſe of that, that *volenti non fit injuria*: yet is it a ſinne, againſt God, and that which may procure the curſe of God upon them, to the ruine and deſtruction of the whole family together with

Vſe 1.

them. It is usuall with men; that they are carefull not to transgresse one against another in those things especially which are against the law of the Prince; therein they will refrain themselves, that they trespass not, though they take some liberty in lesser things. If married folks can transgresse in any thing which is not against God and his law, let them take liberty to themselves; but in things that are (as what omission of duty, or commission of contrary, be it lesse or more, is not) let them refrain themselves, and that in the least: For though a friend may be a mediator betwixt them, and reconcile them soone, yet who shall reconcile them to God? It was a weighty speech, spoken gravely, of old Eli to his sonnes, if they had had grace to have thought of it, 1 Sam. 2. 25. *If one man sinne against another, the Iudge shall judge him; but if a man sinne against the Lord, who shall intreat for him?* which may be applied to this.

Use 2.

To teach man and wife, when they have been injurious one unto another, one transgressing against the other, that it is not enough if upon their second thoughts and after wits, upon calme and advised spirits, that they reconcile themselves one to another, and seeme sorrowfull one to another that they have offended; no though they recompence it with double love, and kindnesse, and duty, unlesse they jointly reconcile themselves to God, for the sinne they have committed against him. A thing either unknown or neglected of most, as if there were no sinne in it, or but onely offence against themselves, as if God never regarded what they did, or as if never their faithfull carriage one to another pleased him, nor transgressing displeased him. Hence it is usuall, that when the wife hath been disobedient to her husband, disdainfull and despising them, because they happily have more knowledge or graces then they, which sometimes falls out, though unfily; and the husband bitter and rough, and unkinde to her, if they drinke one to another, or use some other ceremony to make reconciliation, God is never thought of, as if he were not offended; and that they ought not to humble themselves to him. And hence it is, that this dayes falling out, or injuring, is punished with the next; God punishing one sinne with another. And whereas the man transgressed against her to day, she transgressed against him to morrow; and so they live still in sinne and offences, wheras if they had truly humbled themselves to God, they might both have the pardon of that, and obtaine the powring out of graces upon them, by which they might not afterwards transgresse one against another: But for want of this, comes the mutuall and daily offences betwixt them, and oftentimes Gods hand pursues the surviver: As an unkinde man hath his recompence by a second wife, which payes him home his sinnes against his former. And an undutifull woman by a second husband, which made the
Fathers,

Fathers, *Hierom* and others, amongst other things, condemne ſecond marriages ſo greatly as they did. Not conſidering that as *Chryſoſt.* *Portus eſt conjugium. ſed ſapè naufragium parit: non iuxta ſuam naturam. ſed iuxta ſententiam eorum, qui illo malè utuntur. De libello repudii.* Therefore to avoid this, they who are in this ſtate, ought to humble themſelves, and ſeek to be reconciled to God, as well as mutually with themſelves. And for that end, beſides the prayers with their families, they ought either jointly or ſeverally in prayer to confeſſe theſe ſins, and humble themſelves daily to God, as they happen to be daily or uſuall offences.

The Lord hath been witneſſe between ſhee and the wife.] This is, he is witneſſe of that covenant which paſſed betwixt them; becauſe it was made in Gods ſight, and preſence of the Church; there they plight their troth each to other, which was made and confirmed by the invocation of his name.

The Lord he is witneſſe betwixt every man and his wife, of that covenant which paſſed betwixt them in his preſence, and before his Church, when they firſt came together, which as the Prophet affirmeth here, ſo is it confirmed by that, Prov. 2. 17. called Gods covenant, not onely becauſe he is the firſt authour of it, but becauſe they were both bound to him rather then to themſelves; and they are as it were in recognizance in heaven to keep themſelves faithfull one to another. The caſe ſeemeth to ſtand thus; Two parties ſtand bound to a third, who tooke of them their ſeverall bonds for the performance of conditions mutually.

Becauſe it is made by his authority in his preſence, his name being called upon, and by his ſubſtitute and deputy, to whom the promiſe of fidelity is firſt made by them, and received of him, in Gods ſtead before it is mutually made one to another.

Becauſe he ſeeth all things in every place, good or evill, more in the place of his feet, nay of his preſence and face, as the Congregation is, ſpecially when he is called to witneſſe.

To teach men to be wary how they come to the making, & how they do make this covenant, that they do it reverently and religiously, that they be perſons fit and free to make it; not to make a covenant which is preſently void, by ſome former contract, and ſo utterly unlawfull, and call God to witneſſe unlawfull things. It is enough, and too much, for men to abuſe the Church and Congregation ſo; for how vile and ſhameleſſe a thing is that accounted: much more to abuſe God himſelfe. As *Athanaſius* in another caſe, but ſomewhat like: * If in Pagan. * *Si in Paganorum iudiciis regem terreſtreſtium teſtem citare ſolent non eſt, ne poteſt maiorē & iis qui citant, & iis qui iudicant. Cur Deum increatū ad res creatas invocamus, facientes ut Deus ab hominibus contemnatur.* Athanaſius.

Doctrina.

Reason 1.

Reason 2.

Uſe 1.

cauſing

causing God to be despised of men: so in this. For what is this else, but as much as in them is to bring him into contempt, as he that will witnesse such unlawfull things, or else to provoke him by some extraordinary, and fearefull judgement to renounce witnesse-bearing to such deceitfull covenants? And though men may imagine, if there be some precontracts before, or some other thing which may make this unlawfull; That yet they can cover it well enough: either they have agreed not to challenge it one of another, or there was no witnesses. Yet let them know there is now a witnesse who knowes the former well enough, and he that in truth will be their Judge, and both witnesse, and accuser, and Judge. And though it be not lawfull for earthly Judges to doe so; yet is it for him. And such shall know that he will not be mocked and abused, doe it to the King, or Captaine, or any man of account, and see whether he will beare it at thy hands.

Use 2.

Laban took
an oath of
Jacob for his
daughters.
Gen. 31.

To teach those who are in this state, and have made this covenant, to remember who was by when it was made, in whose presence, and who was witnesse of it, and to whom indeed the covenant was made as a feoffee in trust for both parties. It was the Lord that was present, and made to him for them: that as parents suffer not jointures to be made to their daughters which is drowne with the marriage, but to themselves, or some third person which will looke to the performance of it, if his daughter would remit it; so in this with God, who certainly will exact it at the hands of both of them each to other; and will not faile the trust he hath taken upon him. If it were but for his presence onely and because he was by, it should strike a reverence and a care to keep it, as that Math. 14. 9. *Herod* for the oath sake; and them that sate at meate with him, performed what was promised; so more of this, he for his inferiours, they for their superior, and Lord; hee for them who onely would condemne his rashnesse, but could not punish his unfaithfulnesse and promise breaking: they for him who can doe both, and will doe both. Men will not breake their faith given but in table talke, if they doe, it will be a shame to them, though it be but in small things. What a shame is it then to falsifie that faith that is given in the presence of God and his Church? Therefore let every one remember their covenant, and the duties of them, and doe them; he is witnesse, Judge, and revenger.

The wife of thy youth. She whom thou hast had from thy youth, then taking of her, and hast had the comforts and helps by her ever since.

Doctrine.

It is fit and convenient when a man is purposed to marry, and is in some good sort provided for outwards things, having either trade or treasure, either possessions or a profession, that will administer necessities, not to passe his youth before he take himselfe a wife

wife, Prov. 5.18. *Let thy fountaine be bleſſed, and rejoyce with the wife of thy youth.*

The wife of thy youth, againſt whom thou haſt tranſgreſſed.] Now that ſhe is old, the heate of thy love is cooled, her beauty being decayed, or her portion ſpent, or ſuch like; now thou haſt caſt her off, and ſet her by, and taken another, which ought not to be, but thy love ſhould be continuall.

The wife muſt be beloved, not onely when ſhe is young and beautifull, not while her friends and favor laſts, &c. but alwaies while ſhe lives. Pro. 5.19. *Let her be as the loving Hinde and pleaſant Roe: let her breasts ſaſiſie thee at all timss, and delights in her love continually.*

Let is ſhe thy companion.] This amplifies their injury and indignity done to the wife, ſeeing ſhe was by Gods ordinance and his owne covenant admitted into the participation of houſhold matters and governement, made his yoke-fellow, and his wife, and helper; and by theſe two rights and titles remained ſo ſtill.

The wife is her husbands companion, one that by right hath part in his governement and houſhold affaires, and who ought to take the care & government with him, put her ſhoulder under it, and beare it with him: This is from her creation, God making her an helper, Gen. 2.18. *Alſo the Lord God ſaid, it is not good that the man ſhould be himſelfe alone, I will make him an helper meet for him.* Firſt, to beare him children: Secondly, to keep his body chaſt. 1 Cor. 7.2. Thirdly, to tend his perſon in ſickenesse, and in health. Fourthly, in governing his houſe, children, and family. Hence is that Gen. 3.12. *To be with me;* ſome read to be my companion, and fellow to helpe me; ſhe that thou gave me to be *adjutrix*, ſhe is *inſidiatrix*: yet noting what ſhe ſhould be. Hence it is that the ſpirit of God in the commendations of a vertuous woman ſets down ſo many properties of a good hufwife, and one that takes care of the governement and houſhold affaires. Prov. 31. 11. 13. 15. 21. 23. 27. *The heart of her husband truſteth in her, and he ſhall have no need of the ſpoyle. She ſeeketh wooll and flax, and laboureth chearefully with her hands. And ſhe riſeth while it is yet night, and giveth the portion to her houſhold, and the ordinary to her maids; ſhe feareth not the ſnow for her family: for all her family is clothed with ſcarlet; her husband is knowne in the gates, when he ſitteth with the Elders of the land. She overſeeth the mayes of her houſhold, and eateth not the bread of idleneſſe.* Hence is the practice of Rebeckah, Gen. 27. 46. And of Abigail, 1 Sam. 25.

Beauſe ſhe is partaker of the honour with him, in being above the reſt; commanding, and being ſerved by them, then reaſon ſhe ſhould carry *onus*, and the burden with him, and care with him; if ſhe command with him, ſeeing ſhe rules and raignes with him;

for

Doctrin.

Doctrin.

Reason 1.

for this government is an *Aristocracie*.

Reason 2.

Because his cares and troubles are increased by her and hers. Virginitie is oftentimes troublesome for a man to wrestle with his infirmities, and passion, and in health, and sicknesse. Which though they be remedied by marriage, yet that brings him into as many, though happily not so pressing, for he that is in his virginitie, and finds these, and thinkes altogether to free himselfe from them by marriage, is like him that walkes in a brake of bryars, or a thicket of thornes, and some thorns sticking in his garments, if he turne himselfe about to avoid one, he catcheth, and is caught by another. So here.

*Chrysost. de
virginis. 52.
fine.*

Reason 3.

Because he hath endowed her with all his goods, both *bona anima, corporis & fortuna*, that she hath right to them all as himselfe. And wherefore all this, but to take care with him? beasts have fodder, servants meate and drinke for their labour and care, she the right of all for his endeavours.

Use.

It reproves the neglect of these duties, and bindes all wives in Gods feare to performe them.

Yet is she thy companion, and thy wife Though the men had taken other women into their beds, and adjoynded them to them, and so indeed commit adultery, which breakes the marriage knot, yet because by a lawfull Judge and Magistrate, no divorce is made; the Prophet tells him she is his wife.

Doctrine.

When adultery is committed, and manifestly knowne to be so, either by the man or woman; yet neither may the nocent nor innocent party put one another away, but they are still man and wife, till the cause be lawfully heard of a lawfull Magistrate, judged and determined. That riseth hence that God saith she is his wife. Further, *Abraham* with consent of *Sarah*, tooke *Hagar*, who can excuse him of adultery? yet was *Sarah* his wife still, else should the seed in whom all the nations of the earth was blessed and the first, be an adulterous seed, Gen. 16. So after her death of *Keturah* and his Concubines, Gen. 25. So of *David* when he married *Bathsheba*, though it is most probable he had no wife, yet he had Concubines, then afterwards, as 2 Sam. 16. 21. sheweth, yet still was she his wife, and so accounted to his dying day; so of others might be said. Besides, though Christ hath allowed it to the innocent party, that he or she may commence the action, and being judged, put the other away: yet no where hath he commanded it, that he should put her away, which if she had ceased to be a wife, he would. Math. 19. 9. Again, onely he that joyned them can separate them, and make them not man and wife, which is God only: that he did by the Minister, this by the Minister and Magistrate, Math. 19. 6. Hierom reports of *Fabiola*, that without the judgement of the Church, or Magistrate, she put away her husband, being a vitious and an adulterous man, and full of all filthy

filthy luſts. But though hee writ not the reſt, yet others report, that ſhe was made to doe publique penance, not that ſhe made a divorce, but that ſhe did it of her ſelfe without the iudgement of the Church.

Be cauſe as private and clandeſtine and ſecret marriages are not allowable for manifold inconveniences to all, ſo privy and ſecret divorces are not allowable, be cauſe they will be as prejudiciall to the good of many.

Be cauſe they are man and wife till a juſt cauſe be juſtly known to the contrary, that cannot be in private, but before a competent Judge, God allowing none to be accounted adulterers, but ſuch as are lawfully convicted of it, which is not betwixt themſelves, but before a lawfull Magiſtrate, or Judge, for by no right can a man be both a party and the Judge.

Be cauſe if the adultery be not knowne to the innocent, then they are ſtill man and wife, though there be great preſumption of it. And why not if knowne? It never a whit breakes the bond more knowne, then unknowne, unleſſe it be proved, and judged, and determined.

Be cauſe it is a puniſhment of a fault committed, none may puniſh, but a lawfull Judge.

To reprove thoſe who thinke it to be in the power of the innocent man or woman, to make the divorce after once juſt cauſe is knowne, of themſelves, without the authority of the lawfull Judge. As if man might deſtroy that which God hath joynd. A woman cannot releaſe her joyncture in prejudice of her ſelfe, nor a man take it from her, if ſhe were willing to the prejudice of her eſtate, unleſſe it be done before a lawfull Judge. How then this, that is ſuch a prejudice to her and many others? A recognizance made in the Court of Chancery cannot be releaſed but by the conſent of the ſame Court. And when a recognizance is made to God, can man releaſe it without his conſent?

It reproveth thoſe who as unſoundly, as boldly, deliver that after adultery is committed, ſpecially if it be known, ſo long as they live together afterwards, they live as adulterers. Can man and wife be adulterers? I would thinke not by the meere act of knowing one another; nay ſure, not now the Prophet ſaith they are man and wife ſtill. Neither is there any place in the Scripture that bindeth the innocent party to put away the nocent, but gives him liberty if he will; and if he be not bound to it, it is no adultery if he doe it not, but live ſtill with her. But adultery hath broken the bond of marriage? I know it well, yet not ſo but the innocent party may if he will repaire it and knit it againe; ſpecially if ſhe repent, both charity and piety requires; but if not, why he may not, if he will, I know not. As in the matter of offence from a man when he repents, he is not onely bound to doe it, as Luke 17. 3. 4.

Reason 1.

Reason 2.

Reason 3.

Reason 4.

Vſe 1.

Vſe 2.

But

but if he doe it, without repentance, in private injuries, not pre-
judiciall to the common good, I thinke he is not reproveable. So
in this. And though it were horrible for a man to beare such an
indignity from his wife, if she shall continue in it, to bring the
judgement of God upon him and his house, yet if he passe it over
once or twice upon hope, he is not an adulterer, though he go in
unto her: for they are still man and wife.

v/13.

To instruct married parties, that notwithstanding a fault be
committed, yet they remaine man and wife, and it is in their pow-
er to repaire the breach, the one by repentance, and the other by
pardoning: and better a great deale it should be so, then the di-
vorce sued out, to make up the breach privately, rather then bring
it publicke. That which the Scripture commends in *Ioseph*, Mat.
1. may by proportion instruct men not to traduce their wives so
soone as they have offended, but seeke to reclaime them private-
ly. Men that have taken a wound in some secret and uncomely
part, will assay to cure it privately, before they goe to a Physitian:
They should do so in this. If any man, saith one, have an unsound
tooth, how putrified soever it be, will not forthwith send for a
tooth-drawer to have it pulled out: neither if his hand be ulcera-
ted and wounded, will he forthwith call for a Chyrurgian to cut
it off; but he will rather use all meanes possible, and assay every
thing to cure it, and keep it still. Reason, because no man hates
his owne flesh; why not then the same to his wife, which is his
owne flesh?

V E R S. XV.

*And did not he make one? yet had he abundance of spirit:
and wherefore one? because he sought a godly seed: there-
fore keep your selves in your spirit, and let none trespass
against the wife of his youth.*

And did not he make one? Thus is it to be read, and not, *Hath
not one done it?* being referred to God. And so *S. Hierom* up-
on this place. And *Chrysost. de libell. repud.* The summe and
meaning is; Hath not God made man and woman, and ordained
by his perpetuall and inviolable decree, that they shall be one
flesh, even they two, and no more, that mankinde might be in-
creased of them joyned together by a perpetuall knot of matrimo-
ny. And this set downe briefly by the Prophet, hath our Saviour
Christ set downe largely, and explained, *Matth. 19. 4. 5. 6.*

Yet had he abundance of spirit.] This is added for amplificati-
on of the former: As if he had said, this did not God at the first,
because

becauſe he wanted ſpirit to make more women for one man: for he had abundance, to make as many women as he would, or he had remainder of the Spirit. As ſome taking that the Prophet aludeth to, Gen. 2. 7. *The Lord God alſo made the man of the duſt of the ground, and breathed in his face breath of life, and the man was a living ſoule.* And after making woman of his rib, he breathed into her breath of life, as it was the remainder of the Spirit; and though he had abundance more, becauſe he had denied, that they two ſhould be one, and not moe.

Beauſe he ſought a godly ſeed.] Here is another amplification of it, from one ſpeciall end of marriage, which is the propagation of the Church, and to have a religious and holy poſterity, ſuch as might worſhip the true God, which will not come from the other, but rather increaſe the Synagogue of Satan, and make a profane ſeed: for taking to them the daughters of a ſtrange God, muſt needs have a corrupt ſeed; they following the mothers; and if of their owne, yet to doe a thing ſo contrary to Gods commandment, muſt needs bring a curſe and a profaneſſe upon them; and an adulterous ſeed prove an idolatrous brood, and it being the fruit of their perſidy and unfaithfulneſſe, can have no bleſſing from God.

In this verſe the Prophet condemneth Poligamy from Gods ordinance, as a thing againſt it; becauſe he was the authour of marriage; which he made but to be of two; and ordained they two ſhould be one; and but they two; and ſo hence we have a doctrine which is the deſcription of marriage.

Marriage is a lawfull conjunction of one man and one woman; that they two may be one fleſh. There are many ſorts of conjunctions, but what conjunction this is, that which followes expreſſeth. But that marriage is a lawfull conjunction, & of two thus to be made one, is manifeſt, as here, ſo Gen. 2. 24. *He ſhall cleave to his wife,* which is meant of a carnall conjunction and copulation, whereby they are, as it were, incarnated one to another. That as Eve was fleſh really of the fleſh of Adam, ſo ſhe was given to him by marriage, that ſhe might againe be one and the ſame fleſh with him, by a holy conjunction of their bodies. Hence followes it in the ſame place, *They ſhall be one fleſh.* And this Chapter explaines Mat. h. 19. 5. For having repeated the institution, he addes for concluſion, and for further confirmation verſ. 6. *Wherefore they are no more twaine, but one fleſh.* Now when we ſpeake of a conjunction, we underſtand not that onely which is after the conſummation of the marriage, carnall copulation, and knowledge one of another, as it is comonly taken: for without that, though it never follow, there may be marriage, & this matrimoniall conjunction, as we comonly receive the marriage to have been betwixt Mary and Joſeph: but alſo that voluntary and free covenant which

Doctrine.

is passed betwixt them, by which the man hath power over the body of the woman: and so *ex una*, he is become her head, and she subject to him, as the body to the head, as the Apostle speaks, 1 Cor. 7.

Reason 1.

Because God would have a holy seed, and the propagation of his Church; which that it might be, he requires a conjunction, and a lawfull one, and but of these two. For howsoever it was increased by other conjunctions of one with many, yet that was Gods indulgence to them, and his over-ruling providence, which brings light out of darknesse, and makes good of evill.

Reason 2.

Because he, who by the holy Ghost, in a reall union, is united to the Lord, is made one spirit with him, 1 Cor. 6. 17. Therefore by a reall conjunction of man with his wife, they are made one with another, one flesh.

Reason 3.

Because he that committed adultery, is become one flesh with a harlot, 1 Cor. 6. 16. And so as much as in him is, hath cut off himself from his wife, & is no longer one flesh with her: Then by a carnal, corporal & holy conjunction, he is one, and they one flesh.

Use 1.

*Zanc de o-
peribus Dei
p. 659. b.*

This serves for that end the Prophet speaketh it, it condemnes Polygamie: for if marriage be a conjunction of two, how can it be of more? *Adam* and *Eve* were but two, and God said, they should be one flesh. And his son, which came from the bosome of the Father, saith, *They two shall be one*. The reason that some give, to excuse at least, if not make lawful the Polygamy of the Fathers, for the multiplying and increasing of mankind, might here have better taken place, seeing whole mankind was to be derived from them, and the earth to be replenished from them: and seeing to them was the commandment given, Gen. 1. 28. *Be fruitful, and multiply, and replenish the earth*. If God did not permit it to them, it must needs be apparant, that it was not from the beginning, but hath since crept into the world by the corruption of man. But of this afterwards.

Use 2.

This condemnes all divorces, which are not done and made for adultery, but for other vain and slight causes, such as for the hardnesse of the peoples hearts, and which in compassion to the weaknesse of the women, *Moses* permitted to the Jewes: for when God hath said, they shall be one, they make them two, as if his law were not perpetuall. And when as Christ hath said, Those whom God hath joyned, may no man sever, they take upon them to sever and dissolve themselves, at their pleasure. The decrees of the Medes and Persians were not to be broken, no not by the Kings themselves, much lesse could any subject do it. But these decrees are far surer. But such men are grossely impudent, as take upon them to dissolve, if not to give her a bill of divorce, & so put her away, yet many send them home to their friends, and separate themselves from them, and live very reproachfully.

This

This condemneth all adultery, & all adulterers, as they who doe divide that which God hath joyned, more neere then any bond of nature can make: for it is to be preferred before that which is betwixt children and parents, when as both of them muſt forſake father and mother, and cleave one to another; yea, their owne children, that they may remaine one. For ſeeing God hath made him one with his wife by his owne conſent, and he joyning himſelfe to a harlot, maketh himſelfe one body with her, as the Apoſtle. Now one body cannot be two bodies; therefore an adulterer cannot be one body with an harlot, and at the ſame time one body with his wife; but joyning to her, he doth, what is in him; cut himſelfe off from this, and ſo they are, no longer one, but two. And ſo as he dealeth injuriouſly with her, taking from her that is hers: for he is not his owne, ſhe having power over his body, as he of hers, 1 Cor. 7. 4. So he dealeth impiouſly againſt God, who hath joyned them, and ſaid they ſhall be one. If he offend that puts away his wife for no juſt cauſe, what is doth that cuts himſelf from her by ſuch an impious courſe? And the more, when God gave her him to keep his body in holineſſe and honour, having no neceſſity to it. For as he that caſts away his ſhip in the haven, is more inexcusable then he that doth it in the maine ſea: ſo he that doth caſt away himſelfe upon a harlot, being in marriage eſtate. Chryſoſtome making the compariſon betwixt theft and adultery, ſaith: * *It is an heynous thing to be a thiefe, but not ſo heynous as to be an adulterer. The thiefe, though his excuſe be but a ſorry one, yet may pretend he is forced by poverty; but the adulterer having no neceſſity, onely through his owne madneſſe ruſheth into the gulfe of ſinne.*

* *Gravis quidem res fur, ſed non tam gravis quam adulter. Ille enim*

est frigidam cauſam habet, tamen ex paupertate neceſſitatem pretendere poteſt; hic vero nulla ipſum cogente neceſſitate per dementia ſola in peccati voraginem corruiſit. Chryſoſt. Hom. 10. ad pop. Antioch.

Yet had he abundance of ſpirit.] He could have made more women for one man, for it had been as eaſie for him to have created more ſoules and breathed them into more bodies, as he did but one, and gave her to Adam. Inſinuating that the ſpirit or ſoule of the woman, as of the man, was created immediately of nothing, and not made of the ſubſtance of the man, as her body was. And from this I would gather this generall.

The ſoules of men are not propagated with the ſeede and ſubſtance of the body, from the ſoules of their parents, as their bodies from their ſeede; but they are created of God, of nothing, and joyned to the body. So much this inſinuates. And that Gen. 2. 23 he ſaith not ſoule of my ſoule, but bone of my bone, and fleſh of my fleſh, apparantly that he knew it not, if it were that her ſoule was propagated from his ſoule, as the body was. If it had beene ſo, and he had knowne it certainly, it had been more fit to have

Doctrina

expressed the conjunction of marriage to have said, this is now flesh of my flesh, and soule of my soule; then as he did. To this we adde Eccles. 12. 7. *Dust returnes to the earth as it was, and the spirit returnes to God that gave it.* And Isaiah 42. 5. and 57. 16. *The souls which I have made.* Zach. 12. 1. *The Lord formeth the spirit of man within him.* Heb. 12. 9. God is the *father of spirits.* Where the Apostle maketh the opposition; not denying God to be the Author of our bodies, as of the soules, but that by the parents, this immediately, else should there be no opposition.

Reason 1.

Because *Adams* soule was not made of the substance of his body, or whereof his body was made, but of nothing, therefore *Eves*: for though it is not said of her that he breathed into her the breath of life, as of *Adam*; Therefore saith *Tertullian* and some others, she had both from him. But *August. in 10. lib. sup. Genes.* saith, that this concludeth the contrary: for if God had created her soule after another manner, then *Adams*, the Scripture would not have been silent in it, no more then it is in the new manner of the creation of her body. Therefore that which was spoken of the man; must be understood of the woman; and if of her, then of others, for there is no new manner of creation of man.

Reason 2.

Because if it were propagated, it must either receive matter from the body or soule of the parents; not from the body, because they differ in nature, that corporall, this spirituall: not from the soule, for then should it be subject to mutation and change, to augmentation and diminution, and so to corruption; but the soule is immortall and not subject to corruption, as no spirit is.

Use 1

This serves to confute their opinion, who thinke that the soule is propagated, and not created, comes from God by the parents, and not from the power of God immediately. It would be too too tedious, & not so profitable to make answer to all the reasons they bring, which are of a contrary opinion; yet not to passe over some common ones which are tossed up and downe of the common sort of men, who have entered into this question. It is an usuall objection with them that which troubled *St. August. in lib. 10. sup. Genes.* That if God doe now create soules, how should that be true, that in the seventh day he rested from all his workes, i. the workes of creation, as it is generally taken; how then should he create souls? To answer, I demand whether that Christ his soule was propagated from his Mother, or created? If they say it was propagated, they must needs say it was tainted with sinne originall: If they say it was created, which the learned affirme, *S. August.* and others, because it could not be tainted with sinne; then have they answered for us, that soules are now created. And the meaning of God ceasing from his worke, is that which the learned give, that after the sixth day he created no new kinde of

of creatures or things, though he doe still make particulars of kinds.

Secondly, they say, man begets a man, and the mother brings forth a man of body and soule like themselves. But admit this, they beget and bring forth onely one part, and not the whole, then they beget and bring forth not like themselves.

In answer, and demand, did not God make *Eve* of *Adam*? It will not be denyed; yet did he make but her body, and created her soule? And if that speech be true, why not this? though but the body onely is propagated.

Againe, I demand, brought not *Mary* forth our Saviour Christ a true and perfect man, and like her? It is granted; yet was his soule created of God, and not propagated, confessed of all. Then so in this. And the reason is given, because in the body which is traduced and propagated from the parents, by vertue of the seed, there are qualities and conditions found by which it is made capable of a reasonable soule, and so because of that, the soule it selfe is said to be propagated from the parents. And thus the schoole probably disputeth.

Thirdly, they say, if God create all soules, then his which is begotten by adultery, and so is the author of sinne, or else a co-worker, or a worker with the adulterers.

I answer first, a difference is to be put betwixt the action and the evill of it: God who workes in the action, is free from the evill: as in the betraying of Christ and murdering, all move in him and worke by him, but the evill is of themselves.

Secondly, it is answered by some, that there must be put a difference, betwixt the action of an adulterer, and his will. The action simply and of it selfe is not evill, but of things indifferent, or naturally good; the will is evill. God workes in the action, but approves not his will. *S. Hieron.* and *S. August. Epist. 28. ad August.* set it out by this similitude. The earth hath this goodnesse from God in it selfe, that what seede soever men cast into it, it keepes it and nourisheth it, and it brings forth fruit, whether the seede be lawfully taken out of a mans owne store and garner, or it be stolen; neither for thy theft or corruption refuseth it to take, to nourish, and to returne with fruit. Yet will none for this accuse the goodnesse of the ground, nor God who hath made it fruitfull for this purpose: so God, who is goodnesse it selfe, if any goe in unto a woman, whether lawfully, or unlawfully, doth not cease according to his decree, and first ordering of things, to worke with a man in framing the birth, and creating the soule; yet approves he no more his adultery; then the others theft; but condemnes and will punish them both. Lastly, by this reason a man may deny God to have any finger in the framing of the body, as that he should not create the soule.

Fourthly, they say if soules be thus created, then how should they be infected with originall sinne? Is it because it is joynd with the body? but how should that be when as a corporall substance can have no power over a spirituall? and how should God be free from sinne, but be Author of it, when he joyneeth a pure soule with a sinnefull and corrupt body? To this I answer, first, for the first part. That in originall sinne, two things are to be considered. First, *Adams* disobedience, as the head and roote of all others, imputed most justly to them, as to his members. The reason is, because as *Adam* received his justice for them all, so did he his injustice and sinne, being not a private man, but the head and fountaine of all mankind, in respect of both, where they are called not personall justice or injustice, but originall. The second is the corruption of the whole nature and the propension and inclination of it to evill, which is the punishment of that disobedience which from him to his whole posterity, is by the just judgement of God derived and propagated. Now when we say that from the conjunction of soule and body, it is defiled and infected with both these, we meane not as when a piece of gold falls into the dirt or mire, or as wine that is put into a musty caske is corrupted by them: But because the first is imputed to the whole man this disobedience of *Adam*, as if it were his owne, for as when he is made a member of Christ by the holy Ghost, the righteousness of Christ is imputed to him, and he is truly called a just man. So, so soone as he is made a man and the member of *Adam*, this is. And secondly, because of the guilt of that disobedience, the corruption of nature and the propension and inclination to evill which they usually have called contagion, is by the just decree & ordination of God derived into the soule, he having so decreed from the beginning, that if *Adam* had stood & not sinned, his whole justice should have beene propagated to his posterity, whence it is called originall justice. So he falling and all his posterity sinning in his loyns, the whole corruption of the nature of *Adam*, which followed that disobedience, should flow from him as from a fountain into all men, that is, both into the body and soule. Whence it is called naturall corruption, and originall sinne. Thus then is the soule infected, as the body, but yet not from the body by any physcally contraction or contagion, but by this course, and hath no need to be propagated, or else it cannot be infected by originall sinne.

Now that God by this meanes is not the Author of sinne, or the pollution of the soule, because he hath joynd it to the body, is manifest, because he never infused any evill either into the body or soule, for he tempts no man, James 1. Again, God hath decreed before all time and so would performe, to joyne the soule and body together, as well if *Adam* stood, as if he fell. Now what reason

reaſon was there that ſinne comming betweene, or God foreſee-
ing it, ſhould hinder his decree, becauſe of it. This decree being
moſt holy and juſt, he therefore in joyning theſe together, hath
done that which he moſt holily, juſtly, and wiſely decreed. And
that corruption followed upon this, is not from the conjunction,
for then it would have beene, though *Adam* had not fallen, but
by the default of man, who is in this thing to be blamed. not
God: And ſo neither the propagation of originall ſinne, neither
any juſt imputation that can be laid upon God, can overthrow
the creation of the ſoules, or eſtabliſh the propagation of
them.

This may teach us the excellency of the ſoule above the body,
the matter and the maker oftentimes commends a thing and makes
it more excellent. So of theſe. The body is made but of the ſlime
of the earth, or the ſlime of man, and that by the inſtrument of
man, and is but ſtill duſt and aſhes, the ſoule is made immediately
of God, and though of nothing, yet is made a matter more excel-
lent then the matter of the heavens, in nature not inferiour to the
Angels. And this ought to ſtir up in every man a more ſpecial care
for the ſoule, then the body, for the health, happineſſe, and feli-
citty of the one, more then of the other. Not as many who beſtow
more care upon their dogges and horſes and other beaſts, then
upon their ſoules, and yet they would not be accounted dogges
and beaſts: But their bodies they onely ſeek to pamper, and
ſtarve their ſoules, and ſuffer them to periſh: for that they care,
and this they neglect: they are like unto thoſe who having a rui-
nous houſe, regard it not, and onely ſeek to themſelves goodly
orchards: or thoſe who are conſumed by a diſeaſe, neglect the
care of their health, and make them apparell of cloth of gold and
ſilver, and ſuch like. Or like a ſick woman who neglects the means
of her recovery, and onely labours and endeavours to have wai-
ting maides, Jewels and other ornaments. How fooliſh are all
and every one of theſe, in every ſober mans judgement? Then
what wiſedome is it for men not to regard the ſoule, labouring
with ſinne, and to prepare themſelves with all endeavour ſtately
houſes, great Lordſhips, many troopes of ſervants, dainty fare,
and fine apparell for the backe and belly. As if this, not that, were
more excellent; as if the body, not the ſoule were of ſo excellent a
nature, as if man had begotten that, not this. But ſeeing it is con-
trary, our care ſhould be contrary, as *Jaakob* laid his right hand
upon the younger, but his left upon the elden, ſo our beſt care
and the ſtrength of our thoughts ſhould be for the ſoule, younger
as much as it is, then the body; they ſhould but be left hand
thoughts for the body, *vide Bern ſerm. 6. de advent. dom. c. d. v.*

To inſtruct parents to take more care for the ſoules of their
children then uſually they doe, ſeeing they are thus created, and

Vſe 2.

Ambroſe.

Chryſoſtome

Vſe 3.

for

so in a more speciall manner Gods. The little care they take for it, and the great care for the body, tells us, that they believe this is theirs, and not that. And as men care more for their owne then for other mens, and many a man bestowes more cost and care upon a house of his owne erecting, then of one of his fathers providing: so in this. But the contrary should be, that they should principally care for this, and for that, but in respect of this. God having to dust and ashes joynd so excellent and immortal a soule, put in such an earthly tabernacle so excellent a Prince. Though they ought to have care to keep that in reparation and tenantable, yet their speciall care should be for this; for the diet, the cloathing, the adorning and the beautifying of it, with good graces and virtues; whereas contrary the care of parents now is, onely for the bodies of theirs, how they may cloath them with scarlet, with pleasures, and hang them with rich ornaments of gold upon their apparell, 2 Sam. 1. 24. to set them out with Lawnes and Cambricks, and deck them with all the vanities spoken of, Isaiah 3. as if they would provoke God to plague both body and soule. But is it any marvell, when most parents care onely for their owne bodies, and not for their soules? How should they care for the soules of their children, seeing charity ever begins at home? To them the Prophet speaketh, at least by way of allusion, as it is applied by some of the learned, Haggai 1. 2. 4. *They say it is not yet time to looke to Gods house and his worke*: that when they are old, they are afraid to be young Saints, they or theirs; they let Gods house lye waste, and his field grow over with weeds, the soules of themselves and their children. If they would consider their wayes in their hearts, they should finde God plagues us for this sinne, as for others, verse 6. 7. If any man should hang thy house, and adorne it with cloath of gold, and hanging of Arras, and should compell thee to sit naked in ashes, wouldst thou take it well? thou wouldst not. Now not another, but thou thy selfe adornest the house of thy soule with gold and pearles, and suffers thy soule to sit in filthinesse and corruption: so of thy children. How shall God take it at thy hands? Knowest thou not that the Prince of the Citie ought to be magnifically deckt? *Chrysost. de diversis hom.* 70. Let every man then remit off his care for the one, and increase it for the other. And let it not be true in this, that the Kings work and the Church worke, is most negligently looked to. But as *Kish*, *Sauls* father, ceased caring for the Asses, and cared for *Saul*, who must be King; so for the soule, seeke to have it nourished, and decked, and adorned.

And wherefore one? Because he sought a godly seed.] The end of marriage noted, and the reason why still God appoints but one for one, and hath not allowed Bygamy, or Polygamy, but condemnes it. Of which then first.

Polygamy

Polygamy is ſimply wicked, impious and unlawfull; that is, for a man to have two or more wives, or one woman two or more husbands. The learned make two kinds of Polygamy; firſt, when a man hath two wives, but ſucceſſively, one after the death of the other; touching which now there is no controverſie, neither ever was it ſinne in the Court of Conſcience, how heretically ſoever *Tertullian* after his fall, diſputeth againſt it, or how hotly ſoever *Hierom* oppoſeth it, under the name of Bygamy, againſt *Iovinian* and others. Secondly, when one man hath two or many wives, and *à contra*, of which is here ſpoken and condemned. Further, it is condemned by the Scripture, Gen. 2. 24. *Cleave to his wife*, not wives. *Hier* they one fleſh, one cannot be ſo with many. And if any except that two is not there expreſſed, he may ſtude it, *Matth.* 19. 5. Further, verſ. 9. And if he that puts her away, may not doe it, what he that keeps her? If adultery in the one, how not in the other? *Prov.* 5. 18. 19. None of which can be, if many wives be taken, 1 *Cor.* 7. 2. *To avoid fornication, let every man have his wife, and let every woman have her owne husband.* His wife, ſaith the Apoſtle, not wives; and her owne or proper husband, not ſuch an one as is common to her and another, *Ephes.* 5. 25. Chriſt had and hath but one Church. So *Ierome* reaſoneth againſt *Iovinian*, inveighing againſt *Lamech* the firſt Polygamiſt, who as he ſaith, had divided one rib into two.

Reaſons againſt this, beſides that the Spirit of God hath here ſet downe, we adde theſe:

Firſt, no man may take that which is anothers, and give it to another, without the knowledge and conſent of him that is owner of it. Now the man hath not power over his owne body, but his wife, 1 *Cor.* 7. 4. And if it may be ſuppoſed ſhe may remit her right, beſides that ſhe hath no power to it, for God gave it her but for herſelfe, and not to tranſlate it whither ſhe will. In God himſelfe remains the full right, who will not remit it if ſhe will.

Secondly, they muſt not defraud one another of their company, fellowſhip, and due benevolence, 1 *Cor.* 7. But this they muſt needs doe if they have many. So we may ſee it, *Gen.* 30. 15.

Thirdly, becauſe the love betwixt them ought to be in the higheſt degree, being one fleſh, and one bone. In reſpect of her, he ought to love none elſe. Now friendſhip and love in the higheſt degree, ſaith *S. Auguſtine*, by the light of reaſon, cannot be betwixt many: for the more it is extended to many, there muſt needs be remiſſion of it towards every one. And in Polygamy it is manifeſt, that for the love of one the reſt are contemned, and made as hand-maids to her, and ſhe onely ruleth.

Fourthly, becauſe heathen men by the light of nature have condemned it, though ſome of them did practiſe it, as *Laban*, *Gen.* 31. 50. If thou ſhalt vex my daughters, or ſhalt take wives beſides my daugh-

Socrat. hist.
lib. 4. cap.
26. edit.
Christopher.
p. 672.

Vse 1.

daughters : there is no man with us, behold, God is witnesse between thee and me. Also the Roman Emperours, *Dioclesian* and *Maximian* decreed, that none under the power of the Romanes, should have two wives, seeing that in the edict of the Pretor, such a man is to be accounted infamous. Divers such lawes there are : so that *Arcadius* and *Honorius* would not permit the Jewes their Polygamy ; onely *Socrates* reporteth in his *Eccles. hist. lib. 4. 31.* that *Valentinian* having *Severa*, married *Iustina*. And to cover his filthinesse, made an Act that it might be lawfull for a man to have two wives ; but that law was rejected and condemned afterwards, and that very shortly.

This being a truth, serves to confute all of the contrary minde, as sometime was that Apostata *Bernard Ochin*, who hath written certaine dialogues, and laboured to establish this against the word of God. Infinite it were to trouble you with all, yet some : The greatest is the examples of many of the holy Fathers, as recorded in the Scripture, who had many wives, and are no where reprov'd. I answer ; First, it followes not, Their reproofe is not set downe, therefore it was not : for seeing the Prophet *Malachy* reproveth it, why may it not be supposed others did so ? Besides, many things were done, that we never finde reprov'd, which argues not the lawfulness of them. The incest of *Jacob* and *Lot*, *David's* judgement against *Mephibosheth* and with *Siba*, and such like. Thirdly, if it were not, yet we live by precept, not example. Fourthly, the multitude, nor the greatnesse of offenders will excuse, neither can antiquity prescribe against the word of God. But as for the Fathers, it is answered by the learned : First, that God remitted his law to them, which appeares, say they, because he neither reprov'd it by his Prophets, neither did he at the publishing of the Law, expressly condemne it, as he did some others, as incest, *Levit. 19.* before they thinke *Jacob's* marriage of two sisters was lawfull, therefore he remitted his law : yet so, as they were not without all sinne in it. For sinne they consider either as an aberration or turning aside from the perfect rule of God, and so they sinned : or else that which offends God, so that it provokes him to punish, and in this sense they sinned not, God thus remitting the Law. Others excuse the Fathers because they did it, and God so permitted for the increase of the Church, and not for any filthy & unclean lust to satisfie it : which was true in some, though it hold not in others. As *Solomon* and some others who cannot be excused of incontinencie. Some excuse, from some probable ignorance, that either they knew not the Law, or they thought not of it, and so, though not no sinne, yet a lesse sinne. Some, the succeeding ages by their predecessors, that though their examples make not sinne to be no sinne, yet to be smaller sinnes to offend by their example, who were otherwise good and holy men, then when any thing

thing is done with a wavering conſcience; and men are boldly, the firſt that doe it, for they are to be judged to ſinne by error of judgement, then perverſity of affection. Finally, it is probable, that God did winke at that in this people and their progenitours, for the propagation of his people, and to give paſſage to the fulfilling of his promiſe of the increaſing of them; and though God uſed that fact of the fathers well, yet will it not follow that they ſinned not, when they turned aſide from the word of God; but if they ſinned in it, and ſo perſevered, and dyed impenitent, what ſhall we thinke became of them? It is probable they never repented, either becauſe they thought they ſinned not, or elſe becauſe they well diſcerned not their ſinne; and yet might be pardoned it, and were. It is true, to have Gods mercy for pardon requires repentance, yet is it not neceſſary that every man ſhould expreſſely repent himſelfe of every particular ſinne. How many things are done, which are not rightly done? yet not done wickedly by us, but in a conſcience not well informed, and ſo knew it not to be ſinne? And how many which are forgotten that they were done? and yet by a mans generall humiliation for all his ſinnes, and craving pardon of unknowne ſinnes, Pſal. 19. pardon is obtained: And thoſe fathers often in their lives confeſſing themſelves miſerable ſinners, and humbling themſelves, no doubt that repentance, and faith in Chriſt to come, did ſave them.

But 2 Sam. 12. 8. *David had his maſters wives.* It is answered by ſome that he did, becauſe God remitted his law to him. But others, it is never read that he took any one of them to wife; neither is it ſaid ſo, but though the phraſe, *into thy boſome*, is commonly underſtood of marriages, yet it ſignifies there onely power and authority: that is, I have given thee all thy maſters goods, and have not excepted his wives, that thou maiſt have them under thy power as other things, Tremelius thus *i. res & perſonas etiam intimas & chariſſimas, eorum qui primo tui erant domini, ſubjaci tibi.*

But Deut. 25. 5. the brother was to take the wife of his elder brother deceaſed. It is answered by moſt that it was an extraordinary example, and a ſpeciall thing, but no generall rule: for elſe inceſt might be proved by it, if it were generall. Others answer, that it muſt be taken and underſtood, if he have not a wife before. And ſo much they thinke thoſe words carry, if brethren dwell together. And a reaſon of it is, becauſe it is not like that God would have a man to neglect his owne ſeed, and his owne wife to raiſe up ſeed to others, but onely he would have his brother ſubſtituted in his place.

I omit many more of no great weight, though of ſome ſlew, againſt all which the truth will ſtand and prevaile.

To perſwade the men of our age againſt it, for howſoever the forefathers eſcaped with it, God either for the increaſe of the Church

Church or by reason of their ignorance and rudenesse, winked at it: yet as in another case. Acts 17.30. *The time of this ignorance God regarded not, but now he admonisheth all men every where to repent.* So may we say in this, specially seeing Christ by himselfe and by others his Apostles, hath declared us the law of the creation, and brought it to the first institution; he being as Revel. 1. Alpha and Omega; and as *Hierom* applies it to this when he found all things at his coming brought to Omega, to an extremity and height, he reduced them to Alpha, to that which was in the beginning. And if it were then granted to be no sinne, yet will it be now. They who excuse the fathers, make as of man, so of the world, foure ages: the childhood of it, the youth, the mans estate, and the old age. Now many things are fitting for children and may be tolerated in them, which may not be in men of riper yeares: as *S. August* saith, in old time for men to goe with garments having long sleeves and skirts, it was an argument of softnesse and wantonnesse. But now if they should weare them with either, they should be noted. They say againe, that that was the time of darkenesse, ours of the light; for though they were light in respect of the Gentiles, they are darkenesse in comparison of us. Now many things are tolerable in darkenesse, which may not be borne withall in the light. Then in this, as in many other things, we must not study what was done or borne withall, but what is lawfull for us to doe, and walke not in this, and many other things, as others have done, but as God hath spoken.

Now wee may adde to the former words, and collect out of them, that when it is said, *Did not he make one*, who is the Author of marriage.

Doctrin.

The first instituter of marriage is God, the Author of the conjunction that is betwixt man & wife, as at the first, so now, is God, and he alone. Manifest, as here. So Gen. 2.22. *And the rib which the Lord had taken from the man, made he a woman, and brought her to the man.* Hence that Prov. 2.17. It is called the *Covenant of God*, called so properly because he is the Author of it. Hence, Math. 19.6. *whom God hath joyned together.*

Reason 1.

Because the breach of this ordinance either in man or woman, by his law is death, when either hath broken, he ordained that the nocent party should dye, yea hee that abused a woman but betrothed, it was death, Deut. 22.22.23. Now God for no ordinance of man ever ordained death.

Reason 2.

Because though parents & friends, and parties themselves, take care to provide matches, after their humors, some one, some another, yet is it not in the power of them all, or any, to make liking or knit hearts, but only the Lord. To this some apply that, Mat. 19.6. *whom God hath coupled, he working secretly and leading their hearts one to another.* Hence that Pro. 19.14. *House & riches are the inheritance.*

inheritance of the fathers, but a prudent wife commeth of the Lord : and 18:22. he that findeth a wife, findeth a good thing, and receiveth favour of the Lord.

This teacheth us, that this is (as the Apostle) an honourable estate, having such an honourable Author, as the God of Gods. And it notes unto us the spirit of Antichrist in the Popes and Church of Rome; yea, the spirit of Satan teaching such doctrine of divells. *Innocent* saith, it is to live in the flesh, and calleth it *Bed pleasure*, and uncleanness; when he would condemn Ministers marriage by it: so *Siricius* and others, have spoken most wickedly and despitefully of it; allowing simple fornication before it, in their Priests.

V/c.

And wherefore one? because he sought a godly seede.] The end of marriage in the holy intent of God, to have a holy seede, the Church and religion propagated and increased. The meaning is not, as if holiness and sanctification came by nature, which is onely of grace, for of such holiness he doth not speake, but the word is the seed of God: that is, that their children might be the sonnes and daughters of the true God, and pure religion, for it is here, as the contrary was before, Verse 11. The daughters of a strange God, such as professed the worship not of the true God. The meaning of this is manifest by that which we have in Ezra 9. 1. 2. the holy seed matched with the people of the land; namely they who professe true religion, and the true God, with those who falsifie both. Also 1 Cor. 7. 14. where holiness is nothing but to be within the Covenant and professors of the true God and religion. God then ordained marriage for the procreation of Children, and that holy ones, the propagation of the Church, and the increase of such as should truly worship him.

The end of marriage, the most proper and excellent end of it, is the procreation of children, for the propagation of Gods Church and Gods worship. That it is an end, is here affirmed; that it is the most proper and excellent, I manifest, because it was the end of it before the fall in mans perfection, though sinne had never come, yet this end was ordained of God, as Gen. 1. 28. propagation of mankind, but specially the Church: Nay, by that is onely meant the Church, seeing they were in their perfection, and if then they had given themselves to propagation, or had continued in their first estate, they had brought forth still holy men, in their perfect image, who should have been the seed of God. *Lombard* hath a speech, * *After mans fall marriage is a remedy, which before the fall was onely an office.* The whole is true, but it is not the whole truth; for it is now *officium*, as well as then, to procreate children and propagate the Church; now that this is the end, that shewes: that he prohibiteth and reproveth so often unequal matches with infidells, because though that may encrease man-

Doctrine.

* *Post lapsum hominis conjugium remedium est. quod ante lapsum duntaxat officium fuit.* Lombard.

M m

kind,

kind, yet not the Church: for that will spread rather idolatry then the true worship. Deut. 7.3.4. and Ezra 9.1.2. Hence it is that amongst the people of God, that virginity was a griefe and barrenesse, a shame and so taken and accounted; because they could not increase the Church: for the first, see Judges 11.37.46. for the second, see Luke 1.25. Hence the Apostle forbideth to take into the Church young widdowes, for the service of the Church, but will have them marrie for the increase of the Church. 1 Tim. 5.14.

Reason 1.

Because this to bring forth children, to increase his Church, and true worshippers, most procures that which is and ought to be the maine end of all; that is, the glory of God. For not every one that brings forth children doth this, but the contrary: as the Heathen and Infidels, who bring them forth for idolatry and dishonour of God. This being to the contrary, is a principall end.

Reason 2.

Because this is the duty enjoyned them from God, to bring up their children in his true worship, Eph 6.4. Now the end of conjunction for procreation, ought to be the same that their end of education must be, of bearing and bringing forth, which is of bringing up.

Use 1.

To reprove many who when they seeke a wife or a husband, never thinke of this. I say not, they intend not procreation of children, and increasing of the world, as they say, but not the increase of Gods Church and a religious seede, that should further and set forward the true worship of God. Certaine it is many of them take barrenesse for a crosse, and a reproach unto them, but it is onely because they have not little ones to solace themselves withall, when they are young, or to leave their wealth to, when they are of yeares, but never to propagate by them the Church, and true worship of God. It may be in our times they leave not unto them false worship, but that is onely thanks to the state, not them; who if the state did so beare it, would as well leave the one as the other to them. And that I may not slander them, I prove this from their choyse, and from their use of their marriage estate. The first is apparent that they choose onely for beauty, though they be the daughters of men; or for riches, for portion or person, & never respect religion; nay if there be the other to be had, though their religion be suspected, and it be either none or corrupted, they will not forbear such marriages, though they joyn themselves to the daughters of a strange God, at the best but the daughters of men, never seasoned nor yet inclinable to the truth and true worship. In the law he that would not marry his deceased brothers wife, but another, manifested that he never intended to raise up seede to his brother: So in this. He or she that matcheth not with the daughters of God, shew they never intend this.

Againe,

Againe, in the uſe of marriages; many men and women, though they deſire ſome children, not many; and thoſe they have, they may happily give them civill breeding and education, and bring them up in knowledge of humane things, arts and ſciences, and ſuch like, but no inſtruction of religion. That which *S. Auguſt.* complaines of to God as touching his father, may many juſtly complaine of their parents. *Non ſaſageres idem pater, qualis creſcerem tibi, aut quam caſum, dummodo eſſem diſertus.* So they have little care for piety and religion, to informe them and inſtruct them that way, but that they might as he ſaith, *ut diſcerem ſermonem facere, quam optimum & perſuadere diſtione.* To be either an eloquent Divine, or an abſolute Lawyer, or a fortunate Merchant, or ſuch like.

Confess. 2. 2.
3.

Yſe 2.

That ſeeing there are three ſpeciall ends of marriage, Procreation of children, and increaſe of the Church. Secondly, helps and comforts of this life. Thirdly, a remedy againſt incontinency, though all muſt be aimed at, yet principally this. The other a man may well have, and have a lawfull marriage, but without this it can be nothing ſo holy a marriage, ſeeing it wanteth the principall and the moſt holieſt end, which was the end of it even in mans innocency, when he was without ſinne. Therefore ought every one principally to aime at this, and indeed to have it; and therefore ought they to chuſe ſo, or give conſent that this may follow; not with thoſe who have a falſe religion, or no religion; becauſe it hardly will be that the Church ſhould be increaſed by them; for children will ever follow the worſe part, though it be the weaker: for a little ſtrength drawes downward, it muſt be a great ſtrength that muſt pull upward. Corruption is downward and with the tyde: Religion is upward and againſt it. And having a fit match, children ought to be deſired of them, and to account it their honour. *Pſal. 128. 3.* Not for coſt or paines avoid it, or feare it; and having them to give all care and diligence for their education, to bring them up in the feare and inſtruction of the Lord, to inſtruct them in knowledge of God and his true worſhip, and to edifie them by example. For, *parentum exempla docere poſſunt, magis quam vox.* *St. Hieron.* That when they are gone, they may praiſe them, as *Auguſtine* did his mother, *Majore ſollicitudine me parturiebat ſpiritu, quam carne pepererat.* *Confess. 5. 9.* Their care was more to bring them up religiously, then their paines was to bring them into the world: they loved their ſoules better then their bodies, and they deſired more that they might be Gods ſons and daughters, then theirs: by which they ſhall increaſe their glory, for they who beget many to righteouſneſſe, ſhall ſhine as the ſtars for ever. *Dan. 12. 3.* And they who ſhall increaſe Gods Church here, he ſhall increaſe their glory, as they his worſhip.

Then are not they bound who have the gift of continency not

M m 2

to

Yſe 3.

to marry, for though marriage be a remedy, yet is it not onely, nor principally, for both this is an end and more principall. They who can preserve their chastity in virginity, may desire it, but not absolutely, but in respect of some troubles, and incumbrances, which for the most part accompany marriage, yet they may marry, for this end, which is the more excellent: I doe not say they are bound to marry for this end, because marriage is of those things which are indifferent, as *Bernard* speaks of virginity; It is not commanded, but advised, and onely they who cannot containe, are commanded to marry; yet as there is more necessity in marrying for that end, so there is more religion in this end. In that a man principally respects himselfe; in this God, the increase of the Church, and the enlarging of the kingdome of Christ, that which *Saint Augustine* speaketh. *de bono conjugali Cap. 15.* may be applyed here, *Iustus quando cupit dissolvi & esse cum Christo, tamen sumit alimentum non cupiditate vivendi, sed officio consulendi, ut maneat, quod necessarium est propter alios. Sic misterium fœminis in re nuptiarum officiosum fuit sanctis non libidinosum. Quid enim sit cibum ad salutem hominis hoc est concubitus ad salutem humani generis.* And so specially for the Church and increase of Gods Kingdome; for though he can make children of stones, yet hath he ordained this meanes; Therefore little reason and lesse religion hath the Church of Rome to preferre virginity before holy marriage; for besides that may be said to them, it were better they would approve virginity by their deeds, then praise it by their words. And as *Hierom* ad *furiam*; why doth the tongue sound out chastity, and the whole body shew forth uncleanness? Or as *Epiphanius* of the *Origenists*: You refuse marriage, but not lust. It is not holiness; but hypocrisie that is in honour amongst you. Besides this, virginity is never save onely in some respect better then marriage, but marriage is oftentimes absolutely better then virginity, and by no reason more then this; because this may increase the Church, and bring forth sonnes and daughters to God, not that. Neither is it against this, that some object, that Christ saith, That after this life there is no marrying at all, and that, 1 Cor. 7. 38. *He that giveth her to marriage doth well, but he that giveth her not to marriage, doth better.* For the first, it is not against us, seeing we speake of the state of this life onely; after which, as there shall be no marriages, so no vowes of virginity. And as for *S. Paul*, *Better* with him, is as much, as fit, or more commodious. For if it were simply better, it were never lawfull to do otherwise, which he alloweth. Therefore he thus spake, not for the nature of the thing; but in respect of circumstances, as you may see, verse 26. 28. 32. 35. Finally, if virginity be the more holy, why have they made marriage a sacrament rather then it? Sure, if it were more holy, it should rather be a sacrament, then marriage.

There.

Therefore keep your ſelves in your ſpirit.] The dehoration of the Prophet from this vice, and the better that they may doe it, and not tranſgreſſe, he perſwades them to labour for ſober mindes, and chaſte affections: from thence riſeth this ſinning againſt their wives, which would eaſily be avoided, if their mindes were ſober and chaſte.

The way for a man to keep himſelfe from actuall and outward ſinne, and the praſtiſe of it, is to labour to keep his heart pure, and to take heed to that. On the contrary, if he neglect his heart, he ſhall be ſure to be corrupt in the outward man, and to fall into outward ſinnes againſt God and man. He may happily in ſome ſiniſter reſpect, and by ſome circumſtances of time, place; or perſon, for want of opportunity, ability, and meanes, refrain them; but thoſe things befalling him, he will eaſily fall into that. So much this exhortation ſheweth. So much alſo that ſheweth, Prov. 4. 23. 24. 25. *Keep thine heart with all diligence: for thereout commeth life.* Put away from thee a froward mouth, and put wicked lips farre from thee. Let thine eyes behold the right, and let thine eye lids direct the way before thee. Matth. 15. 19. Out of the heart proceed evill thoughts, adulteries, &c. and Jam. 1. 13. 14. 1 Pet. 2. 11. 12.

Beauſe the heart and ſpirit is the fountaine of actions, whence they all ſpring: the other parts are but the chanel, and it is a flowing fountaine, not a ſtanding water, which ever ſends out ſuch water as it hath: if then the fountaine be clean and ſweet, ſo will the chanel be; and *è contra.*

Beauſe it is the commander of the whole man, the whole life. Now ſuch as the Commander, ſuch is the Subject; ſuch as the Captaine, ſuch are the Souldiers. Much more here: for the conjunction is neerer, and when they are ſubject to it, as the weapon is to him that uſeth it, Rom. 6. 13. So that it commanding any thing, that they all doe more then the Centurions ſervants, Luke 7.

Rom. 7. 25. Then the fleſh, and outward parts, follow not the minde and the heart.

There is no oppoſition there betwixt the inward and outward, the heart and the body, but betwixt the part regenerate and the unregenerate: for by fleſh it is uſuall with the Apoſtle not to underſtand the body, but the unregenerate part, as in that place, Gal. 5. 17. not any oppoſition betwixt ſoule and body, but the fight of the unregenerate with the regenerate: and verſ. 24. not the crucifying of the body, but of the unregenerate part: For the heart and inward parts, as farre as they are unregenerate, are fleſh alſo, and underſtood under the outward by the Apoſtle.

Then may a man certainly judge a man to have a corrupt heart, when hee hath a polluted outward man, life

Mm 3

Doctrin.

Reason 1.

Reason 2.

Queſt.

Anſw.

Verſ. 1.

Use 2.

and conversation. *Vide* Malach. 1. 8. Doctrine 1. Use 2.To reprove such as judge men to have corrupt hearts for the care and uprightnesse of their lives. *Vide ibid. ex* Use 1.

Use 3.

To teach men, who desire any outward holinesse, or to be free from externall corruption or pollution, to looke well to the heart, to keep sinne, or to kill it within: for this is the best and the first to purge the heart, and the other will be so.

And let none transgresse.] The dehoration from the evill, and the outward practice of it. Of the particular hath been spoken in the former verses: yet somewhat hence. It may be that some may think this speech hangs that way, that it may seem to favour free-will, to call upon them to abstaine from evill, which if it were not in their power, it were in vaine thus to speake to them. I answer: this is no more then other precepts and exhortations in the word, which doe but teach us what we ought to do, not what we are able, which is but to make us assay, and when we finde not power, then to seeke it elsewhere. In the law of workes, God saith to us, Do what I command thee: In the law of faith wee say to God; What thou commandest us, inable us to doe. God therefore thus speakes to man, to make him speake againe to him, commanding that he may require and obtaine to doe, seeing, Phil. 2. 13. *It is God which worketh in you both the will and the deed, even of his good pleasure.* Bernarda in the audience of some, commending the grace of God, as that which he acknowledged in God did prevent him, and he found did make him to profit, and he hoped would perfect it in him, giving all to grace, and taking nothing to himselfe. One replied, what then hast thou done, or what reward can thou looke for, if God worke all? To whom he answered, What counsell then doest thou give me, or how wouldst thou advise me? Give glory, saith he, to God, who hath prevented thee, excited thee, and begun this good in thee, and for that is to come, live worthily, that thou mayest approve thy selfe not unthankfull for those thou hast received, and fit to receive more. Bernard replies, You give good counsell, but that is, but if you could make me able to obey and doe it. For it is not so easie a thing to doe, as to know what ought to be done, for these are divers things to lead a blinde man, and to give strength to the weary. * For whosoever

*Loge operū
dicit Deus,
fac quod iu-
beo, lege fi-
dei dicitur
Deo, da
quod iubet.
Aug. de spi-
rit. & lit.*

*Bernard de
gratia &
lib. Artis.
initio.*

* *Nec quisvis doctor statim & dator erit boni; quodcunque docuerit. Duo mihi sunt necessaria, doceri & juvari. Tu quidem homo velle consulis ignorantie, sed (si verum sentit Apostolus) spiritus adjuvat infirmitatem nostram. Rom. 8. Imo vero qui mihi per os tuum ministrat consilium, ipse mihi necesse est ministrat per spiritum tuum adiutorium quo valeant implere quod consulis. Ecce enim ex ejus munere velle adjacet mihi, perficere autem non invenio, nisi qui dedit velle, det & perficere pro bona voluntate.*

is a teacher, whatsoever he teacheth, cannot bestow goodnesse. Two things are needfull to me, to be taught, and to be helpt: thou being a man doest well instruct my ignorance, but the spirit helps our infirmities,

ties, Rom. 8. yea, he that gave me counſell by thy mouth, muſt alſo ſend me helpe by his owne ſpirit, that I may be able to doe what thou adviſeſt: by his grace I am willing, but cannot perſorme, unleſſe he that wrought the will, doe alſo worke the deed of his good pleaſure. And when to this he replied, * Where then are our rewards? or where is our hope? He anſwereth with that, Tit. 3. 5. Not by the workes of righteouſneſſe which we had done, but according to his mercy he ſaved us, by the waſhing of the new birth, and the renewing of the holy Ghoſt. Hence I gather, and upon this inferre, that God that calls upon us by his word to do, muſt give us alſo power to do: then therefore he calleth, becauſe he would have us cry to him for helpe. And as S. *Auguſtine*: O man! acknowledge in every precept, what ſtrength thou ſhouldeſt have; in every reproofe, what ſtrength by thy own fault thou wanteſt; in every prayer, whence thou mayeſt have what thou wanteſt.

correctione tuo te vitio non habere: in oratione unde accipias quid vis habere. De corrept. & gratia, c. 3.

The hands muſt be purged as well as the heart: the outward man as the inward.

* *Vbi ergo
ſunt merita
noſtra? aut
ubi eſt ſpes
noſtra?*

* *O homo in
præceptione
cognoſce
quid debeas
habere, in*

Doctrina.

V E R S. XVI.

If thou hateſt her, put her away, ſaith the Lord God of Iſrael, yet he covereth th: injury under his garment, ſaith the Lord of hoſtes: therefore keep your ſelves in your ſpirits, and tranſgreſſe not.

[*Hate putting away, ſaith the Lord God of Iſrael.*] In this verſe the Prophet proceeded to the third maine ſinne here reprov'd in this people, Divorces; not ſimply condemning divorce, as if in no caſe it were lawfull, but for every vaine cauſe, and light diſlike, when they hated or diſliked them, for that to put them away, is that he reproveth. In the verſe we obſerve two things: Firſt, the reproofe of this ſinne: ſecondly, an admonition generall, including the particular. In the firſt, which is the ſinne, we obſerve the amplifications of it, which is firſt from Gods hatred: Secondly, from an effect of thoſe husbands, who uſed and practiſed divorces, that they made the law of God a covert, to cover with it that violent injury and indignity they did to their wives, as men cover the body, and defaults of it with their garment.

[*If thou hateſt her, put her away.*] Some thinke this dependeth upon the former, as an objection made by this people in their own defence,

defence, against the former accusation, as unjustly cast upon them, because they had not committed Polygamy, seeing they had put away their first wives, and that according to the Law, Deut. 24. The Prophet answeres, the Lord hates putting away, and will not indure that they should make his Law a cover for their iniquity. Some, as *S. Hierom*, understand them as words of the Priest and people in their owne defence, pretending the law of God for that they did; but most take them as Gods words, shewing his dislike of their dealing. And if the words be read thus, as our vulgar translation hath them: then they think them spoken by an Irony, which they manifest, as they suppose by the words following, by which they take a judgement to be threatned. And they thinke it is manifest by the like, Eccles. 11.9. but seeing the words in the originall will not beare the reading, neither the second sentence will carry the sense they would have of them; They must be thus read: *For I hate putting away; or, putting away is an hatred unto me.* [It is a thing that I am so far from approving and liking, that I utterly hate and abhor, whatsoever *Moses* for the hardnesse of your hearts did grant unto you, and so remitted the judicall law, that it proceeded not against you to death, as adulterers, when you had put them away for slight causes, and married others; yet that hath not excused it before me, but that it is still a sin, and odious unto me. It is that which my soule abhorreth.

Saith the Lord God of Israel.] This he addeth for confirmation of the former. That the Lord God of Israel doth affirme and testifie this; who hath before professed himselfe Author of the conjunction betwixt them, and witnesse of that covenant: And doth professe himselfe protector of the whole Nation of the Israelites; and therefore with what indignation must he needs behold their dealing with their wives? and how can he suffer that indignity, they are offered to be put away, and others taken in their places, specially when they are strangers and infidells?

Yet he covereth the injury under his garment.] The second amplification, because they pretended law for that they did, covering it by that, as the body with a garment, which maketh him to abhorre it the more, to pretend his law for them when it is cleane against them, and all that was, was but a permission by *Moses* in his care and compassion of the women who were abused by them.

To the former sentence some adde, [*for*] being a particle which hath the force not of a cause, but oftentimes of an affirmation; and to this, [*because*] shewing that therefore he hated it the more, because they thus covered it.

Saith the Lord of hostes.] He that is able and can command all the hostes of heaven and earth, to revenge the injuries and indignities done

done to his people and daughters.

Therefore keepe your ſelves in your ſpirits.] The admonition ſuch as we have had before: that is, ſeeing you know what the Lord hates, and what he loves and likes, look well to your ſelves, and your owne hearts, take heed of tranſgreſſing and dealing perſidiously with your wives.

Divorce, that is, for a man to put away his wife for any cauſe ſave onely for the cauſe of adultery, and for adultery, is utterly unlawfull and forbidden of God; a thing that doth diſlike and diſpleaſe him: ſo the Prophet affirmeth here. This our Saviour the oracle of his father more faithfull in the houſe then *Moſes*, doth ſhew and teach, Mat. 5. 32. Mat. 19. 9. It hath his force, *I ſay unto you*, that is, many aſſigne other cauſes, but I this one, onely adultery. To this we may adde that the Apoſtle allowes not a man to put away his wife for infidelity, 1 Cor. 7. 12, 13, onely if the infidell will depart and make a deſertion, he lets then the beſeever at liberty, but elſe he allowes him not to put her away. And if not for Idolatry, then not for other cauſes of ſmall leſſe weight.

Because as Chriſt himſelfe giveth the reaſon, the bond betwixt them is greater, then that which is betwixt parents and children, Mat. 19. 5. for it was before that; for *Adam* and *Eve* were man and wife before they were parents; and they were man and wife, that they might be parents. And againe, the bond is greater, becauſe the good is more publique, for this, for the propagation of mankind, that onely for the good of the parents. Now then if the bond be greater, and that is not to be broken for any cauſe, then not this. If that, rather then this, then not this for ſmall and frivolous cauſes; but onely for that which he who bound the knot, hath allowed the diſſolution of it.

Because this were for man to take upon him to ſever that which God hath joyned, when it is done not for ſuch a cauſe as he hath allowed it to be for; for when it is for ſuch a cauſe, then is it God and not man that hath diſſolved it.

To reprove all thoſe who allow and contend for many other cauſes that divorces may be made, beſides adultery, which opinion of theirs they would eſtabliſh firſt from the law, Deut. 24. 1. When a man taketh a wife and marieth her, if ſo be ſhe finde no favour in his eyes, becauſe he hath ſpyed ſome ſtuffneſſe in her, then let him write her a bill of divorce, and put it in her hand, and ſend her out of his houſe. To which *Lambert*, and oppoſe, Math. 19. ſo that if it were lawfull then, yet not now: neither doe I herein make Chriſt contrary to the decrees of God by *Moſes*; but we muſt underſtand that that law in Deuteronomy was a civill and judicall law: And Chriſt he meddles not with civill or judicall courſes, but morrall things. For they who govern

common

Doctrine.

Reason 1.

Reason 2.

Verſe 1.

The permission argues
no simple
lawfulness.

common wealths, propound this end unto themselves, that if two evils, or two inconveniences happen and meete, they admit the lesse, lest they fall into the greater. As in some Cities they have admitted stewes and harlots, to avoide, as they say, greater evils, which the law of God will not suffer in his common wealth. And so to this purpose of marriage, when unhappy, unfit, and unequal marriages are made, the one of these two inconveniences seemed to be necessarily; that they who hated their wives, would either perpetually afflict and vex them, and at length kill them, or they must have liberty to put them away. This latter was thought more tolerable, therefore it was allowed in that common wealth, but so allowed as if God by it would make them keepe their wives, and use them better. For first, God would have him make a bill of divorce, by that to affect so hard & cruell a husband, & to drive him to consider what an unfit & unworthy a thing it was for him to put away one he had enjoyed so long; for we use to weigh more those things we write, then those we speake. Secondly, that if he put her away, he was not allowed at all to take her againe, and therefore to make him not to doe it, but advisedly, when happily upon second thoughts he would not doe it. Thirdly, if he gave her a bill of divorce, it must expresse the cause why he did it, clearing her that it was not for adultery, and accusing himselfe that it was for some other slight cause, which he ought and would, if there had been any love in him at all, have covered. All which sheweth, that God did it for their infirmities, and would have restrained them from it by this meanes; and that he granted unto them was onely judicall, that is so much as might free them from the hand of the Magistrate, that they were not punishable by him, but not that which made it no sinne against the law morrall; and before him, they were onely freed in *foro civili, non conscientia*. It is like to our law of usury which frees men from punishment of the law if they take not above such a summe, but frees them not from sin before God, providing for the good of the borrower, both that they might borrow, and when they did, not be too much oppressed; but so, he that lends is an usurer, and so a thiefe before God: So in this. For the Lord as a wise law-giver, in his judicall lawes, permitted in a civill respect some things evill in themselves, for the avoiding of a greater mischief; not to allow or justifie the same from the guilt of sinne, as before him in the court of conscience, but to exempt the same from civil punishment in the external court before the Magistrate: such is this we speake of. Hence it is that we read not in the Scripture of any man of note for piety and holinesse which ever used this, or ever gave any wife a bill of divorce. For whereas *Abraham* put away *Hagar* and *Ismael*, it is not against this, for as he did it by the counsell of the wife, so by the commandement of God, Gen. 21. 12. And none that were godly using

uſing, or practiſing it once, though they were ſubject to the ſame inconveniences that others were, and ſo ſhewes that they held it not ſimply, and in conſcience lawfull.

Againe, they ſay that 1 Cor. 7. the Apoſtle allowes divorce for another cauſe. It is answered, that the Apoſtle ſpeaketh not of a divorce, but of a diſcretion, not of putting away the wife for any fault of hers, but when ſhe forſakes the husband, for the faith and piety that is in him, and ſo *à contra*; for the Apoſtle onely ſaith, if the unbelieving depart, let him depart. But allowes not the beleever in any ſort to put away the unbeliever; nay, commands him to live with her, if ſhe will abide with him. And ſo onely enjoyneth him to ſuffer a diſcretion, not to make a divorce. And ſo this eſtabliſheth no other cauſe.

Againe, they ſay, if for adultery, then much more for crimes greater then it, and ſo there are more cauſes of divorce. This will be answered out of the former: for if the Apoſtle allow not for infidelity; then not for greater; for that is ſure farre greater; and if their reaſon were good, then would this follow: infidelity is a greater ſinne then adultery, therefore ought a man to be put to death for that, becauſes for this he owes to dye by Gods law. Againe, adultery doth not make the divorce, becauſe of the greatneſſe of the ſin, but becauſe of the oppoſition of it to marriage, it is far more contrary to it. The reaſon is, becauſe in marriage man and wife ought to be one fleſh. Now adultery is that which doth divide them, and make not one, but two. And ſo doth neither infidelity, blaſphemy, idolatry, neither any ſuch ſin. For theſe and the like ſins are more repugnant to God, and ſeparate men from him more then adultery, but it is more oppoſite to Matrimony; which is manifeſt, becauſe amongſt infidells, idolaters and blaſphemers, marriage is good and lawfull, though not holy.

Other things they object, as coldneſſe and inability of ſome incurable diſeaſe, if the one goe about to kill or poyſon the other, if the civill lawes allow it. But they are answered, that ſome of theſe may hinder a marriage it be not, not breake it when it is. In others the Magiſtrate is to be looked to for helpe. The lawes of Magiſtrates cauſing divorce for other things, if they be capitall they ought put them to death, and ſo end the controverſie. If criminall, of leſſe force, their law is againſt the law of God, and not tolerable.

To reprove and condemne all thoſe who practiſe contrary, who though the law allow not other divorces, but for adultery, yet they upon diſlike they take at their wives, or liking of others, make nothing to ſend them home to their friends, and live ſeparated from them, and onely for their luſts ſake, beare more indignity and diſcontent from a harlot in a yeare, then they had from their

Vſe 2.

their lawfull wives in many years before, hearkening to such bad counsellors, as *Memucan* was to the King *Ahashuerosh*, *Ester* 16. 19. perswading him to put away *Vashti* for one disobedience, and for some miscarriage to send her away, and take another in her place, forgetting as *S. August.* speaketh to *Polletius*, that they are Christians, and therefore that they ought to be prone and inclinable to mercy and indulgence, and not be so hard and cruell, not remembering the example of Christ who pardoned the adulteresse. *Joh.* 8. shewing how full of love and compassion husbands should be towards their penitent wives, if in adultery, much more in lesse things, and offences: but these are like those who *August.* speaks of, who because of their bitterness to their wives, that they might doe it with lesse reproofe, have razed out that Chapter, or that story at least out of it, so they could be content to raze this out, but heaven and earth shall passe when this shall stand; and they who feare not to offend against it, shall feelee the weight of Gods anger hereafter; for his anger and hatred will be punishment and judgement.

Ysa 3.

Not as the Disciples inferred upon it. *Mat.* 19. 10. *If the matter be so between man and wife, it is not good to marry.* For they are well and with good reason, checked by him, seeing verse 11. 12. as he said unto them, *All men cannot receive this thing, save they to whom it is given, for there are some chaste who were so born of their mothers belly: and there be some chaste which be made chaste by men: and there be some chaste which have made themselves chaste for the kingdom of heaven. He that is able to receive this, let him receive it.* For to some who cannot abstaine, marriage is as necessary as meate, drinke, and sleepe, as *Luther* said sometimes; foolishly cavelled at by our Papists. That is then not the use of it, but this; for men to be wary how they chuse, and women how they are perswaded, or give consent, seeing it is a knot not to be broken againe for any dislike, or discontents whatsoever, save onely in the matter of adultery. If it were a matter as common bargaines be, that a man might lose his earnest, if it were with some hazard of his honesty and good report: Or if they were taken, as some men take prentices, upon liking; or buy horses to lose so much, if they dislike and return them; or if *Solons* law were in force, that he who did put away his wife should give her dower and portion with her againe, it were the lesse to be thought of; but when it is so dissoluble, not to be loosed or broken, but perpetuall, it requires a great care, when it is stronger and firmer then the bond betwixt parents and children: Therefore should the man take heed how he chuseth, for beauty, for profit, and great portion; and not for wisdom, and vertue, though the other things be not in the like proportion. What is more profitable then the Bee, saith Saint *Chrysost.* in *Psal.* 50. yet hath it a sting? What fairer then a Peacocke?

cocke, but the comelineſſe onely is in the feathers, not the fruit. So many with their great portions, and great beauty, have often their ſtings, and are not fit helpes; that a man had better buy a wife, then be bought to her, ſpecially when there is no parting. And better to have had the contemptible Ant, as he ſpeaketh, which is the miſtriſſe of wiſedome, the meaner and the more huſwifely, who may ſoone be worth her portion in good comfort and contentment; ſo the woman how ſhe is wonne, or perſwaded for the perſon or riches, or kindred of a man, becauſe he is able to cloath her in fine apparell, to decke her with gold and pearle, and many ſuch things, having no wiſedome to governe or inſtruct her, or to bring up his children in the inſtruction of the Lord, no love but luſt, for ſeeing the knot is perpetuall, and no cheyee allowed againe, ſhe may buy all that deare enough. There fore it is good to be adviſed in their choyce, leſt repentance ſhould come too late, and be bought too deare, and yet make no amends, for they cannot be free. If the law of polygamy were in force, that a man might have two wives, the one hated, the other beloved, or this of divorce, he might put her away at his pleaſure upon diſlike, and ſo *à contra*, the matter were ſmall, and men might be as careleſſe of this as of the other things; but whenas he hath made one for one, and made the bond ſo inviolable, that there is no parting till one be the others Executor: ſeeing things are thus, it is not good not to marry, but to be carefull how he or ſhe marieth. *Chryſoſtome* perſwading men to be carefull of their ſoules, reaſoneth thus: *Omnia nobis duplicia Deus dedit, duos oculos, duas aures, duas manus, duos pedes: ſi igitur horum alterum laedatur per alterum neceſſitatem conſolamur: animam vero ò unam dedit nobis, ſi hanc perdidimus, quamam vivemus.* Vide *Chryſoſt. bp. 12. ad pop. Ant.* So God hath allowed us two friends, or two ſervants, or two houſes, or two coates, one may ſupply the want of the other, but one wife, and her for life, and the tearme of a mans dayes: how ought he to uſe her well and chuſe her carefully, and ſo of a woman.

I hate putting away. Thus he firſt condemnes this ſinne, becauſe it is againſt his will and minde, that he diſlikes and hates it, and by this diſſwades from it; not that we muſt conceive there is any ſuch paſſion in God, or affection, but theſe things are as *Auguſt.* ſpeaketh of anger: ſo of this. * It is not any perturbation of his minde, but the judgement by which he inflict puniſhment upon ſin. And ſo in the whole he diſſwades from this, becauſe elſe Gods judgements and puniſhments will come upon them, howſoever they eſcape mens. Now this is not proper to this, but common to others, whence we have a generall doctrine.

Men ought to avoyde and eſchew unjuſt divorces, and every other ſinne for feare of the judgements of God and his hatred

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*Non eſt per-
turbatio a-
nimi ejus ſed
judicium,
quo irroga-
tur poena pec-
cato.* Aug.

Doctrine.

and punishments; which thing is manifest in the law, when as every prohibition is not without a threat and a judgement. Hence that Deuter. 28. 15. And in the particulars through the whole law wherefoever God forbids any sinne, usually there is a judgement joyned with it. The spirit speaketh not so in vaine, but that he would have men to avoyd them for thosel. The point is proved. Gen. 17. 14. Exod. 12. 22. 23. 24. Ilay 1. 20. Rom. 6. 23. Solomon often threateth adulterers with shame and poverty and discafe, to restraine them from it. And S. Paul with the judgements to come in the life to come. Hebr. 13.

Reason 1.

Because of their corruptions; who as they love not righteousness, nor desire or hunger after it for righteousness sake, and in conscience, which makes God give them promises and propound rewards unto them to make them obey. So they hate not sinne, neither fye it, because it is sin, but as children do Bees, not because they are Bees, but because they have a sting; so they sin because it is hurtfull, therefore hath the Lord propounded these; not as desirons of their punishment, but to have them not to offend, as Princes adde penalties to their lawes.

Reason 2.

Because as the malice of Sathan hath feared men, from doing well, for feare of harmes, losses and disgraces, which they shall finde in the world and others before them, which hath made God ballance them with his promises; So his comming tells them that unrighteousnesse hath many pleasures, profits, preferments, and shewes, then many that have risen that way and by such meanes; therefore God shewes them then the sower of it, that for all such things all must come to his judgements.

Reason 3.

Because by them they may subdue and tame their flesh and the corruption of it, and make subject to the spirit, which alwaies of it selfe rebelleth against the spirit, and often ruleth over it to lead it to sinne and disobedience.

Vse 1.

If feare of judgements be a meanes to restraine men from sin, it tells us that many men are voide even of this servile feare, Vide Mal. 1. 6. first effect of servile feare. Use 1.

Vse 2.

To teach every man who would keepe himselfe from it, to endeavour and labour for this feare.

Saith the Lord God of Israel.] This for confirmation; not the Prophet, but the Lord the master, and not the Minister speaks this which is thus set out to shew the care he had of that people, that he had taken the protection and defence of them. Now this people being a type of the Church, as well as the Church, it may teach us this.

Doctrine.

God is the protectour and defender of his Church and children, hee that doth keepe, preserve, and defend it. Vide Revelation 2. 1. *Christ walketh in the midst of the golden Candlestick.*

Yet

Yet he covereth the injury under his garment.] The amplifying of their ſin, that they pretended the law of God as a cover of it, that it might be no ſinne unto them.

It is a thing which makes their ſinnes the greater, who pretend the law for a cover of their ſinne and iniquities, of cruelty or oppreſſion, unfaithfulneſſe, or whatſoever other corruption; ſuch was theſe mens dealing, ſuch was that of *Iezabell*, 1 Kings 21. 13. & of them, Joh. 19. 7. the Jewes answered him, *we have a law, and by our law he ought to dye*, becauſe he made himſelfe the ſonne of God. And James 2. 8. 9.

Becauſe the law was given either for a light and lanthorne to keepe men they ſhould not ſinne or tranſgreſſe, or after a gloſſe to let them ſee their ſinnes, James 1. Or as a Cocke to *Peter*. Now to pervert it to the contrary, is to abuſe the law, and ſo to adde to their former ſin this ſecond, and to increaſe both. To make that which is good, cauſe of ſinne.

Becauſe this argues that the ſinne is not in infirmity, but obſtinacy, when men any wayes defend and excuſe it, more when they excuſe it by that which doth accuſe it, and buſie their heads to wreſt it to bolſter out their ſinne, when they do as *Hierom. Oceano*, of ſome, who *non voluntatem legi, ſed legem iungunt voluntati*: frame the law to their wills, and not their wills and wayes to the law.

To condemne and convince of greater ſinne all ſuch ſinners as doe not ſimply ſinne, but would ſinne with warrant from that which is the onely oppoſite to all ſinne whatſoever, and make this as ſome men doe Chriſts ſufferings, the pack-horſe of all their ſinne: ſo this the patron and defence: firſt, here are condemned all heretiques, who doe not onely erre, but defend it with colour of the Scripture: for never any heretique hath bene, who did not pretend the Word for their hereſies. The Scriptures they oftentimes contemne, becauſe they finde them little to ſavour them: yet uſe they them as Merchants doe their Counters, ſometimes they ſtand with them for hundreds and thouſands, and ſometimes for cyphers; when the letter helpeſ, they urge with full mouth; but when the ſpirit hurts and croſſeth them, they appeale

to others, and either Fathers or Councels, or the Pope muſt impoſe a ſenſe upon them; not draw it out of them, and ſo have no error, but either by the letter or the inforced ſenſe they will maintain: as by theſe words, *he that takes not up his croſſe and followeth me*: certain Monkes made them croſſes of wood, and carried upon their ſhoulders. *Casſianus Coll. 8. Cap. 3.* By thoſe words, *Here are two ſwords*, the Popes temporall and ſpirituall ju-

Make them as *Aug.* of the Donat. *Accipientes ergo perverſo corde Scripturas non eas faciunt obſe nobis ſed ſibi.* Cont. lit. par. l. 2. c. 1. *Non periculor docere ipſas quoque ſcript. ſic eſſe ex Dei voluntate diſpoſitas, ut hereticis materiam ſubminiſtrat cum legam oportere hereſes eſſe quæ ſine Scripturis eſſe non poſſunt.* Tertull. præſcript. advert. hæret.

Doctrin.

Reason 1.

Reason 2.

Uſe 1

*Affectum lo-
cutorum est &
non intelle-
ctus. Bernar.
sup. Cirat.
ser. 87. A.*

Vse 2.

jurisdiction. By those, *The Lord made two great lights: the Sunne the greater*: therefore the Pope is greater then the Emperour. By those, *They that walke in the flesh cannot please God*. Innocent condemned marriages, and stablished single life, and many such things. Like unto these are many other, who search the Scripture, for no other purposes, but to see if they can finde any thing in it, which will defend them in their sinne. Therefore we shall finde a voluptuous man, who hath no knowledge in the Scripture, for to further his salvation, hath that to uphold uncleannesse, Acts 15. 29. words without sense. The wanton for her painting, *That oyle makes a cheerfull countenance*. The drunkard, that *Wine was given to make the heart cheerfull*. The covetous, that *he who provides not for his owne, is worse then an Infidell*. The Usurer hath his distinctions of biting and multiplying usurie, of lending to the poore and stranger, and to rich and brother, of putting money into the banke, and such like.

To teach every man to take heed how he goes about to cover any sinne he hath committed, by the word of God: for as he cannot doe it without injuring of the Word, which is most pure and holy, so that injury will by the Word redound to God himselfe, who hath given and written that Word: for if it favour any sin, he must needs doe the same, when He and his Word are one. Now it would be monstrous impietie, that any one should make God the patron of his sinne. As if a man should make the Prince the cause of his treason, it were without excuse and hope of pardon. But this is done when the Word is made a covert, and so a mans sinne is increased, as *Adams* was, who accused both *Eve* and God; *The woman thou gavest me*, the word thou gavest me. But to avoid this, we must endeavour to read the word without prejudice, or being fore-possessed with opinion. Many men make the Scriptures favour their errors, because they read them with resolute mindes to hold that they have, and so seeke but to confirme themselves out of that they read, and apply it to their errors, and not their mindes to it; and sometimes sticke upon the letter, and sometime make it speake that it never thought; knowing not that it is like to a fertile field, which bringeth forth many things which nourish the life of man, without any seething or roasting by the heat of the fire. Some things that are hurtfull unlesse they be boyled. Some things unboyled offend not, and yet having felt the heat of the fire, are more wholesome. Some, that are in their kindes profitable for beasts, though not for men: So the Scripture hath some things literally understood, which profit and help; as, *Hear O Israel, &c.* Others, unlesse they be mitigated by the heat of the spirituall fire, and be spiritually understood, hurt more then profit, as that, *Sell thy coat, and buy a sword; If he strike thee on the right cheeke, turne to him the left; Take up his crosse,*

croſſe, and follow me, and ſuch like. Therefore at all times it is not good to take the words, but labour for the ſence, ſpecially not in thoſe places where they ſeeme to favour any thing condemned in plaine words in another: for there, ſaith *Auguſtine*, is certainly a figure.

V E R S. XVII.

Yee have wearied the Lord with your words: yet ye ſay, Wherein have we wearied him? When yee ſay, Every one that doth evil is good in the ſight of the Lord, and he delighteth in them. Or where is the God of judgement?

Y*E have wearied the Lord with your words.*] The Prophet proceedeth now unto the laſt ſin reproved in this Chapter, which was in this people; the former was touching men, this is concerning God: the former diſhoneſty and unfaithfulneſſe towards men, this impietie againſt God. Before he accused them, as ſome ſpeake, of felony, now of treason: before for their deeds, now for their words and ſpeeches, contumeliouſly uttered againſt God; denying the providence of God both over the good and bad, not providing for the one, and not puniſhing the other. It is thought that the Jewes being now returned out of Babylon from their captivity, and ſaw both the Babylonians, and divers other Nations and people, to abound with wealth, eaſe and glory, though they ſerved their Idols, and themſelves the onely worſhippers of the true God, to be in want and poverty, they thought and ſpake, that God he regarded not them that worſhipped him, but the wicked were good in his ſight, and he delighted in them. Or at leaſt if it be not ſo, where is God that judgeth uprightly?

Yee have wearied the Lord with your words.] Some thinke the wearineſſe here ſpoken of, is a fainting which commeth from too much ſtriving and labouring, whence commeth a remitting of the care and indeavour which he tooke before time. And ſo the meaning they would have to be; You ſay the Lord, who is mercifull, and aboundeth with mercy, and hath been ever conſtant in it, and prone to it; he is now wearied in deſcending and providing for, and in doing good unto thoſe that ſerve him. And ſo it ſhould not be a wearineſſe impoſed upon him, but one that is imputed unto him. And ſo onely in opinion it ſhould be ſo, and not in truth; but how this will agree with the Prophets answer to their demand, I cannot ſee, neither can it poſſibly: for then he would have ſaid, In that ye ſay, the Lord hath no care, or hath caſt

of the respect of his; but he speaketh otherwise. The meaning is, then you have grieved and vexed the Lord with your speeches and reproaches and blasphemies against him. It is spoken after the manner of men; because they are so, with the speeches of others, like that, *Isaiah. 43. 24. Thou hast wearied me with thine iniquities.*

Yet ye say wherein &c.] Their answer for themselves putting him to his prooffe, and to make good that he had spoken, and shew wherein; else would they not confesse their faults.

When ye say.] Though not in his hearing who was able and would reprove them; but amongst the ignorant people in companies, where they came, still inculcating and repeating such things; and so to make them cast off all feare of God, and care of honesty and piety.

He that doth evil.] Not the good nor the righteous is respected of God, but the wicked; for they flourish and prosper, and he is good in his sight, that is approved of God.

From men they proceed to approach to God and to impeach, and disgrace him, and cast reproaches upon him; and being unfaithfull, injurious, and unjust to men, they are irreligious towards God.

Doctrine.

They who are unfaithfull and unjust towards men, will be irreligious towards God: such as have no care of honesty, will have no care of piety, not of charity, not of religion, and *contra*; So much this insinuates: and that *1 John 4. 20. If any man say I love God and hate his brother, he is a lyer; for how can he that loveth not his brother, whom he hath seen, love God whom he hath not seen?* And *James 1. 27. Pure religion, and undefiled before God, even the father, is this, to visite the fatherlesse, and widowes in their adversity, and to keepe himselfe unspotted of the world.* *Tit. 2. 12. Matth. 23. 42.* Not that men shall not be condemned for irreligion, but that this is manifest to others, and shewes that there can be no religion.

Reason 1.

Because men they see, and converse withall daily, and so not with God. Now if they have no care of the present, what is expected towards the absent; not of visible, none of the invisible: As *1 John 4. 20.*

Reason 2.

Because care of religion proceedeth from the love of God, which makes Christ, *Math. 22. 27.* include the whole first table, which is concerning God and religion, under the title of love. Now there can be no love of God, but where there is love to man: for that *1 John 4. 20.* Men love not the person, if not the picture: love to man is naturall, to God spirituall; that as naturall men, this as spirituall and regenerate. If any be unnaturall, is it not like he will and must needs be irreligious?

Vse 1.

To teach us not to wonder, as many men doe, that there is so much impiety and prophanenesse in our age, so little or no care of

of the Lords day, little or no love of the word, zeale for Gods glory, care of his worſhip, hatred of idolatry, and ſuch like, but *e contra*, much and great prophaning of the Lords day, &c. Wee are in the age wherein charity is growne cold, and iniquity hath gotten the upper hand. It is true which *Auguſt.* ſaith, *Euch. 1. ad Laur. 117. Regnat carnalis cupiditas ubi non eſt Dei charitas* And it will be as true if *ubi*, be placed before *regnat*, for there can be never any true and conſtant love to religion, where there is not true love to God; that cannot be, unleſſe men be ſanctified and regenerated. Now ſanctification, is as ſome ſay of hearts eaſe, that growes not in every mans garden, leſſe is it in every mans houſe; ſo not ſanctification, it is in few mens hearts, and manifeſt not to be there where there is injuſtice & diſhoneſty, no love of God: & would we marvaile to ſee men performe no duties to thoſe they are knowne not to love? Love and affection being the ground of all duty, if not, why this? Nay rather ſeeing the wickedneſſe, injuſtice and oppreſſion of the time is ſuch, we ſhould rather wonder there is any religion at all, then that there is no more, that there is any love to the truth, &c. then ſo little.

To teach us what to judge of many men who ſeeme religious, who will ſit at *Gamaliels* ſeet, have Chriſt to teach in their ſtreets and Churches, he ſhall eat at their tables and houſes, and yet they are workers of iniquity, live in ſome one groſſe ſinne or another, of injuſtice and oppreſſion, deceit or unfaithfulneſſe, and uncleaneſſe; yea, after they have beene convinced by the word, remaine ſtill in them; know them to be but hypocrites, they may talke of religion, but they have no truth of it, they may have the ſhew of goodlineſſe, but not the power of it: They honor the word & Miniſters onely, as *Saul* would have *Samuel* to accompany him, for his owne honor before the people, or ſome other ſiniſter reſpect. It is not a ſure conſequent a man is carefull of the duties of the ſecond table, and therefore religious, becauſe hitherto by nature he hath beene ſo; & there are ſome civil hypocrites as well as religious hypocrites; but the contrary conſequent is good: And oftentimes the iſſue of things proves not to be good; for though they hold out a while in ſuch profeſſion, yet at length they fall away, either when ſome trouble comes for it, that they may enjoy their lives and liberties, and ſo their finnes. And ſo as *Inſt. Martyr Apol. Ret. Chriſtian*, made his reaſon, that they were not as they were accuſed voluptuous, intemperate, and ſuch like, becauſe they ſo willingly embraced death for their profeſſions ſake; for then they would have renounced that, and deceived Princes to have enjoyed theſe: So on the contray. Or elſe they after twice or thrice ſtanding, are deprived of all that, as *Samſon* was of his ſtrength by *Dalilah*.

To teach every man that would either preſerve himſelfe from irreligion, or approve that to others, that he ſeemeth to have, to

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Uſe 2.

am. 11. 12.

1. 11.

Uſe 3.

keepe himselfe from; or to put from him all injustice, dishonesty, & unfaithfulnesse towards men: For else this will abandon religion out of his heart, and devour up all true profession, as *Pharaohs* leane kine devoured his fat; & this will make men judge, as wel they may, and with warrant, that there is no truth of religion in all that shew. I deny not but a man may have the truth of religion, and should have wrong done him if he be otherwise judged of, and yet lye in some sinne against the second table; either because he knew it not, or the strength of the temptation hath blinded him, or the blow he had by it, hath for a while stammered him, as did *David*. But if they be once convinced of it and wakened as *David*; If *Nathan* have reproved them plainly, yet not so particular, yet so as they knew they were the men, if they hold on in that sinne, it will soon make them irreligious; for it will make them out of love with the word and Ministry; and then he that judgeth shall have his sentence sealed up by God: And Christ shall make it good with that *Luke 13.27. I tell you I know ye not, whence ye are, depart from me all ye workers of iniquity.*

Ye have wearied the Lord with your words. ¶ Their words were against God, they spake wickedly, and blasphemy against him.

Doctrine.

To blaspheme God, to speake impiously of him, of his providence, power, government, and such like, is a fearefull sinne, *James 2.7.*

Vse 1.

If this be such a sinne, and God have an action against this people for it, how justly may he? nay, hath he taken a controversie against us and our City, when our words are still against him; for how is every place defiled with blasphemies and oathes, the streets and houses, tavernes, and mens private families, shops, and offices, who is free from it, neither master, nor servant, husband, nor wife, parents, nor children, old nor young, buyer, nor seller, magistrate, nor subject? If the law for blasphemers were in force, that they should be stoned, what a cry would be in our City? more then when the first borne was slaine in Egypt, for old and young should be taken away; but if onely the guiltlesse must cast stones at them, scarce one of twenty would be found to accuse or execute others. This sinne begunne in a swaggerer, a stabber, and if it had continued there, it had beene well; but to cease upon a civill City, and civill people, that there should be as many oathes sworne within a small compasse in it, as in a great band of such desperate ruffians, it is most fearefull; and if God devour them with the sword for such blasphemies, why not us with the plague? I say nothing of other blasphemies, of accusing the providence, power, and government of God.

Vse 2.

To teach us to resist and reforme this vice, every man in himselfe, and in his, and labour to feare the great and fearefull name of God, and use it with reverence, and speak of him, and his providence

dence and workes with all humility, and honour. Give him as much honour as to our garments which are more pretious then others; for how is it not moſt abſurd that a man having one garment more excellent then others, cannot indure it continually to be abuſed, and yet raſhly and upon every occaſion abuſe the name of God? Let us not thinke thoſe excuſes of neceſſity, and we cannot be beleevd, will goe for currant before God, or he provoked me; for ſo the firſt blaſphemer could have ſaid for himſelfe. But as no man will drinke poyſon willingly, or upon any neceſſity, ſo ſhould he not take an oath. *De probo dicturo dicimus; o tuum abluere & ita commemora: nunc vero nomen super omne nomen venerandum, in omni terra admirabile. quod audientes Damones horrent, temerarie circumferemus. O consuetudinem! Chryſoſt. ho. 26. ad pop.* *Ans.* And to make a more ſpeedy reformation, write upon the walls of thy houſe, and of thy heart that ſame flying booke: Zac. 5.2.3. And thinke this is flying to judgement; and ſo fly thou as faſt from thine oathes: And as the Egyptians thruſt Iſrael out of Egypt, becauſe for them the firſt borne of the King and peaſant was ſlaine: ſo doe with your oathes.

Ye have wearied the Lord with your words.] The Prophet ſaith not barely, your words are againſt the Lord: As Iſa. 3.8. but the Lord is wearied, and vexed with them; ſpeaking after the manner of men, who are vexed with things that diſpleaſe them, and ſo noting how greatly God was diſpleaſed with theſe finnes, how they offend him.

The blaſphemies, and other finnes of men doe marvelouſly offend, and vehemently diſpleaſe the Lord; which as it is affirmed here and the like, Iſaiah 43.24. So as many threatens and menaces, ſo many judgements executed, ſometimes upon the whole world, ſometimes upon generall Cities, ſometimes upon particulars perſons; through the holy ſtory doth manifeſt no leſſe: becauſe when men doe lay about them, and ſmite and puniſh, it argues they are offended and diſpleaſed: hereto belongs theſe and the like, Pſal. 106.29. *Thus they provoked him to anger with their own inventions, and the plague brake in upon them. Iſaiah 63.10. but they rebelled, and vexed his holy ſpirit: therefore was he turned to be their enemy, and he fought againſt them. Ephel. 4.30. Grieve not the holy ſpirit of God.*

Becauſe it is the tranſgreſſion of his law, Joh. 3.4. Now he gave his law to have obedience, which is delightfull unto him, 1 Sam. 15.22. He takes pleaſure in obedience: then diſobedience and tranſgreſſion muſt needs diſpleaſe him.

Becauſe he is moſt holy, juſt, and good; yea, goodneſſe, juſtice, and holineſſe it ſelfe. Now as every man is more good, ſo is he leaſt ſuſpicious of evill in another; but when it is apparent, he is moſt diſpleaſed with it: for as things rejoyce and delight in their

Doctrine.

Ira in deo non eſt affectio, ſed pœna in nos ea vocatio nominatur. Chryſoſt.

Reason 1.

Reason 2.

their like : so are they distasted and displeased with their unlike, and that which is so contrary to them. The more righteous the Judge is, the more he hates iniquity and sinne : he is righteousness it selfe. The sunne is the greatest enemy to darkenes, because it hath light of it selfe, and as it were, is light it selfe.

Reason 3.

Because it workes the destruction of the creature, which he loves, Jam. 1. 15. Now then loving his creature, he must needs dislike and hates this : parents hate and dislike those creatures, men or beasts, who worke the ruine of their children, the fruit of their bodies, and generally whatsoever a man loves, he hates that which worketh the ruine of it.

Vse 1.

For sinnes past which a man hath committed, he must be grieved and displeased with himselfe, that ever he committed any such things, by which he hath grieved and vexed so holy and righteous a God. And this ought he to do, if either he have love to God, or to himselfe. To God, because where men love, they are loath to offend, and grieved when they have displeased them : so that it is a note of a gracelesse child, one without any love to his father, that is never grieved when he sees his father grieved and vexed with his leudnesse, and evill carriage : he may be a child, but he is a prodigall sonne, and shall never be accepted till he returne and shew himselfe grieved, that he hath grieved him. True love seekes to please the beloved rather than it selfe, and is more grieved that it hath displeased such one, then if it had offended it selfe. And whereas men are more displeased of the losse of their owne pleasure, then to the displeasure of God : how can it be but that selfe love is above Gods love ? As (Salvia saith) whom a man is loathe to offend, he most loves, of himselfe, or God : but where Gods love reigneth as it ought, there this dislike and griefe will be : And if this should not make them dislike and grieve ; yet if any man indeed love himselfe, he will dislike and grieve for them, because if he doe it not voluntarily, he shall doe it by force and constraint ; for if he judge not himselfe, and so take revenge of himselfe for his offending of God, the Lord will, and make him grieve, though oftentimes not as he ought, * (because such griefe in judgements is not alwaies true griefe) yet he shall grieve as he would not ; for God will bring upon him that which will make him grieve, some judgement or other, to shew that as he loves them who love him, so will he grieve those who grieve him ; which if it be come upon them, they shall finde that true that a disease, is not so soone removed as it is easily prevented. So here. And that it will grieve them, as in diseases ; not the disease, but that they neglected the meanes by which they might have prevented it.

For the time to come men ought to put away their sinnes, and keepe themselves from committing new sinnes, or renewing the

*Semper in a-
more cautel-
la est nemo
melius dili-
git quam qui
maxime ve-
reitur offen-
dere. Sal. Ep.*

*As Salvia :
Qui satis
astigunt non
cito offensa-
tur : sed si nō
facile offen-
dunt.*

*As Chry. of
man: qui su-
erit sui vin-
culis bonus,
nunquā erit
profecto bo-
nus: simulac-
enim vi nul-
lacogitur: li-
ber ipse ad
ingensum su-
bito conver-
sus iterum
decesset. So I
of this griefe.
Vse 2.*

the old : for it is that which is a griefe unto the Lord and his Spirit : and should not men avoid the grieving of God ? not words and workes which are against God , and doe displeaſe him ? If ſinne were a thing which God regardeth not , and he were not waies affected or moved with it , to griefe or displeaſure , leſſe matter were to be made of it, it were no great matter though men ſatisfied themſelves and pleaſed themſelves , but being as it is ſo displeaſing to the Lord, & ſuch a griefe unto him : It is not only to be ſorrowed for committed, but carefully to be avoided. If he be a fooliſh ſon, that is an heavneſſe to his mother, Prov. 10. 1. What is he that is a griefe to God his father ? how fooliſh and wicked is he ? One asked this queſtion to one about to ſinne : Tell me what thou thinkeſt ; will he pardon thee or no ? whatſoever thou answer it ſhall be againſt thy ſelfe : if thou thinke he will not pardon thee, what folly and desperatenesse is that to offend a mighty Prince without hope of pardon : if thou thinke he will ; what ingratitude, and impiety is it to offend ſo gracious and good a God : ſo when thou art about to commit any evill , or doſt omit ſome good formerly practiſed, and as thou wouldeſt be thought to have done it of conſcience, and ſo it may be, though now aſleepe. Tell me, I ſay, what thinkeſt thou, doſt thou grieve and diſpleaſe God, or is it liking to him ? Answer what thou wilt, thou ſhalt not avoide, but be taken : If thou ſay or thinke it doth not diſpleaſe him, thou thinkeſt wickedly, and ſhalt know it, Pſal. 50. 21. but if thou thinke it diſpleaſe him, what a desperatenesse is this to provoke ſuch a great God, ſo mighty a Prince ? And though thy ſinnes bring thee in never ſo much pleaſure and profit for a time, never ſo much contentment and ſatisfaction, yet while God is diſpleaſed and offended ; yea, grieved with it, thinke the end will be worſe for thee : For *doe they provoke me to anger*, ſaith God, *and not themſelves to the confuſion of their faces* ? As if he ſaid, doe they imagine I will long beare my griefe, and goe mourning away, and not pay them home, and eaſe my ſelfe : yes, they ſhall finde that I have ſaid, Iſaiah 1. 14. *Therefore ſaith the Lord God of Hoſts, the mighty one of Iſrael, ah ! I will eaſe me of mine adverſaries, and avenge me of mine enemies.* Therefore let men put away their iniquities, ceaſe of ſinning, and not grieve the Lord. Let no man imagine that this he will not part with, but yet doe ſomething which may pleaſe God : As prophane *Eſau* with his father ; Gen. 28. 8. 9. for if they doe, it ſhall be with them as with him, though his father meant to bleſſe him, yet God would not have it ſo, though men and the worke bleſſe them, yet ſhall it not be ſo.

For imitation, if God be grieved, at the ſinnes of others, then ought they to be ſo too. *vide* Mal. 1. 6. in properties of ſittall feare : And if it doe grieve them indeed, then will they not uſe familiarity with thoſe, whoſe words and workes are bitter and ſharpe

*Ablatus e-
rat à pecca-
toribus ti-
mor, nè poſ-
ſet eſſe cau-
tela, And
tanta ani-
morum vel
potius pecca-
torum ceciti-
tas fuit, ut
cum abſque
dubio nullus
perire vellet,
nullus tamen
id ageret ne
periret. Sal-
via.*

*As Cyprian
de lapſis.
Plus imò de-
linquit, qui
ſecundū ho-
minem Deū
cogitans, o-
vadere ſe pa-
nā criminis
credit, ſi non
palam crimē
admiſit ſuū.*

Uſe 3:

ſharpe

sharpe swords, grieving God, and grieving them; where there is a necessity of a mans calling, there to come when he shall heare and see such thing is one thing; but where no such things, he that can take pleasure or delight in their companies, may feare he is not affected, or is benumbed by present condition: if a little pleasure, or profit of his owne make him indure much disgrace to God.

When ye say, every one that doth evil in his sight.] Their blasphemy was spoken herein, that they said God respected and loved the wicked.

Doctrine.

For men to thinke, or speake, that God loveth, and respecteth the wicked, maketh account of them, and approveth them; it is a wicked and blasphemous thought and speech against God. Such was this. And such is that, Cap. 3. Such *David* confessed ceased sometime upon himselfe; *Psalm*. 73. 12. 13. This is that which *Elihu* chargeth *Iob* withall; *Job* 34. 9. *For he hath said, it profiteth a man nothing that he should walke with God.*

Reason 1.

Because this is to make God wicked; for no man but a wicked man, and one in that he is wicked; can, or will approve of the wicked, or wickednesse. Many men may in outward shew, and in hypocrisie, approve and shew liking of holinesse and piety, when themselves are not good; but no man can, or will approve of wickednesse, but he that is evill, and wicked; he therefore that saith, God favoureth the wicked, must needs challenge him for wicked; but to say the righteous God is wicked, is blasphemy, &c.

Reason 2.

Because he makes God to doe that which he accounts abominable in others, and hath pronounced a woe against them that should doe it, which is to justifie the wicked, *Isaiah*. 5. 20. he must needs thinke wickedly, and speake blasphemously against God.

Quest.

How then shall we excuse the Apostle from blasphemy, affirming *Rom.* 4. 5. *that God justifies the ungodly?*

Answ.

Well enough, because the meaning is not, that he justifies him, so long, and while he is wicked, as if he accounted evill, good, and made his workes just, which were wicked; for this is against the law, and forbidden by him, and affirmed by him he never will doe it, *Exod.* 34. 7. But they are called wicked, not because they are such, when he hath justified them, but because they were such before; for he pardons their sinnes, and heales their infirmities, and gives them new hearts, and makes them just and righteous, and so is said to justifie them: It may be shadowed to our capacity. A Physitian is said to heale a man, not that he is sicke when he hath healed him, but that he was sicke when he beganne with him. So in this. But that is reproved, as blasphemy in these, is, that they said God loved the wicked when he was such, and approved of him, being such.

Vse 1.

To convince many of sin, & of this blasphemy, not in that onely which

which oftentimes is heard from them, that they cenſure and condemne and caſt out of the favour of God, and make them to be hated of God, who indeed are in his love and bookes; as if he did condemne the righteous, and onely becauſe their lives and carriage is reproved by their piety and ſtudy of holineſſe, and condemne them as hated, becauſe they ſtrive to come moſt nigh God. To whom we may apply that of *Tertullian. Apol. adverſus gentes.* * *How much more would Anachariſis have noted theſe men of folly being unwiſe: yet taking upon them to cenſure the wiſe, then for men unſkilfull in muſicke, to cenſure muſicians.* But this is not their expreſſed ſin here, though implied; but when they make & affirm men to be in the favour of God; and approved of him, who are wicked and evill. How many confidently glory of themſelves that they love God, and are beloved of him, when ſome of them are like him, Deut. 29. 18. 19. being knowne, and noted for wicked men, and yet boaſt of his love: what is this but blaſphemy, to ſay God juſtifieth and approveth the wicked. But if they be not apparently wicked, but civill hypocrites, and live in no groſſe ſinne of the ſecond table, but are voyde of the truth of any duty; but are without all goodneſſe, ſpecially in reſpect of the firſt, whereby they are wicked: (for if it be true, *ſatis eſt hoc mali nihil boni feciſſe*; then is he wicked that is not good) and for ſuch an hypocrite to flatter himſelfe, and boaſt of his love, to God, and God to him, makes him ſo much the more wicked; for he addeth to his former ſinnes, this blaſphemy, chalenging God that he juſtifies the wicked ones, and that he approves, and likes of him, being wicked. Now as they are guilty of this, in reſpect of themſelves, ſo are they for others; for men that are their friends by whom they reape profit, from whom they have countenance, and of whom they are honoured and advanced, be what they will be, how wicked, or how ungodly ſoever; yet they tell them, and ſo flatter them, as the bleſſed and beloved men of God.

To teach every man to take heed of this blaſphemy, to thinke or ſpeake thus wickedly of God, either in favour of himſelfe or others. If a man may not lye for Gods cauſe, he may not belye God for himſelfe, or in the behalfe of others; knowing himſelfe guilty of ſome groſſe ſinnes, adultery, covetouſneſſe, ſwearing, and ſuch like, and lying in them; yet boaſt God reſpects and loves him, he is good in his ſight; like a bragging Courtier that boaſteth of the favour of his Prince, when he never had it, or is cleane caſt out of it, for it may coſt him ſetting on; but this ſurely ſhall. Or ſpeaking of others for ſiniſter reſpects; who if they doe but offend them, and deprive them of the hopes they have, and have ſettled upon them, will condemne them for moſt wicked men; and yet will for the preſent advance them, as the onely white ones of God; but it ſhould not be thus, ſeeing that is to blaſpheme and

O o

ſpeake

* *Quanto magis hos denotaſſet Anachariſis imprudentes de prudentibus judicantes, quā im- muſicos de muſicis. Tertull. Apol. adverſus gentes.*

Vſe 2.

speake wickedly of God : And if it be dangerous slandering a State, or a just Judge, saying he justifieth the wicked ; how much more this ? But if we must be judging, labour to judge righteous judgement, and account men beloved that are good, and them hated that are wicked.

He that doth evil, is good in Gods sight. So they judged from outward things, the ease, plenty, & prosperity which idolaters had, and for that accounted them happy, and beloved of God ; but the Prophet reproveth them, as measuring God by a false rule, themselves hated, because of their long crosses, and others beloved because of their long prosperity.

Doctrine

As they are not to be accounted hated of God, who are under the crosse, and in some long affliction, so are not they to be accounted beloved, and accepted of God, who are in prosperity, and in some long outward felicity : Manifest here, and that Eccles. 9.1. Psal. 73.1.1 Cor. 1.26.

Reason 1.

Because these states are common to both, and if there happen to be any propriety in them, prosperity & long impunity is proper to the wicked, and the crosse to godly, as all times manifest to us : And if either argue love or hatred, or doe but looke that waies, it is prosperity ; hatred and the crosse rather argue love, Rev. 3.19.

Reason 2.

Because God lesse loves where outward things are, not in particular, but generally ; the reason of which is, because men else would thinke them beloved for their outward things ; and by them to deserve love, and so never acknowledge his love free ; but that he loved them, because he might better honour himselfe by them : As St. *August.* gives the reason why he chose not the wise Scribe, or Philosopher, not the Senator, not the rich Merchant to be his Disciples, because they would say they were chosen for such things. And therefore these argue rather not love.

Vse 1.

By the way, this will confute the Church of Rome, making a flourishing estate, a signe and true note of the Church ; and so of the favour and love of God, for no Church without love ; when it is manifest, the crosse is *Come Ecclesia.* And no society hath had more afflictions then it ; but if it had not, yet if it will not conclude that one man is beloved, and so two, &c. then not a multitude.

Vse 2.

This confutes the common judgement of most men, who measure the favour and love of God to themselves, and others, by outward things, accounting him that is in poverty and misery, accursed and rejected ; and he that is rich and full, to be the sonne of God ; and hence they blaspheme God so usually as they doe, both in respect of themselves and others, when they account them beloved ; their reason and ground is all upon this foundation, they have riches and wealth, and every thing succeeds well with them ; Like the high Priests, who accounted the people accursed, because

because they knew not the law, and themselves happy because they knew, when they knew nothing as they ought to know; as these for knowledge, so they for riches: As among the Egyptians; he onely was accounted rich that had his heard full of white kine: So now he onely beloved that hath his purse and treasures full. How usuall this manner of judging is, is too too apparent; but how fallacious and deceitfull it is, may be as apparent, like that of *Sinionides*, who would have wealth better then wisdom, because the wise stood with cap in hand to the rich; so they the wealthy then the poore, because they would have it to argue more favour, and so judge a man how wicked, at least, how ungodly soever he be, if he have riches, and be in prosperity and plenty, and others hated; but these condemne the generation of Gods children: as Psalm. 73. yea, they judge and condemne God himselfe, as if he loved the wicked.

To teach us, not to judge and measure the love of God by these outward things, to thinke of that, James 2. 1. *My brethren have not the faith of our Lord Iesus Christ, in respect of persons*: for so much it will carry, though more. We have a proverbe which may confute these conceits, and better informe us, for usuallly we say not, he is beloved of God that is rich, but he is rich that God loves, and so he is; for he is rich that a Prince loves, though he possesse him not with lands and livings; because his love will ever administer that which is necessary for his place and state; but this is true, especially if we understand it of such a Prince as is not mutable in his minde, nor mortall in his nature; he is rich that such a Prince loves, which is onely God. But admit this; yet how shall a man know that God loves him, or how may a man judge who is beloved, if not by these outward things? I answer by another question: how doe Courtiers know Princes love them, how children that their fathers love them as children? The first is not from common gifts which are Princes larges, they cast at all adventure, but their speciall places of honor and dignities. The second not that they have meate and drinke, apparell, and such things necessary, common to them, and servants; but that they have inheritances and portions provided for them. So not these outward things common, nor common graces, knowledge, utterance, &c. but particular graces, faith, hope, sanctification, and such like; he that is rich in these, is beloved of God.

Or where is the God of judgement? Their blasphemy consisted on two parts: one that God should favour the wicked and reprobate. Another that if that be denied, it will follow that God did not judge and governe things upon earth; for if he did, then would it not goe so well with such wicked. They deny not here by this interrogation, that there is a God of judgement, but from the prosperity of the wicked, that he shewes himselfe carelesse and remisse

Use 32.

remisse in his government, and so in this thing, calling it into question.

Doctrine.

For men to deny or doubt of the providence of God, because of the prosperity of the wicked and their impunity, and for the affliction of the godly, and their sufferings, and troubles, is a wicked and blasphemous thing; for such are these reproved. This made *David* pray so earnestly for Gods jugements upon the wicked, that it might appeare that his providence was over the earth, Psalm. 58. *per totum*. Insinuating else that they would from their prosperity deny his providence: He noteth of himselfe, that from their prosperity he was tainted & infected with this, had not the waters of the sanctuary cured him, Psalm. 73. 17. And shewes directly, that others seeing it by reason of the infirmity of the flesh, and astonished at the greatnesse of their prosperity, and their owne misery, called into question the providence and administration of God, Verse 11. Example of this is in *Gideon*, Judges 6. 12. 13. *Then the Angell of the Lord appeared unto him, and said unto him, the Lord is with thee, thou valiant man. To whom Gideon answered, ah, my Lord! if the Lord be with us, why then is all this come upon us? and where be all his miracles which our fathers told us of, and said, did not the Lord bring us out of Egypt? but now the Lord hath forsaken us, and delivered us into the hand of the Midianites.*

Reason 1.

Because they see not how they can escape the former, else to accuse God as a favourer of the wicked, and one that loves not the good; if they should acknowledge his providence, seeing they measure his love by outward things: Therefore they fall into this, to deny his providence and particular disposition of things.

Reason 2.

Because as *S. Peter* speaketh, they are blinde, or blinded with some passion, and cannot see a farre off, either to call to minde the judgements of God, by which they may see what he hath done, that he regardeth, or to see the time to come, that he will doe it, but onely looking to the present view, are thus deceived and erre.

Vse 1.

To teach us when we heare many men wrangling and jangling against the providence of God, and denying his administration and government of things here below, even from this, that those who walke uprightly are under the winde, and they who contemne God, despise, or at least neglect his worship, live in Atheisme, or irreligion, and prophaneesse, yet they flourish, and have all things in abundance, as heart could desire; for if he did, how would he not remedy this, and rectifie this confusion? Such quarrelling, as this is but the old sophistry of Satan, and the old corruption of man, which hath beene a thousand times confuted in every age, and place, since it was first invented, which might have stopped the mouth of all iniquity in this case, were not Satan wonderfull malicious, and the nature of man marvellous weak,

not

not able to looke to things paſt, or foreſee things to come.

To teach us to take heed of any ſuch corruption as this is, to deny, or queſtion about the providence of God, when we looke abroad, and conſider things, and finde things thus diſpoſed of, which ſeemes ſo contrary to the courſe of the world; and to ſtay us, we muſt conſider two things: The firſt is, that howſoever other arguments and reaſons of Gods divine providence and mercy towards all and particular men, is to be ſeene and is manifeſt of all, both in their lives paſt, and preſent, in all places; yet are not the examples of his judgement alwaies to be ſeene, but to be expected in their due time, ſuch as are reſerved for time to come; ſo that though a man may judge by the time paſt and preſent, and finde nothing, nor no part of mans life without apparent proofes of the power, wiſedome, and mercy of God, becauſe he ſtill makes his ſun to ſhine, and his raine to fall on good and bad; yet that part of providence which is in judgements, is to be expected in a fit time, but it is the future and time to come: And that he will manifeſt unto every one that he certainly doth governe. This advice is given, Pſa. 37. 1. 2. 9. 16. 35. 36. And that Job 27. from 7. to 14. and verſ. 30. Therefore muſt we with *David* goe into Gods Sanctuary, and conſider not the beginnings nor the preſent ſtate, but the ends of theſe men, which will manifeſtly prove his providence, Gods dealing with them and his owne; like to Princes with their Hawke and Partridge, or their ſtates being like the Partridge, and the other as the Hawke. The ſecond is, the time preſent, that this divers dealing of God with them, argues his providence, becauſe it is the way to ſalvation for the one, and to deſtruction for the other. As it argues the ſkill of the Phyſitian and his wiſedome, having to deale with two patients; one deſperately ſicke, and he cares not for his health; the other ſo ſick as he may be recovered, he uſeth divers dyets and manner of uſage: So God deales with his.

7/c 2.

Oo 3

THE

THE THIRD CHAPTER OF THE PROPHET *MALACHY.*



Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall speedily come to his Temple: even the messenger of the Covenant whom ye desire: behold, he shall come, saith the Lord of hosts.

2 But who may abide the day of his coming? and who shall endure, when he appeareth? for he is like purging fire, and like fullers sope.

3 And he shall sit down to trie and fine the silver: he shall even fine the sons of Levi, and purifie them as gold and silver, that they may bring offerings unto the Lord in righteousness.

4 Then shall the offerings of Juda and Jerusalem be acceptable unto the Lord, as in old time, and in the yeers afore.

5 And I will come neer to you to judgement, and I will be a swift witnesse against the soothsayers, and against the adulterers, and against false swearers, and against those that wrongfully keep backe the hirelings wages, and vex the widow and the fatherlesse, and oppresse the stranger, and feare not me, saith the Lord of hosts.

6 For I am the Lord: I change not, and ye sons of Iacob are not consumed.

7 From the daies of your fathers, yee are gone away from mine ordinances, and have not kept them: returne unto me, and I will returne unto you, saith the Lord of hosts: but ye said, wherein shall we returne?

8 Will a man spoyle his gods? yet have ye spoyled me: but ye say, Wherein have we spoyled thee? In tithes and offerings.

9 Ye are cursed with a curse: for ye have spoyled me, even this whole nation.

10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and proove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven unto you, and powre you out a blessing without measure.

11 And I will rebuke the devourer for your sakes, and he shall not destroy the fruit of your ground, neither shall your vine be barren in the field, saith the Lord of hosts.

12 And all nations shall call you blessed: for ye shall be a pleasant land, saith the Lord of hosts.

13 Your words have been stout against me, saith the Lord: yet ye say, What have we spoken against thee?

14 Ye have said, It is in vaine to serve God: and what profit is it that we have kept his commandment, and that we walked humbly before the Lord of hosts?

15 Therefore we count the proud blessed: even they that worke wickednesse are set up, and they that tempt God, yea, they are delivered.

16 Then spake they that feared the Lord, every one to his neighbour, and the Lord hearkened and heard it, and a booke of remembrance was written before him for them that feared the Lord, and that thought upon his Name.

17 And they shall be to me, saith the Lord of hosts, in that day that I shall do this, for a stocke, and I will spare them as a man spareth his own son that serveth him.

18 Then shall you returne, and discern between the righteous and the wicked: between him that serveth God, and him that serveth him not.

V E R S



V E R S E I.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall speedily come to his Temple: even the messenger of the Covenant whom ye desire: behold, he shall come, saith the Lord of hosts.



IN this Chapter are two things laid down: one an answer to the blasphemies reproved, vers 17. of the former, which is contained in the 6. first verses. The other, an expostulation or contestation with them, of their prophaneſſe, obstinacy and other impiety, *ad finem*. For the first. The sum of it is thus. Hitherto hath God so shewed himselfe a most equall and upright Judge, that yet before he manifested himselfe a most mercifull father, and never yet condemned and punished any people, or any Nation with destruction, banishment, or other punishment, but he first by his Prophets or by other means, endeavoured to draw them to repentance and their duty, from their madnesse and corruptions. And so it comes to passe, that either truly repenting and desiring the mercy of God, they obtaine pardon, or remaining obstinate and impenitent, they are most justly punished. Now this ancient manner of shewing his judgements, either privately or publicquely, God commands here to be expected: for he saith he is about a most excellent worke, whereby he will make manifest to godly and sound hearted men, the greatnesse of his mercy, and will give prooffe of the severity of his judgements to the wicked, and those who are obstinate in their sin. The manner how this is expresse unto us, is, by a Propheſie of two persons to come; the one of *Iohn Baptist*, the forerunner, calling men to repentance, and shewing Gods purpose both touching the godly and the reprobate: The other of the Ruler and Saviour of the world, the Judge of quicke and dead, whose admirable power is manifested both waies, both in saving of the good

good and faithfull, and in judging and punishing the wicked. The Prophesie is then of two persons, and of their duties. The first is *Iohn Baptist*, the son of *Zacharias*; who was and did shew salvation a coming, and teach men the meanes how they might obtaine it, who for the similitude of his minde, manners, studies, and whole life, was called another *Elias*; for to understand this as the *Hebrewes* did of an heavenly Angel, is marvelously absurd, seeing our Saviour Christ in the Gospel, hath manifestly affirmed, that it was *Iohn*. Math. 11. 10. who was sent not by the councill of man, neither came by his owne ambition, but by the authority of God he undertooke this duty.

Behold.] Signifieth a certaine and a most famous and publique thing. And speaking of this he useth the present tense; he noteth the certainty of it, that is as sure as if it were already done, and as sure as if it were beheld with their eies. But there is in this thing a difference betwixt the Prophet and the Evangelist, one giving it to Christ, the other unto the Father; divers reconcile them diversly, but that which seemeth most plaine and true is this: That some works are proper to the persons, to every one in their essentiall proprieties; as to beget, be begotten, and proceed; and these are not communicable, but some are externall and common, and sometimes are given to one person, sometimes to another, to manifest the unity of essence in the trinity of persons. As *Isaiah* 6. 1. I saw the Lord sitting on a throne. Some thinke, *St. Basil* and others, that it was the Father who appeared in that vision. Yet *John*, 12. 41. It is given to the sonne. And *Acts*, 28. 25. *Saint Paul* giveth it unto the spirit. So that which is spoken of the holy Ghost, 2. *Pet.* 7. 21. is affirmed of the Father. *Heb.* 1. 1. now like to these is this. The sending of *Iohn* being common to both, is by the Prophet given to the Son, and by the Evangelist to God, or by Christ in the Evangelist, to shew that he was one in nature with the Father, and another in person. Now Angel heere is a name noting an office or ministry, and not an essence or nature.

Cyrillus

He shall prepare the way before me.] The effect of his office and ministry, to make ready for Christ: that is, by preaching faith and repentance, he might fit men ready to receive Christ whom he preached, not to come but declared and pointed at him being present, and already come. And so he differed from all the former Prophets. In which state he denied himselfe to be a Prophet. *Iohn*, 1.

And the Lord whom ye seek.] The next Prophesie is of Christ himselfe, and the Lord whose coming and person is described in this verse, his power, verse the second, and the effects of that power in respect of the godly and elect, verses third and fourth, and of the wicked and reprobate, verses five and six.

First

First of the coming of Chriſt, which is deſcribed to us, firſt when he ſhould come, ſpeedily or immediately, that is, when John had once entered his office and begun to preach, Chriſt ſhould come preaching alſo repentance and the Goſpell, and ſo he did. Marke, 1.

Secondly the place where he ſhould come, that is, the Temple. By which what ſhould be meant; divers men have divers conceits. Saint Cyril underſtands the wombe of the virgin, Saint Auguſt and Theod. the humanity and fleſh of Chriſt; becauſe of that, *deſtroy this Temple.* Iohn 2. but neither of theſe can be, ſeeing, John muſt firſt be ſent to preach, which was not till Chriſt was thirty yeares of age: for his ſending was not his birth, but his office, or for it. So Chriſts ſending was not his incarnation, but his office; for then is he ſaid to come, when he began to preach, worke miracles, and execute his function. So Iohn 1. 26, 27. and Math. 3. 11. By Temple then we underſtand literally the Temple at Jeruſalem, and in it the Church; for in it Chriſt ought to be, to teach, to do, and execute his calling and function, by the decree of God. And there to build himſelfe that ſpiritual Temple, which is made of living ſtones. And this ſome gather from the prepoſition *El ad*; which ſignifies not onely the place, but notes the cauſe and end as well, and ſo it is both to the Temple and for it; noting the ſpiritual Temple to the material Temple, and for the ſpiritual, that the type, this the truth.

Now the perſon of Chriſt is deſcribed. Firſt he is called the Lord, that is King and governour of his Church, of whom is that, Pſal. 110. 1. Which Lord the Prophet affirmeth that they deſired, the Jewes all of them, ſome in one reſpect, & ſome in another deſired him: ſome as an earthly King, and deliverer, and ſome as a ſpiritual King, and the true Meſſias, who ſhould be their redeemer and ſaviour from ſinne and the wrath of God, Luke 2. 25. 38.

Even the meſſenger of the Covenant. The ſecond deſcription of his perſon, that he is the meſſenger or Angell ſo called, becauſe he was to reveale his Fathers will to his people, and to be their Prophet to teach them what God requirerh of them. Called the Angell of the Covenant, partly becauſe he was promiſed, and God did ſo Covenant with them to be their Prophet, Deut. 18. 15, 16. and Rom. 15. 8. and partly as ſome thinke, becauſe he it is that makes the Covenant, betwixt God and his people, being mediator of it, and partly becauſe he is the meſſenger of the new law, or the new teſtament, wherein heavenly bleſſings are promiſed unto us. So St. Auguſt. *de civit. Dei* 18. 35.

Behold he ſhall come. The concluſion for confirmation of the former, to eſtabliſh the certainty of it. At the time appointed he ſhall certainly come, ſo God hath decreed it, and the mouth

of

of the Lord hath spoken it. Some understand these words of his second coming, as the others of the first. As *August.* and *Theodoret.* But *Cyril* and *Rupert* otherwise, as we; and the third and fourth verses prove it, because those things are exercises of the Church upon earth.

In the Prophecie we first observe what toucheth the forerunner. That he is sent, and the end of his sending.

I send.] Math. 11. 10. It is said God the Father sendeth, noting the unity of essence.

Doctrine 1.

Christ is God equall to the Father and coeternall with him. Revel. 2. 8. first and last.

Doctrine 2.

Christ he sendeth Ministers and appoints them over particular charges, as Pastors, Re. 2. 1.

My messenger or Angel.] *Iohn* is the messenger of Christ, one by whom he would make his will known: and the spiritall and heavenly verity manifest unto his people; which is not peculiar to *Iohn*, but that which is given unto all the Ministers of God, and so teacheth us a generall thing.

Doctrine.

The Ministers of God are his messengers and Angels to receive from him and reveale to; and teach his people his will and pleasure; those by whom he will convey unto them the knowledge of his divine Mysteries; which is not to be understood exclusively, as if they should have no knowledge of it by any other means; But this is the principall means by which he hath ordained thus to manifest it; Hence is this name of Angel or messenger so usually given unto them. And that of Embassadors. 2. Cor. 5. 20. And that of any Interpreter. Job, 33. 23. And that they bring is called the Lords message. Haggai, 1. 13. Hence that, Math. 29. 19. *go ye and teach.* Luke, 16. 29. *Abraham* said unto him, *they have Moses and the Prophets; let them hear them.*

Reason 1.

Because of mans infirmity, therefore he speakes not himselfe, neither sendeth by an Angel, which is one by nature, knowing the naturall feare of a man, that he is able to indure neither. As that sheweth. Deuter. 5. 25, 26. *Now therefore why should we die? For this great fire will consume us: if we heare the voice of the Lord our God any more, we shall die. For what flesh was there ever that heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?* Luke 1. 11, 12. *Then appeared unto him an Angel of the Lord, standing at the right side of the Altar of incense: And when Zacharias saw him, he was troubled, and fear fell upon him.* As also his superstition who would leave attending the message and worship the messenger. As Revelat. 22. 8. But he willing to have the message rather regarded, sends it in earthen vessels.

Reason 2.

Because they might know better and more fully, to deliver and apply this word, both with more compassion and with other affections, seeing they are partakers of the like infirmities, and so better know

know the infirmities of men. It is the reaſon the Apoſtle giveth, why the Prieſthood was taken from men, to be for men in things appertaining to God. Heb. 5. 1, 2. Which is that the Apoſtle ſaid. 1. Cor. 9. 20. *Vnto the Iewes I become as a Iew, that I may win the Iewes: to them that are under the law, as though I were under the law, that I may win them that are under the law.* Which was, ſaith *Auguſtine*; * *In compaſſion piying them, not in diſimulation to deceive them.* He became as a ſicke man himſelfe, to tend the ſicke, not feigning that he had a fever, but with ſuch a tender and con- doling heart, as he would be tended with, if himſelfe were ſicke.

enim tanquam agrotus qui miniſtrat agrotis; non cum ſe febrem habere mentitur, ſed cum animo condolentis, quem admodum ſibi miniſtrare vellet, ſi ipſe agrotaret, & ſic ipſe aliis agrotantibus miniſtrando compatitur: Auguſt. Epiſt. Hierom Epiſt 9.

* *Compaſſio-
ne miſeri-
cordie non
ſimulatione
fallacia. ſic*

To confute thoſe who thinke any ſufficient for the Miniſtery, to be Gods Meſſenger. *Vide. Cap. 2. verſe 7. doc. 1. uſe 1.*

To reprove all ignorant Miniſters, and to admoniſh men to take heed how they take this calling. *Vide ibid. verſe 6. and 4.*

To confute thoſe who thinke there is no neceſſity to heare Gods Miniſters. *Vide ibid. doc. 2. uſe 1.*

To teach men, to make conſcience to heare the Miniſters. *Vide ibid.*

And he ſhall prepare the way before me.] Here is *Johns* office, alluding to an harbindger before a Prince, whoſe duty it is, to prepare the way for his Prince: remove all lets and impediments, that he may paſſe more eaſily and more freely. So ought *John* according to that, Luke 3. 4. 5. And it is all one with that. Luke 1. 17. *To make ready a people for the Lord.* To whom he would come. *Johns* preaching then is the preparing of a people: and Chriſt comes when men have entertained that.

Men who would receive Chriſt, muſt entertaine his word by his Miniſters, and be firſt prepared by it: and then will he come. Luke 1. 76. and Rev. 3. 20. *If any heare my voice.*

He ſhall prepare the way.] *John* prepares the way for Chriſt, by preaching repentance, and bringing men to the ſight and acknowledgement of their ſins: which is manifeſt by his preaching. Matth. 3. 2, 3, 7, 8.

As Chriſt comes to none, but ſuch as have received the word: So to none, but to ſuch who have ſo received it, that by it, they are brought to the ſight and feeling of their ſins, and to ſee and acknowledge their fearefull condition, and damnable eſtate, by reaſon of their ſins. Therefore it is, that one ſpeaking of this, of *Johns* comming, and preparing, ſaith it is like, as when the ſicke is admoniſhed, of the comming of the Phyſitian, that he knowing and feeling his diſeaſe, might reverently receive him, and ſubmit himſelfe to him. So in this. And to this end, belongs that

Vſe 1.

Vſe 2.

Vſe 3.

Vſe 4.

Doctrine

Doctrine.

that. Matth. 11. 28. *Come unto me, all ye that are weary and laden, and I will ease you.* As also when he sendeth his Apostles abroad. Matth. 10. 6, 7. *But goe rather to the lost sheep of the house of Israel. And as ye go, preach, saying, the kingdome of Heaven is at hand.* Luke 1. 76, 77. *And thou babe shalt be called the Prophet of the most high: for thou shalt go before the face of the Lord to prepare his waies. And to give knowledge of salvation unto his people by the remission of their sins.*

And the Lord whom ye seek.] The second Prophecie touching Christ the Lord; In this verse he Prophecieth of his person and comming; and he is first called the Lord, that is King and Governour of the Church.

Doctrine.

Christ is the Lord and King, and the Governour of his Church; the government of it is his peculiar and proper.

Whom ye seek, whom ye desire.] Christ was desired, and sought for of the Jewes, two waies; as they were diversly affected, some were meer naturall men: they sought for him as a temporall deliverer: others had faith, and they sought for him as he was a spirituall deliverer. It is like in all circumstances, he meaneth here, the faithfull seeking of him, and their desire, who desired his comming.

Doctrine

The fathers in the old testament sought for, and desired the comming of Christ. 'There is a double comming of his; one in the flesh, another to judgement; one in humility, another in honour; one as a servant, another as a King; to be judged and to judge; of the first and the base comming, is it here spoken. This Christ sheweth in *Abraham*, being the father of the Church, and and so hath the more weight, for he desiring of it, they must needs. John 8. 56. *Your father Abraham rejoiced to see my day.* And more generally. Luke 10. 24. *I tell you many Prophets, and Kings desired to see the things that ye see.* And 2. 25. *Old Simeon waited for the consolation of Israel.*

Reason 1.

Because they had so many promises of his comming every where, in the law, and the Prophets, which believing, they could not but expect and desire. Faith breeds hope, and hope is a patient abiding, for the thing hoped for. Rom. 8. 25. Now that a man hopes for, that he desires.

Reason 2.

Because they had so many Prophecies and promises of his sufferings, to free them from the wrath of God, and to bring them happinesse; Now that they well knew, could not be as he was God: which is impatible and incorruptible, therefore he must be man, which made them desire, that this might be.

Use 1.

This condemns the *Anabaptists*, who thinke the faithfull people before Christ, did only taste of the sweetnesse of Gods temporall blessings, without any hope of eternall happinesse; for if they had a desire and a seeking after Christ and his comming, they must

muſt needs have more then temporall things, they looked after: when the Prophets did ſo often and ſo fully, ſpeake of his outward baſenes and ſufferings. As Iſaiah 53. By whom they would not looke for outward things; ſo many as were enlightened, like unto the *Anabaptiſt*, is the *Catechiſme of Trent*. In *explicatione ſymboli*, making a difference betwixt Church and Synagogue: they ſay, that Synagogue is therefore applied to the people, that were under the law, becauſe like bruite beaſts, (which moſt properly are ſaid, to be congregated and gathered together) they reſpected, intended, and fought nothing, but only outward, ſenſible, earthly, and tranſitory things; Who, if they fought for Chriſt, and deſired him, and waited for ſalvation by him, muſt needs waite for more.

To teach us, that now we have the injoying of that, they hoped for, and deſired, we ſhould as much joy, and rejoyce in it, as they deſired it: It is that which Chriſt ſpecially reprov'd in the Jewes. John 8. 56. That they were ſo unlike *Abraham*, he rejoycing and deſiring him being abſent, but they contemned him being preſent. As if he expected, that if they were the children of *Abraham*, they ſhould have more rejoyced in his preſence, and in him being come, then he could deſire the day and coming. And ſo ought we to do. Seing Chriſt ſaith, Luke 10. 23. 24. *Bleſſed are the eyes, which ſee what ye ſee; for I tell you, that many Prophets and Kings have deſired to ſee thoſe things that you ſee, and have not ſeen them: and to heare thoſe things which ye heare, and have not heard them.* It is that which if we ſee indeed by faith, makes us happy; For though we cannot ſee him now bodily; nor heare him perſonally, as they who lived in ſame age, yet we may both hear and ſee him in the preaching of the Goſpel, face to face. As 2. Cor. 3. 18. And ſo ought to rejoyce in him; Not as Chriſt ſaith of the Jewes touching *Iohn*, John 5. 35. *They rejoyced for a ſeaſon in his light: but more conſtantly, & if we have faith, ſo we will.* *S. Auguſt. de doct. Chriſti* 1. 38. ſaith, * *This is the difference betwixt things temporall, and eternall; that which is temporall is more affected before it is enjoyed, but when we have it, we grow weary of it, becauſe it ſatisfies not the ſoule. But that which is eternall, is more loved when we once enjoy it, then while we look for it.*

plus diligitur, antequam habeatur, vileſcit autem cum advenit, non enim ſatiet, animam, Eternum autem ardentius diligitur adeptum, quam deſideratum. Auguſt. de doct. Chriſti 1. 38.

To teach us, if they deſired ſo greatly his firſt coming, we ought more his ſecond coming; ſeeing that was but, as *Bernard*, in *infirmirate, ut juſtificat*, in weakheſſe, to juſtifie us. This ſhall be in *gloria, ut glorificat*, In glory, to Crowne us. The ſpirit of God, Revelat. 22. 17. Uſeth a borrowed ſpeech from a Virgin eſpouſed

P p

deſiring

Vſe 2.

* Inter temporalia ac que eterna hoc intereſt, quod temporale aliquid

Vſe 3.

desiring the day of marriage, that as she desireth it much more then her espousalls, though that she did; so ought they; and as she desireth his person, though in infirmity and baseness, but more when he is in glory, and comes to endow her, yea, possesse her of infinite riches, possessions, and glory; So it should be in a soule espoused to Christ. If they desired him as a servant, and we ought to rejoyce in him; while he was in the shape of a servant; how ought we to desire him as a King? If his standing at bar, where he was condemned as a Malefactor: how his comming in the clouds, when he shall sit upon a glorious Throne, and come in the glory of his Father?

Shall speedily come.] The time immediately after *John* begun his office; And this was fulfilled, Marke 1.14. 15. which serves to the prooffe. As that this is the *Messias*, whom the Prophets foretold of; So to prove the truth of the Prophecies, and that the old and new Testament answer one another, as the two Cherubims looked face to face: And that as one saith. * *The old Testament was as a curtaine close drawne; within which, divine mysteries were hid, which in the new Testament were exposed to so open view.*

* Testimen-
tum vetus
erat veluti
quodam cor-
tina, in qua
divina mi-
steria rege-
bantur, qua
fuerunt in
novo Testa-
mento re-
velata.

Shall come] The comming here is not his birth, no more then of *John*, nor his bodily comming, but the execution of his Ministerie, comming, preaching, working miracles, instituting, and celebrating Sacraments, or other duties of his calling: which though it might give us just occasion, to speake of his propheticall office: which also may be observed, when he is called Angel or Messenger; Yet hence may we observe, that the Ministerie is not so base a thing, as it is commonly esteemed. *Vide. Mala. 2. 4.*

Unto his Temple.] They who literally understand these words, do by them, prove Christ to be the true eternall God of Israel, one with the Father; for that Temple was consecrated but to one God of Israel: and the Prophet here appropriates it to Christ.

Even the Messenger of the Covenant.] Christ called the Messenger, because he declares unto us the will of his Father, is the Prophet of the Church, and to it.

Christ is the principall Prophet of the Church, to reveale his Fathers will unto them. Rev. 3. 14.

Doctrine

Of the Covenant.] Christ is so called, because God covenanted with the Fathers, or promised them, he would give him them to be their Prophet.

Doctrine

Christ was promised to the forefathers; God did covenant with them, to send him in the fullnesse of time, to be their Prophet and Saviour. So much is affirmed here. And is also proved by Gen. 2. 23. For so the Apostle takes it to be spoken of Christ, and his Church. Ephe. 5. 30, 31, 32. Also that Gen. 3. 15. Now from hence till this time, it was still prophesied of the continuall

Oracles

Oracles of the Prophets. As Deuter. 18. 18. Isaiah, 9. 6. This is that generally affirmed. Rom. 1. 1, 2.

Because he loved them; therefore he promised him unto them. For there is the same reason of the promise, which is of the performance: but this came from love. John 3. 16.

Because in his love, he desired to save them: and there being no other means but Christ. Acts, 4. 12. He promised him, that as we are saved by the performance, and the vertue of that is past; so they might be saved by the promise, and the vertue of that which was to come.

To teach the excellency and worthinesse of the Gospel; and the mysteries of salvation, by Christ; seeing it was promised so long time before, by God himselfe: and the promise so often iterated, and repeated to the Fathers. Things that Princes promise, are not small or of little worth; but of great value: but that which they promise so long before, and which they so often renew to severall men, must needs be great, and excellent: when they are known to be Princes of great Magnificence; and Glory. So of this. And as by that God would kindle in them, a marvelous desire, and an earnest desire, to have it effected, and accomplished; so would he in us a due estimation, and love unto it, being now accomplished: for being God hath provided better for us, then for them: as Heb. 11. 40. We ought the more to love, believe, and esteeme of it. If Moses accounted but of the sight of the promised Land a farre off, and rejoyced in it; They who enjoyed it, were much more bound to rejoyce, in such a performed mercy of God. If the Fathers, Heb. 11. 13. When they saw the promises, but as marriners upon the sea, within the kenning of the land, & the sight of wished for Cities, which they never came to, much more we who do enjoy them performed, least if we delight not in the knowledge, and live in the faith of them, we see them not. Luke 17. 22.

If God in his love, promised them Christ; and it was love that he did promise it, much more is it love he hath performed it to us. Seeing that is more love which is in deed, then in words. Therefore ought we, if they, to love him: and the more, nay if they were bound in words, we in deed: and if a bare profession, acknowledgement, or believe, would have sufficed them, it would not us, but we must love him indeed: which is to keep his commandments, and give him obedience: and if as Chrysa. the Jewes obeyed in the candle light; how much more we, in the sunne light? So if they for the promises, we more for the performance. If Courtiers give all attendance for to rise, more, when they are risen.

Behold he shall come.] This is to be understood, of the first coming in the flesh, and infirmity, not his coming in Glory. And

Reason 1.

Reason 2.

Use 1.

Use 2.

so some take this, to note his comming in the flesh ; so his humanity.

Doctrine.

Christ came into the world and became man, tooke unto him not the nature of Angels, but of the seede of man. Heb. 2.16.

He shall come, saith the Lord.] In this comming is noted the execution of his office it selfe ; and this, saith the Prophet, the Lord said : as noting unto us, that Christ did not take this office to himselfe, but he was sent of God, and called to it of his father.

Doctrine

Christ did not take this calling unto him, to be the Angell and Prophet of his Church, but he was called to it, and appointed by God. So here : For seeing God, saith he, shall come ; it argues, that he sends him, and therein the promise appeareth. Hence that Deut. 18.18. *I will raise them up a Prophet.* Iſai. 61.1. *The spirit of the Lord is upon me, and hath annointed me to preach, &c.* John 20. 21. *As the father hath sent me, so send I you.* John 5.37. *The father himselfe hath sent me.*

Reason 1.

Because it is an honor to be but Gods Embassadour, under Christ, and from him; more to be immediately. Now the reason for the Priesthood will hold in this. Heb. 5.4. No man may take it ambitiously to himselfe, but he must be called and sent.

Reason 2.

Because all might understand and know, that it was Gods work, and his businesse that he did, therefore he sent him ; he doth his worke: John 4.34. and that argues, God sent him, John 5.36.

Reason 3.

Because he onely knew the will of God, and was able to manifest it, therefore God sent him as the chiefe, John 1.18. *No man hath seene God at any time : the onely begotten sonne, which is in the bosome of the father, he hath declared him.*

Vſe 1.

This commends unto us the speciall love of God, and his goodnesse to mankind, who sent his owne Sonne from his bosome to be our Prophet, to teach us his will and the knowledge of himselfe, being that which could not be had any other waies, neither by any other meanes, and being that also which was of that necessity, that there is no salvation without it. John 17.3. If it could have beene had by any other meanes, or if it had not such a consequent as the salvation of man, it had nothing so appeared the goodnesse and love of God ; but seeing neither the one could be, and the other is, it much commends and sets forth his love : And so ought we to account of it, and to rejoyce much in the incarnation of Christ, by which these mercies were conveyed unto us.

Vſe 2.

To teach every man to heare and receive Christ, seeing he is sent as a Prophet to teach us of the father. When I speake of hearing him, I meane the hearing of him, by the meanes he hath appointed, by his delegates and substitutes, whom he hath appointed for that purpose, his Ministers. Therefore ought he to be heard, both personally, and by what meanes soever he hath surrogated for himselfe to speake in his person : seeing God hath appointed

appointed him and ſent him, As Matt. 17. 5. *While he yet ſpoke, behold, a bright cloud ſhadowed them : And behold there came a voyce out of the cloud, ſaying, this is my beloved ſonne, in whom I am well pleaſed, heare him.* The commandement is direct, if we make conſcience of any command ; we ought of this. It is not left arbitrary, and if it were, yet our owne good ſhould draw us to it, for by this we have the knowledge of God, and ſo of ſalvation. So that if there be any deſire of this, we will hearken to that. But it is not arbitrary ; and beſides the neglect of it, is threatned with a very heavy wrath and judgement. As Acts 3. 23. *For it ſhall be that every perſon which ſhall not heare that Prophet, ſhall be deſtroyed out of the people.*

VERS. II.

But who may abide the day of his coming ? and who ſhall endure, when he appeareth ? for he is like purging fire, and like fullers ſope.

IN this verſe, the Prophet goes forward to deſcribe Chriſt, and firſt from his power, which is ſet downe to us two wayes ; one by way of interrogation, which carries with it a kinde of admiration ; the other by two ſimilitudes. In ſome part is his power reſpecting the wicked, in ſome other reſpecting the godly, the firſt poſition reſpects the wicked.

[Who may abide the day of his coming ?] That is, which of the wicked. *i.* the day of Chriſts firſt coming how tolerable, acceptable, and delightfull ſoever it be to the godly, how weak and baſe ſoever in the outward ſhew, with what outward weakneſſe and infirmity ſoever he come, yet will it be to the wicked full of trouble, terror and diſquietneſſe. Thus the Prophets and oracles of old did fortell it ſhould be, and this the Evangelists, and writers of the new Teſtament have ſhewed it to be, and that at his coming the wicked were marveilouſly troubled and diſquieted.

[Who ſhall ſtand when he appeareth ?] Or who ſhall ſtand to behold him ? *[]* This toucheth the godly : who can with his eyes behold ſuch a light and ſuch Majeſty : A metaphor borrowed from the ſunne, whoſe brightneſſe the eyes of men are not able to behold. *i.* the glory of the Sonne of God ſhall ſurpaſſe all underſtanding, and that goodneſſe which he ſheweth in becomming man, and converſing with them, for their converſion and ſalvation.

[Who ſhall ſtand ?] That is, ſaith one, who thinking of theſe things

things, doth not faint as overcome with the admiration of it ; so that as a man whose legges are not able to beate, he falls downe.

For he is like a purging fire.] The first similitude expressing the power of Christ drawne from fire ; noting out unto his, how he worketh both with the godly and wicked ; for as it is the nature of fire, not onely to separate drosse from the mettall, and joyne things which are of one nature together, so things that are good, it makes more pure and perfect, but things that are impure, it consumes and turnes to nought : So Christ by his word destroyes the wicked and unbelievers, and such as resist his will ; but saves such as are chosen, making them more and more pure and perfect.

And like fullers sope.] Or like the fullers hearbe ; an hearbe that fullers use, by which they purge and take out of garments, blot and spots of long continuance in them, and makes them bright and pure ; as it is noted, Mark. 9. 3. S. Hierom, in Jer. 2. 22. The fullers hearbe, as it is commonly seene in the Province of Palestine, growes in greene and moist places, and to wash away spots, hath the same force that Nitre hath. Signifying, that God makes the soules of his by his grace, most pure and most holy, that their workes shine forth.

But who may abide the day of his coming ?] By this some think is meant the trouble and destruction that fell upon the wicked at his nativity. Because of that, Mat. 2. 3. & 21. 10. But taking his coming to signifie here his office, and the execution of it, and so the preaching of his word, as in the former verse. The meaning I will take to be this : None of the wicked shall be able to abide his preaching and ministry ; but the preaching and the ministry of it is that, which will cast them down and destroy them, wound them and kill them.

Doctrine.

The preaching of the word by Christ and his Ministers, none of the wicked are able to abide it and stand before it ; but it will destroy them and cast them downe, wound them to the heart, and bring them to eternall destruction ; so the interrogation affirms strongly. Hence, Rev. 2. 12. a two edged sword given unto him.

Who shall endure when he appeareth ?] This sentence divers of the Interpreters take to be but one with the former, & the same double or the admiration of the power of Christ, in such weaknesse able to confound and overturne whatsoever, or whosoever stands against him. But others understand it, as a distinct sentence, and read it somewhat otherwise : *Hierom* according to the Hebr. *Quis stabit ad videndum eum ?* The *Septuagints*, *Quis ferre poterit ut aspiciat eum ? Simile à sole & oculis.* Who that hath but his naturall and blinde eyes, is able to behold him, & understand the great mysteries of salvation he brings, and is hid under the vail of his humanity ?

nity? As if he ſaid, no naturall man by his owne understanding is able to ſee and conceive theſe things, they are hid from him, or too deepe for him. That which is gathered hence is this.

No naturall man of himſelfe is able to behold Chriſt; and to know him and the myſteries of ſalvation brought by him; Revelat. 2.17.

Doctrin

For he is like a purging fire.] The firſt ſimilitude by which he ſetteth forth the power of Chriſt, comparing him to fire; and this is to ſhew his dealing with the wicked, to whom he is a conſuming fire, and ſo are they rather to be read; for neither doth the word ſignifie purging, neither yet ſeemes he to ſpeake of his purging power touching the godly, for that followeth in the third verſe. Therefore it is to be underſtood of his conſuming power, by which he confounds the wicked, and deſtroyes them. Now generally hence I obſerve.

For that it is uſuall with the Scripture ſpeaking of God and his power, his juſtice, mercy, tender regard of his, and ſuch like, to ſet them downe by ſuch things as are common and familiar and every day or uſually occurrent to the eyes and cares of men.

And like the fullers ſope.] The ſecond ſimilitude to ſhew his dealing with the godly, his owne, that he is like the fullers ſope, or the fullers hearbe, which as it hath a nature to purge and take ſpots out of garments, ſo it maketh them to have a luſter and glorious ſhew or colour, making them freſh and white, Marke 9.3. noting the effect of Chriſt in his, that he maketh them white and pure; for though it is true that this hearbe doth purge away blots, and ſo might note the purging away of corruptions from his, yet becauſe that is the next ſimilitude: I obſerve this here.

Chriſt is to his, as the fullers ſope, or the hearbe of the fuller, making them pure and holy, giving them a luſter in their lives, in holineſſe and righteouſneſſe: And this is either perfectly, which is either in this life, by imputation of his holineſſe, putting on his garments upon them, as *Jonathan* did to *David* after their league, or elſe in the life to come by full perfection inherent, when they ſhall be like him in holineſſe and glory: Or it is partially and begunne in this life, whereas they are inlightned, as the Moone by the Sunne, yet have their ſpots their errors, ſo are they ſanctified, and put in a new hew, as the fuller doth a cloth, or garment, yet the old threads appeare in them. Of this is it here ſpoken, and for this is he thus called, and to this tends that, 1 Corinthians 1.30. *But ye are of him in Chriſt Ieſus, who of God is made unto us wiſedome, and righteouſneſſe, and ſanctification, and redemption: And Cap.6.11. and ſuch were ſome of you; but ye are waſhed, but ye are ſanctified, but ye are juſtified in the name of the Lord Ieſus, and by the ſpirit of our God, Heb.2.11. Ephes.5.26.*

Doctrin

VERS.

VERS. III.

And he shall sit downe to try and fine the silver : he shall even fine the sonnes of Levi, and purifie them as gold and silver, that they may bring offerings unto the Lord in righteousness.

AND *he shall sit downe to try.*] He shall sit downe to try and fine the silver. The third similitude by which Christ is described, is, from the Goldsmith. The summe is that as he sitting in his shoppe by his fornace, doth purge the drosse and corruption from the silver, so will Christ purge corruption from those which are his.

He shall sit.] Noting the dilligence and constancy and care of Christ in this worke. i. He shall not doe it lightly or cursorily, but seriously and dilligently; being marvellous attentive upon the worke; for then we sit when we would doe any thing seriously, and with all care and endeavour. So Psal. 1.1. and 50.20.

And fine the silver.] *Septuag.* and *fining as silver*, or as a man that fineth silver: for the Hebrewes often omit the note of similitude; and the people, some thinke is compared to silver, because they are so excellent in respect of others, which are but iron to them. Some because silver hath this of it nature, that it is most mixed with other mettalls and mineralls, and by the fire is made most pure: so they by the vertue of Christs death.

And he shall purge the sonnes of Levi.] The parties whom he should purge; understanding not those who were such by nature, but such as were spirituall Priests, such as were true, and lawfull Priests, dedicated to the perpetuall and holy service of God.

And purifie them as gold and silver.] Hee expresseth the same thing againe and againe, that it might be more certaine and firme, and to shew that their purity should be very great; for these mettalls are of all others most accurately purged with the fire, lest any rust or drosse should remaine with them.

That they may bring offerings] Here is an effect of Christ purging of them, that their sacrifices being polluted and corrupt before, should now be pure and holy, and be made acceptable to the Lord. In these words are noted the purity of them: in the next the acceptableness of them.

Doctrine.

Christ is to his as a Goldsmith, or Goldfiner, he that purgeth and purifieth them from their drosse of sinne and corruption; which is as the former, perfectly in the life to come, when as all blots and every spot shall be removed, Ephes. 5.27. or partially in this

this life, where as all is pardoned, ſo purged, but not whole ſinne; neither if it were, can he be perfectly free, becauſe living in an infected ayre, they cannot but draw in ſome corruption, which though it prevaile not to death, yet it will corrupt them ſtill, and infect them. But Chriſt he purgeth them; and hence is waſhing of us given unto him, Revel. 1. 5. and cleaſing, 1 John 1. 7. And the baptiſme of ſpirit and fire, Matth. 3. 11. that as fire he takes away drowſe and ruſt. Hence he is ſaid to be *Jeſus*, Matth. 1. 21. becauſe he ſaves his people from their ſinnes: not a culpa onely, and a pena, but a contagione. Hence that Rom. 6. 3. we are partakers of his death, to make us to dye to ſinne, and ſinne to dye in us; Galat. 6. 14.

Becauſe he might make way for holineſſe and purity, for elſe the new man cannot be put on, unleſſe the old man be deſtroyed; men cannot be renewed in the ſpirit of their mindes, unleſſe they caſt off the old man, and he be taken from them. As the Serpent cannot receive new ſtrength, unleſſe ſhe firſt put off her old ſkin or coate, paſſing and preſſed by the ſtraigneſſe of her denne or hole: So cannot we put on the new, unleſſe we put off the old; *Auguſt. de doct. Chriſti. lib. 2. cap. 16.* Therefore to make way for that, Chriſt firſt muſt purge us from ſinne.

Becauſe he might make us like him, he was made like us in all things, ſave in ſinne; this makes us unlike; this then will he take and purge from us, that we might be as he, without ſinne.

Becauſe we might ſerve him; he deſires to have ſervice from us, which cannot be, unleſſe he purge away ſinne, and deſtroy it in us; for elſe we ſhall ſerve it, and we cannot ſerve two maſters. Therefore hee deſtroyes this, that wee might not ſerve it, Rom. 6. 6. And ſo might be free to ſerve him, Luke 1. 74.

To try and fine the ſilver. Drowſe is not eaſily ſeparated from mettall and ſilver, but with the violence and heat of the fire is it tryed and fined: inſinuating unto us by this, how hardily, and with what force ſin is ſeparated from us, how cloſe it ſticks by us, and with what a doe it is ſeparated.

The ſinnes and corruptions of Gods children fit cloſe to them, and cleave faſt; are not to be ſeparated, but with much force and violence; As drowſe to ſilver. Heb. 12. 1. To ſhew this, belong thoſe ſpeeches of ſacrificing, Galat. 5. 24. Of mortifying. Collo. 3. 5. of cutting off, and pulling out the right hand and right eies. Mat. 5. 29 30. proved alſo by that. Jer. 13. 23. *Can the blaſke Adore, change his ſkin? Or the Leopard his ſpots? Then may ye alſo do good, that are accuſtomed to do evil.* And Mich. 6. 7. Men wil give any thing, rather then part with ſin.

Becauſe it is naturall unto them, as to others, brought into the world with them. Now as the proverbe, That which is bred in the bone, will hardly out of the fleſh. And as naturall and hereditarie diſeaſes

Reason 1.

Reason 2.

Reason 3.

Doctrine

Reason 1.

diseases sticke the fastest, and most heard to be cured: so it is of sinne.

Reason. 3

Because besides nature, custome, and continuance, in them is adjoynd; now, custome is another nature, and things bound with such a twofold cord, both so strong, will hardly be separated. Custom oftentimes prevayles much, and *ipsa didicit imitare natura*. Saint Chrysost. But when custome and nature are joynd together, who or what shall alter them? No wonder so much preaching, and so little prevailing with men, to remove their sins: and the Ministerie so unacceptable. Mich. 6. 7. and Mal. 2. 6.

Vse

To teach every man not to looke to be separated from his drosse, and corruption, without violence: and that he must offer violence to them, to be rid of them.

The silver.] The Church and Gods people thus compared, in respect of their excellency, because it and they are more excellent then any other society.

Doctrine.

The Church is the most excellent society in the world. Rev. 2. 1. *Golden candlestickes*. The Churches of *Asia* among other reasons were said to be *golden*, in regard of their excellency and dignity, which they have in Gods account: that as gold is the most pretious mettall, and much accounted of men, so is the Church much set by of God; It is dear unto him as the apple of his eye. Deut. 32. 10. Zach. 2. 8. It is a Diamond among an heape of pebles, the members of the Church, are Jewells, as we have it afterwards, verse 17.

Out of this place of fining and purging, some Papists, catching at shadowes, when they have no substance; would prove and establish their purgatory, where a company of soules, are holden in with paper walls, and grievously tormented with painted fire; which poetically fiction, and Papall fancy, as we deny, so cannot this place possibly induce us to believe it, seeing God himselfe hath taught us no such thing, neither in this place, nor in any other. For what if S. *August* and some others have applied this place to purgatory? for he was never resolved, there was such a place, but thought it credible and not impossible, there might be such a place, but never once definitively determined of it. *Euch. i. ad Laurent.* 69. besides Epist. 54. Maced. p. 2. * *There is no other place of amendment but in this life; for after this, every one shall have, what he merited here.* Now this place is apparently understood, of purging men from the sin and corruption, and not from the punishment; And so cannot be understood of their purgatory, where only the punishment is satisfied for. Besides the end of this purging is, that they may be fit to offer up lawfull sacrifice to God, but in theirs the soules offer up no sacrifices, say no Masses there. Besides this purgation is onely by Christ, through the sanctification of the holy Ghost, being the onely purgation that the

* *Morum corrigendum nullum aliis est quam in hac vita locum: nam post hanc quisque id habebit, quod in hac sibi meret ac quiescit.*
Epist. Ma. ced. 54. p. 2.

Scripture

ſcripture acknowledgeth, & therefore this cannot be an impeachment of that. *John 1. 29. John ſeeth Ieſus comming unto him, and ſaith; Behold the Lambe of God, which taketh away the ſins of the world.* Arguing a want and weakneſſe, in his payment, if after it men muſt pay for it. But that there can be no ſuch thing, neither can any ſuch thing ſtand with the Juſtice of God, I prove thus: By a reaſon which *Tertul. de reſurrectione carnis*, and other of the Fathers uſe to prove the reſurrection of the body; For if in courſe of juſtice, it be neceſſary, that the body which hath been partaker with the ſoule, of all that hath been done, either in righteouſneſſe or ſin, be alſo partaker of the reward of either: and hereby there be enforced neceſſarily a reſurrection of the body, to be joyned with the ſoule, to be partaker thereof. We muſt from the ſame principle of juſtice conclude, that if there be a Purgatory, it ſhould be as well for the body as the ſoule: becauſe the body hath been partaker of thoſe pleaſures and delights, for which they tell us, that the ſoules pay deare in Purgatory fire. But they deny any Purgatory for the body, therefore they cannot truly affirme there is any for the ſoule. For thus ſhall the judgements of God be juſt, (ſaith *Epiphanius in Ancorat.*) whiſt both participate, either puniſhment for ſin, or reward for vertue; which juſt judgement they greatly impeach, by laying upon the ſoule only, the puniſhment of thoſe ſins which have been committed by the whole man.

He ſhall even ſine the ſons of Levi.] The parties whom he ſhould purge, and ſine, his owne, called the ſons of *Levi*, becauſe they were, and are ſpirituall Priests.

All they who are Chriſts, are truly ſpirituall Priests. *1. Pet. 2. 9. Revel. 1. 6.*

And purifie them as gold and ſilver.] Thus Gods people and his Church are compared, and reſembled, not to baſe, but to the moſt excellent and moſt pretious mettalls.

Th:is they may bring offerings unto the Lord.] Here is the end, why they are purged, and purified by Chriſt, to offer up ſacrifices, pure ones, and ſuch as ſhould be acceptable, verſe 4. Now theſe offerings are Evangelicall, not Legall, their perſons, prayers, prayſes, almes, and ſuch like. *vide. Cap. 1. 11. offering.*

Offerings in righteouſneſſe.] Their ſacrifices ſhall be pure, oppoſite to the ſacrifices of the Jewes which were corrupt, and polluted.

The works and worſhip of ſuch as are purged, are pure and holy. *Vide Cap. 1. 11. A pure offering.*

Offerings in righteouſnes.] Some of our Papiſts, underſtand this place, as that *Cap. 1. 11.* of the ſacrifice of the Maſſe, and the offering up of Chriſt in it.

But by theſe reall, and outward ſacrifices, are underſtood the ſpirituall ſacrifices of the Gentiles and Church under Chriſt.

Under the Goſpel, Chriſtians are freed from all outward and reall

Doctrines

Doctrines

Doctrines

reall sacrifices, to be offered immediately to God, and of them are onely required, spirituall sacrifices. *vide Cap 1. 11.*

VERS. IV.

Then shall the offerings of Iudah and Ierusalem be acceptable unto the Lord, as in old time, and in the yeares afore.

Then shall the offerings of Iudah and Ierusalem be acceptable.] In this verse is noted, the acceptablenesse of their sacrifices: the summe is, that if ever any of the sacrifices of old, offered by *Abel*, *Abraham*, and other of the Patriarkes, were acceptable, then undoubtedly these; those being onely the figures and shadowes of the other.

Of Iudah and Ierusalem.] By these is understood the whole Church, where so ever, in Cities, or Countries; so that some particular, should be figured by these, as by *Iudah*, the universal Church disperfed; by *Ierusalem*, the Metropolitane City, the Apostles sea, and seat, that is *Rome*, is boldly affirmed, but barely proved by *Ribera*; for why this more then *Antioch*, where *Peter* first sate, or *Ierusalem* it selfe, where *Iumes* was; or *Constantinople*, and other Cities, where other of the Apostles were? it is more then he can give us any reason for.

As in old time, in the yeares afore.] Shewing, that God is the same to his, and will receive as acceptably their sacrifices, and offerings, as ever he did in former times.

As, in this place hath not the force of comparison, or equality; but of indication or shewing; or, as some, of correspondency, of the thing figured. *Sicut*, signifies *similitudinem*, *non aequalitatem*: as *Levit. 19. 18.* Some would have it to have the force not of similitude, but certainty. That, as they were acceptable to the Lord, and Scripture, which is truth hath said it, so as certainly shall these sacrifices be accepted.

Then] When they are pure, and their offerings pure; not else, though they be *Iudah*, and *Ierusalem*, whatsoever their number, glory, and dignity is.

Doctrine.

God accepts no mans prayers, and service, moved by any outward things: as dignity of persons, vertue, or place, or office; nor outward priviledges, if they want faith, and holinesse. *vide Cap 1 9.*

Then shall they be acceptable.] When they are purged, and not before.

A

A mans prayer ſhall not be accepted, unleſſe he be purged, and clenſed, reconciled to God, and juſtified, and ſanctified. & c. *conſtra, vide Cap. 1. 10.*

As in old time and the yeares afore.] Here is amplified the former, the acceptation of their offerings, either by ſimilitude, as thoſe, ſo theſe, or the certainty ſet downe, that as certainly as they were received and were acceptable, ſo certainly ſhould theirs be.

It is as certaine a truth, that God will graciously, and favourably accept the offerings, prayers, almes, and other the ſpirituall ſervice, of thoſe under the Goſpel, as it is certaine he did graciously accept the offerings of *Abel, Abraham, Iacob*, the holy Patriarkes, and other of the forefathers: now this is certain, for it is apparently ſet down in the Scriptures, as Gen. 4. and 22. and ſuch: then the other, the 11. to the Heb. proves the one; and is applied, *Cap. 12. 1.* to prove the other manifeſtly unto us. For they are brought onely for a provocation to thoſe duties; but as an aſſurance of the like acceptation. To this purpoſe, for prayers, is that, *Jam. 5. 16. 17. 18.*

Because God, as he is ever one, and the ſame in himſelfe, ſo is he to all thoſe who are his, the like affected to them: as a father loves all his chidren, and will accept the ſervice of one, as of another, will heare the request of the yongest as the eldeſt.

Because they have the ſame thing, which made their prayers and workes pleaſing, and gave them boldneſſe to the throne of grace. Heb. 11. 4. 5. Which is faith.

Because they have the ſame ſpirit, helping their infirmities; Rom. 8. 26. And the ſame Mediator giving them favour in his cies, boldneſſe and entrance; Ephe. 3. 12. Yea and the ſpirit, in greater meaſure, and more abundance: and the Mediator more manifeſted unto them.

Then have we no need at all to pray, and invoke the Saints departed: that they would commend our prayers to God, and pray for us, when we are certaine our prayers may be heard as well as theirs. Upon this ground ſure it was that in all the Scriptures, we find not any thing touching this, no ſucceeding ages praying to their predeceſſors, not *Iacob* and the Patriarkes to *Abel* or *Abraham*, not the poſterity ever to them, not the people to their Prophets departed; not in the Goſpel ever found either Precept or Practice of it; nor in the Primitive and firſt Church, for divers hundred years after Chriſt. If *Bellar. l. 1. de ſancto beatis. C. 20.* give us it for a reaſon, why the Fathers before Chriſt, neither prayed in particular for the Church upon earth, neither were prayed to, becauſe they were abſent from God, and did not enjoy his ſight and preſence, but were in *Limbus*, and not in heaven. The ſame reaſon can we give them that for a long while after Chriſt there was none, becauſe it was doubted in the Church, whether the

Doctrines

Doctrines

Reason 1.

Reason 2.

Reason 3.

Uſe 1.

faithfull departed out of this world be immediately received into heaven, and enjoy the happy presence of God, or whether they remaine and stay in *Abrahams* bosome, or some place of rest, till the day of the resurrection; yea, *Iraneus*, *Iust. Martyr*, *Tertullian* and others, thought that they abode in some part of hell, or in some hidden and invisible place, sequestred from the presence of God til the second comming of the son of man. Therefore must it follow that invocation is but an innovation. But to conclude, seeing they know not our wants, nor can take notice of our prayers, & heare us, neither can we have any certainty of it, if it were so, and are certaine from the word of God, that our prayers shall be heard as well as theirs, We have not need to pray to them, nor reason to induce us to it, we neither in this nor any other thing adore them, but as *S. August. de vera religione. 55. We honour them for imitation, but adore them not for religion.*

Use 2.

This teacheth us the priviledge, those who are reconciled, justified, purged, and sanctified, have, above others, because they may both have access to God, and have assurance to be heard.

Use 3.

To encourage every one that is Gods, to doe service unto him, to bring offerings and offer up their prayers, being assured beforehand that they shall be accepted; not onely heard, but graciously heard; not onely received, but favourably received: therefore ought they to come with confidence and boldnesse unto the throne of grace. And if at any time they be fainting, and doubting whether they shall be accepted or no, let them call to mind how God hath received others and their offerings, and apply this unto it, and so strengthen and encourage themselves with assurance to be graciously accepted; seeing they know God is the same now that before; he that is not onely as a father, like affected to his children, but that which a father is not able to doe, that to one as to another, to the youngest, as to the eldest, to the children of the Church of the Gentiles, as it were his second wife, as of the Jewes, his first wife. Provided, they have the same faith, the same spirit, the same mediator, when they come unto him, which others have had, who have beene graciously accepted, then shall they be certainly received: If they object that they are not so worthy as others, have not such strength of faith, such greatnesse of grace, and such like: I answer, first this smells of infirmity and pride, that as they thought to be heard for their much babbling, so these for their great worthinesse. And secondly, that children, who seeke any thing from their father, and hope to receive as others have done, doe not looke upon their worthinesse, but the naturalnesse of their fathers love.

VERS.

VERS. V.

And I will come neere to you to judgement, and I will be a ſwift witneſſe againſt the ſooth-ſayers, and againſt the adulterers, and againſt false ſwearers, and againſt thoſe that wrongfully keepe backe the hirelings wages, and vex the Widow and the fatherleſſe, and oppreſſe the ſtranger, and feare not me, ſaith the Lord of hoſts.

AND I will come neere unto you in judgement.] The Prophet having ſpoken of the effect of Chriſts power touching the godly and faithfull; and in them he ſpeakes now of it, in reſpect of the wicked, whom he would judge and condemne, neither ſhould there be any evaſion from his judgements, neither any way to eſcape them: Seeing he will be both witneſſe and judge, from whoſe knowledge, and power, and uprightneſſe they cannot exempt themſelves. And this is contained in the fifth and ſixth verſes, and hath two generall parts; the firſt is the judgement, the ſecond is the certainery of it from the immutability of God.

And I will come neere unto you in judgement.] i. You doe much detract from me, and diſgrace me, as if I regarded not what things were done here below, but onely beheld them a farre off; and let things runne as they would; but now I will come neere unto you, and ſeeing you ſay where is the God of judgement: I will come to you not as you would, to revenge others for your ſake, but to exerciſe ſevere judgement againſt you. And ſo he ſpeakes here of a perfect and ſenſible judgement; which they had thought and judged to be farre off.

And I will be a ſwift witneſſe.] Another effect: i. I who am the judge, will alſo be a ſwift witneſſe, I will come ſpeedily, and ſpeedily will I lay open all your finnes, for all your windings and turnings, all your ſecret concealing of ſins is known to me; you think that I am ſlow in executing of judgement, but I will come ſooner then you thinke of, or will be profitable for you, for to your deſtruction I will be ſwiftly preſent. And all your hypocriſie ſhal not helpe you, for I will finde out theſe finnes which you cover by fraud and cunning, and cloake under one thing or another, and cover by ſome colours: he noteth ſuch finnes as were wont to be done in ſecret, and for which it was hard to finde witneſſes to evict them and puniſh them. There ſhall want no witneſſes for theſe things to prove them, though you doe it in great ſecret; I will be the witneſſe of it; and for theſe he numbers up certain parti-

cular finnes, such as were done in secret without witnesses. The first he calleth sooth-sayers; some thinke the word signifies such as we usually call Juglers, such as make things seeme otherwise to the eye then they are. And under this he comprehends all who use any enchantments, or magicke, and have society with divells: the other particulars see in their places as they follow.

I will come neerer to judgement.] They because of the long patience of God, put farre from them both him and the day of his judgement, and thought no evill should come unto them; but he threatneth them for the abuse of his patience; that he would certainly visite and judge them. The Lord properly cannot be said to be farre of, seeing *ubique totum est*, and so neither to come neerer properly, but he is said to come, *cum manifestatur*, and to depart, *cum occultatur*, but ever present either hid or manifest, *August.* Now when he manifesteth himselfe either in mercy or judgement he is said to come neerer, as in this place.

Doctrine

Howsoever the Lord spare long, yet will he visite in the end those who abuse his patience, Jer. 6.6.

And I will be a swift witness against the soothsayers.] Another effect as some would have it, or the manner of his proceeding, first swiftly, then by way of witness, and evict them before he condemne them. His swiftnesse is not simply, for he is slow to wrath; but in respect of them, who thought judgement farre of, and promised themselves safety, as before, he would come upon them swiftly, unlooked for.

Doctrine

The judgements of God come upon the wicked, when they least thinke of them, and promise to themselves all security, and thinke they are furthest, by reason of Gods patience. Then will he come to judgement sooner then they thought of, Mich. 1.3. for behold the Lord commeth.

A witness.] If he will be a witness, then a true witness, and so knoweth all they doe, their wickednesse, else should he not be a true witness.

Doctrine

The Lord he knowes all the waies of the wicked, as an eye-witness of them all, sees and beholds whatsoever they doe, and wheresoever, Mich. 1.3.

Vse 1.

To admonish men to take heede what they doe, and to looke to their carriage.

Vse 2.

To teach them when they have sinned, that it is in vaine to goe about to cover it, or to imagine they can by any meanes avoide punishment for it, seeing he that is the judge knoweth it, and a most righteous judge; who as he will reward the godly for their good, so will he recompence the wicked for their evill: And as neither the malice of wicked men who disgrace their good things, calling good evill, nor their owne modesty, ready to deny or lessen their good, As Matth. 25. can hinder them from their reward,

on

or keepe good things from them, either preſent or future, and all becauſe he knowes them, and is mercifull and juſt; ſo neither the corruptions of others like themſelves, approving and applauding their evill, nor their owne cunning either in ſtaying the paſſage of mans judgements againſt them, or in ſmothering humane teſtimonies and evidences, by which they ſhould be caſt, ſhall defend them from their juſt recompence, and keepe evill things from them, both preſent and future, and all becauſe he knowes them, and is moſt juſt. In vaine is it then for them to take this courſe. As it is a marvellous vaine and bootleſſe thing for a malefactor to endeavour to get his examination taken by a Juſtice, out of the Court from the Clarke of Aſſiſe, or to bribe and ſtop the mouthes of thoſe who ſhould give evidence againſt him. To informe the Judge and the Jury, when the Judge himſelfe was a witneſſe of the fact, and is ready both to informe the Jury, and to give ſentence according to his owne knowledge.

A witneſſe. ¶ i. As a guilty perſon is condemned by teſtimony of witneſſe, the crime proved and manifeſt, ſo will I give ſentence againſt the wicked, of thoſe things which I know they have done.

The Lord proceeds not to judgement, to condemne or puniſh any, but upon knowne and manifeſt cauſes, upon the knowne deſerts and merits of men, ſometimes ſecret to others, ſometimes knowne to them. This is proved, Numb. 20. 12. *Ananias* and *Saphira*, Acts 5. Infinite are the examples of knowne ſinners, as the old world, *Sodom* and *Gomorrab*, *Nadab* and *Abihu*, *Core* and *Dathan*, &c. Matth. 25.

Becauſe he is moſt juſt, and therefore muſt proceed upon known cauſe; for it is as well injuſtice to puniſh for an unknowne cauſe upon jealousie and ſuſpition, as for no cauſe; for an unknown cauſe is no cauſe. *De non exiſtentibus & non apparentibus eadem ratio.*

Becauſe he would manifeſt his juſtice to men, therefore he uſually proceedeth upon knowne cauſes to them, as ſometime upon knowne cauſes knowne to them, onely knowne to himſelfe to manifeſt, he is not bound to give a reaſon of his judgements to men.

If we ſee one afflicted, puniſhed, we accounted upright, to know Gods proceedings are upright and upon knowne cauſe. And hence may we learne how to free our ſelves from ſuch doubts, when we ſee what befell *Chorah*, and all their company, *Achan* & his, when ſome ſinned onely in the known ſin, yet others were puniſhed. We muſt conclude that it is moſt juſt, from this ground, that he proceedes never but juſtly, though it be ſecret from us.

For imitation, firſt for the Magiſtrates, Gods upon the earth, they ought not to proceed againſt malefactours, but upon knowne and manifeſt proved cauſes; not upon ſlender conjectures or ſuſpitions,

Doctrines

Reason 1.

Reason 2.

Uſe 1.

Uſe 2.

* *Veritatem in auditum si damnetur leges. prater invidiam iniquitatis, etiam suspicionem merentur alius conscientia, nolentes audire, quod auditum damnare non possunt.* Tertull. Apolog. adversus gentes, Cap. 1. 10.

for so will God himselfe doe, and they executing his judgement, ought to proceede no otherwise, lest they fall into injustice. They ought to not to proceede for any hatred to their person, or their profession, or for any other sinister respect upon accusations halfe had, and slender, or no proofes. The Lawyers say, that it is unjust not to weigh and consider the whole Law, but to give sentence from some part of it. * *If the lawes condemne truth unheard, besides the note of injustice, they will cause a suspicion that they are conscious of some unwillingnesse to heare, lest after they had heard, they could not condemne.* As Tertull. speaks: So of Magistrates. Therefore in things not manifest, not proved, or by such witnesses whose persons are infamous, their credit suspicious, such as may be suborned, or doe things of spleene and malice, which may happily appeare to them, they ought to take heede how they judge, and as they have power, rather reprove then condemne.

* *Sceleratū est cū novicio esse pium & sanū alienum, sensū ex verbis incommodē dicitis statuere errorem.* Luther.

Againe, in the second place, every man ought to judge righteous judgement, when he judgeth and censureth the actions of other men; but *secundum alligata & probata*, not out of his owne humour, out of the dislike of their person, justifying some because they have affection to them, condemning others and their actions, because they dislike them, or condemning some mens doings, onely for the name they have: Like unto those who being sick of a feavour or frensie, being deceived by the similitude of right lines drawne upon the wall, thought they saw some deformed and ill shaped creatures: (*ut Aristot.*) So they out of sicke diseased and corrupt mindes, doe not onely deprave the right lines, that is the famous and good actions of others, but account them as vices, and turne them to their reproaches and infamy. If that for mens words be true which Luther used to say, * *Tū a wicked practise, when you know a mans minde and meaning to be good & sound, yet to catch at his words (it may be not so fitly delivered) so accuse him of error.* So for mens actions, out of some infirmities, or upon some suspicions, when they know nothing but good in them, and yet beleieve every report against them: As Tertullian said it was with him, and other Christians in his time, *Credunt de nobis quæ non probentur & nolent inquirere ne probentur non esse.* They beleieve things of us without tryall or prooffe, and will not examine whether they be so, lest they should be proved to be otherwise.

Against the sooth-sayers. He numbers up the particular offenders, he would deale with, not that he would deale with men, no, but alledging these as a taste of others, or as the finnes which then ruled and raigned amongst them, but we may observe that here are numberted not finnes of one kind, not against the

second

ſecond Table onely, or firſt onely, but againſt both.

The Lord will Judge, puniſh, and deſtroy men for irreligion, aſwell as diſhoneſty, for the neglect, or the breach of the firſt table, aſwell as the ſecond, and *de contra*, and for both, manifeſted here, for they are joyned together as it were, in one condemnation: proved further, from the threatnings, and executions, laid downe in the word, where we ſhall finde the Idolater, the Sabbath breaker, the ſwearer, &c. threatned, and puniſhed as well as the Adulterer, murderer, and other diſhoneſt, and unjuſt perſons. In Deuter. 28. All the curſes repeated, reſpect the whole law, and all the commandements, as well as any one, or of either of the tables. Ezek. 22. 6. 7. 8. Hoſea 4. 1. 2. 1. Cor. 6. 9. 10. 1. Tim. 1. 9. 10. Galat. 3. 19. 20. 21. Revel. 21. 8. Every where offenders againſt both Tables, are joyned together.

Becauſe as Jam. 2. 11. *He that ſaid, thou ſhalt not commit adultery, ſaid alſo, thou ſhalt not kill: now though thou doeſt none adultery, yet if thou killeſt, thou art a tranſgreſſor of the law.* So he that commanded obedience to the one, and forbid diſobedience, did ſo to the other: and ſo he is diſobeyed and provoked in the one, as well as the other.

Becauſe the curſe was not an appendant. to one Table, but to both, and every precept, and every branch of every precept, Deut. 27. 26.

Then under the Goſpel, there is uſe of the law morall: for this is ſpoken of Chriſt, which thing would he not, neither could he in juſtice doe, if the law were not to them under the Goſpel.

This may teach many in the Church, to expect Chriſt a terrible Judge, and ſwift witneſſe againſt them: ſeeing if they ſeem to make care of the one, they have none of the other; for many ſeem marvelous carefull of the firſt Table, and matter of religion: they will heare the word, they will be frequent in prayer, they will not ſweare an oath, keep the Lords day, hate Idolatry, and ſuch like: but yet live in ſome breach of the ſecond Table: in hatred and malice; luſt, or covetouſneſſe; cruelty, or oppreſſion; ſlandering, and diſcontentment; diſobedience, and diſloyalty. And theſe are religious hypocrites. On the other ſide, many there are who have care to deale juſtly, to perſorme faithfullneſſe to men; are mercyfull, liberall, loving, and kinde, &c. Yet care not, or regard not the duties of religion: Are ſwearers, prophaners of the Lords day, neglecters of the worſhip of God, careleſſe, negligent, drouſie hearers, and prayers, have little hatred of Idolatry, and leſſe love of the truth. And theſe are civill hypocrites. Both theſe in the hypocriſie of their hearts, perſwade themſelves, that they are in the favour of God, and ſhall eſcape the wrath of Chriſt, when he ſhall come to judge: either in this life, or the life to come. And theſe, and none more, lie cenſuring,

Doctrine.

Reason 1.

Reason 2.

Uſe 1.

Uſe 2.

ring, judging and condemning, one another, and remember not that the Judge standeth at the dore, ready to judge, and condemne them both: seeing he commandeth both, he will condemne for the neglect of either: and the curse is to him, that neglects religion, and the first Table, as well as the second, and honesty.

Use 3.

To perswade these hypocrites, to come out of their hypocrisie, and both them and all others to take upon them the care of performing obedience to Christ, in both: be carefull of religion with honesty, and of honesty with religion; this must be done, and the other must be left undone. Hast thou any knowledge of God, any love of the truth, any care of the Lords day, any feare of his great name, any love to heare, or to pray? See thou be carefull of justice, chastity, sobriety, obedience, fidelity, and true love to men. Or else for all that, when thou thinkest to have Christ, for thy Saviour, thou shalt finde him but a swift witnesse, and an irefull Judge against thee. So on the contrary. Many will easily grant me, that if a man be never so religious, so devout, and carefull of the first Table: yet if he be unjust, an extortioner, a murtherer, and such like, As they Acts 28.5. judged of *St. Paul*, so the Lord will not suffer him to live, but his judgements shall be upon him, and condemnation in the life to come. But if a man be just, chaste, mercifull, and such like, though he know not religion, be without the feare of God, and care of his service, though a swearer, & blasphemer, a prophaner of the Lords day, yet he may do well enough, and no fear of perishing, or judgement, and so will they speake, both in life, and death; which is all one as if they should thinke, a man which is guilty of felony, murder, and such like, must needs be judged by the law of the land; but if not of these, though he be a traytor to the Kings person, yet is there no feare. But if a traytor shall die though not guilty of felony, and a felone, though not culpable of treason, by the justice of mans law; much more they who shall separate these two Tables. Therefore must we endeavour, to be religiously honest, and honestly religious, to avoide the transgressions of both Tables, and to do the duties of them; lest if we separate these, we lay our selves open to the judgements of God in this life, and separate our selves from the comfortable, and happy presence of the Lambe, and him that sitteth upon the Throne.

Against the soothsayers.] The first particular, whom he will judge, and under this all of the like kinde. Such Deuter. 18.10, 11. Let none be found among you, that maketh his sonne or daughter go through the fire, or that useth witchcraft, or a regard of times, or a marker of the flying of foules, or a sorcerer, or a charmer, or that counselleth with spirits, or a soothsayer, or that asketh counsell at the dead.

The

10 The Lord as he will judge, and deſtroy all other Malefactours, ſo will he ſoothſayers, witches, inchanters, ſorcerers, Necromancers, wizards, and all ſuch like: ſo is affirmed here; And if we loke to the old Teſtament, and things that are paſt, we ſhall finde it true. Deuter. 18. 12. *For all that do ſuch things are an abomination to the Lord: and becauſe of theſe abominations, the Lord thy God doth caſt them out before thee.* 2. Kings 17. 17, 18. *And they made their ſonnes and their daughters paſſe through the fire, and uſed witchcraft, and inchantments, yea ſold themſelves to do euill in the ſight of the Lord to anger him, therefore the Lord was exceeding wrath with Iſrael, and put them out of his ſight, and none was left but the tribe of Iudah only.* Mich. 5. 12. *And will cut off thine Inchanters out of thine hand, and thou ſhalt have no more ſoothſayers.* In the new, Gal. 5. 20, 21. Revelat. 21. 8. *Sorcerers ſhall have their part, in the Lake that burnes with fire, and brimſtone.*

Doctrin.

Becauſe they are groſſe Idolaters, and the art they uſe, is groſſe Idolatry; for here is ever either the expreſſe invoking, and calling upon the Devil, & ſeeking from him knowledge of things ſecret, and to come, helpe in trouble, deliverance from danger, and ſuch like proper unto God; or elſe ſome ſecret, and covert invocation on him: as under the name of the dead, or under ſome barbarous tearmes, which have no ſignification: or by ſome ſuperſtitious and arts of ſlight, invented by him; Which *Tertul. l. 6. de anima.* calleth ſecond Idolatry: for as in the firſt, he fained himſelfe to be a God, ſo here an Angel, or one that is dead, and ſuch like, & in both, he ſeeks to be worſhipped, when as then they are worſhippers of the devill, taking from the Lord, that was his, moſt gratefull and acceptable to him, invocation and his worſhip, and giving it to his moſt deadly and greateſt enemy; How ſhould he put it up, and not be revenged of ſuch a generation?

Reason 1.

Becauſe they bewitch, and deceive many, and draw them into the ſame ſins, and ſo bring them to deſtruction: as is ſaid of *Simon Magus.* Acts 8. 9. When as therefore they ſo ſtrive againſt the glory of God, and ſalvation of others; no marvell, if the Lord will judge and deſtroy them.

Reason 2.

To ſtir up the Magiſtrate, to draw forth the ſword of juſtice againſt theſe, and to cut off all ſuch workers of iniquity, from the City of God, for they ought to do as the Lord would, and will do, ſeeing they have the commandement for it, Exod. 22. 18. *Thou ſhalt not ſuffer a witch to live.* Levit. 20. 27. *And if a man or woman have a ſpirit of divination, or ſoothſaying in them, they ſhall die the death: they ſhall ſtone them to death, their blood ſhall be upon them.* So did Saul while he was aſſiſted of the Lord, and *Iofias* 2. Kings 23. 24. And this as well ſuch as hurt as helpe, and though they do neither, yet if they have familiarity with a ſpirit, as both the law of God, and our Land requires. And ſlender it is which is objected

Uſe 1.

objected, to say now there are none, when this place speaketh of the time of the Gospell, and never would the Apostle have threatened any if there had not beene such sinnes, and such offenders, to have thus fought with a shadow.

Use 2.

To perswade men to avoide this sin, and not to fall into it to become sooth-sayers, wizards, wisemen, &c. upon hope of gaine, for desire of revenge, affecting vaine-glory, to know and reveale things to come, or for any such cause, knowing that though they can escape the law and punishment of man, either hurting not or covering their sorcery and witch-craft by medicines and hearbes, or deny they consult with any spirit, yet shall they not the judgement of Christ, who is the witnesse, and sees the secret of their compact with Satan, beholds their invocation and worshipping of him, either in secret place, or in secret maner, and howsoever it is, and will judge them, and doth judge them in this life with blindenesse, hardnesse of heart, oftentimes poverty, and such like; but sure he shall judge them in the life to come, and give them their portion with him who have fought to better their portion by him.

Use 3.

To dissuade men from seeking to sooth-sayers and forcerers, &c. or having any commerce or fellowship with them in their art, to seeke from them the knowledge of things to come, the finding of things lost, the helping of creatures ill affected, and such like; for besides that, it is absolutely forbidden in the word God, and threatned, Levit. 20.6. Manifested in the example of *Saul*, 1 Sam. 28. This may dissuade, because they shall be partakers of their sinne, and consequently of their punishment, and be judged by Christ; for judging these, he will judge them who communicate with them in the same sinne, yet is it lamentable and fearefull to see what flocking there is of men, but more of women, to men and women who cannot chuse but be witches, and have familiarity, or commerce openly or closely with the Divell, sometimes for things lost, sometimes for barrennesse, sometimes for long and extreame diseases of their children; not fearing this, that Christ will judge them, then those who communicate with them, and are the causes of their practises: for as no receivers, no thieves, so no frequenter to those, no such, specially such as are called white and good witches, or forcerers; but they will say they are bewitched, *Ergo*: they may seeke to be helpt. Answer. As if there were not a God in Israel, that ye goe to enquire of Beelzebub the God of *Ekron*. 2 Kings 1.3. Or that God were not able to dissolve the workes of the Divell; Did *Iob* this, when no doubt he discerned, as well as these, that he was bewitched? But ease and deliverance often followeth after this. In possessions, Divells depart, in other extremities things are appeased. Answer. This is nothing; for first Divells know how to

agree

agree among themſelves to deceive men, and none of us would truſt or commit his buſineſſe to one that is deceitfull and perfidious. Now the Divell is not onely a lyer, but the father of a lyer. Secondly, if health and eaſe follow, it may be it is the effect of the lawfull meanes which was uſed before, and God ſeeing how corrupt and impatient thy heart was to abide his leaſure, and make uſe of them, gave thee over to thy corruption, and let thee have thine owne will, even then to uſe ſuch an unlawfull meanes, when health and eaſe was at hand, as if it had been an effect of that, to confirme thee in thy blindeneſſe and infidelity: or laſtly it may be like that Deut. 13. 3. *Thou ſhalt not hearken unto the words of that Prophet, or unto that dreamer of dreames: for the Lord your God proveth you, to know whether you love the Lord your God with all your heart, and with all your ſoule.* And therefore for thee to take heede how thou hearkenſt to theſe, leſt thou bewray thou loveſt not the Lord. But they uſe nothing, but good words and lawfull meanes, prayers, and hearbs, and ſimples, and ſuch like; I answer, firſt with Saint Chryſoſt. *ſhe is a Chriſtian woman that uſeth the ſpell, and nothing but the name of Chriſt.* They ſpake theſe words before going, when they excuſed themſelves for the like. He answereth, *For ſuch cauſe hate and deſpiſe her the more, becauſe ſhe vilely abuſes the name of God, profeſſing her ſelfe a Chriſtian, ſhe doth the workes of an heathen; for ſo the Divells confeſſe the name of God and yet were Divells ſtill.* For they ſaid, Luke 4. 4. 1. *Thou art Chriſt the ſon of God,* yet he rebuked them and caſt them out. Therefore I would intreate you to beware of this deceit, for as they who are tempering bitter cups for children, firſt rub the mouth with honey that that headleſſe age when it ſhall perceive the ſweetneſſe, ſhall not feele and feare the bitterneſſe; and they who give poiſonfull hearbes, give them the titles of medicines, that no man then reading the ſuperſcription of a remedy ſhould ſuſpect poiſon. So deal theſe. Beſides in their hearbes, the Divell is but Gods Ape, who ſeeing him not doe things, but by meanes, uſeth the like that no man might ſuſpect him, as he appeared in like habit to Samuel, But to conclude, what colour and covert ſoever is made, Chriſt is the witneſſe, and knowes all, and he wil be the Judge to reward all who ſhall thus pollute and deſile themſelves.

And againſt the adulterers. The ſecond particular, *adultery* in the Erymology of it, is a going up to another mans bed. As Gen. 49. 4. *Thou waſt light as water, thou ſhalt not be excellent becauſe thou wenteſt up to thy fathers bed, then diſt thou deſile my bed, thy dignity is gone.* In the nature of it, it is the carnall knowledge of a woman, who is bound to another man; but no doubt in this place

not

Chriſtiana mulier eſt hec excellentiſſima, & nihil aliud loquitur quam Chriſti nomen. Chryſoſt. ho. 21. ad popu. Antioch. Propter nomen magis odi & odiaſa quod Dei nomine ad contumeliam utitur quod ſe dicent eſſe Chriſtianam, gentiliſſima opera facit. Etenim & Demones Dei nomen ſatebantur & cauſam duntaxat Demones, Chryſo.

Doctrines

not onely this, but under it, fornication and wantonnesse, and all uncleannesse is contained, as in the commandement.

The Lord as he will judge, condemne, and destroy all wicked men, so adulterers, whoremongers, fornicators, buggerers, and other uncleane persons, here, and Gal. 5. 19. 21. Ephel. 5. 5. Heb. 13. 4. Marriage is honourable among all men, and the bed undefiled: but whore-mongers and adulterers God will judge, Revelat. 21. 8.

Use

This ought to make every one flye adultery, though he can escape the punishment of men, yet for Gods judgement, in this life often wasting of the body, and fearefull diseases, poverty, reproach and ignomy, such as shall never be put out, that fearefull judgement Job speakes of, Cap. 31. 9. 10. But if these be not feared because they befall in a few, and yet may he be of the few, yet this should, Eccles. 11. 9. that Christ will judge him and condemne him, exclude him heaven, cast him into hell, and the fire that burnes for ever.

And against false swearers.] The third particular, which is not set downe barely as the others, but with this addition of falsely, or vainely. The reason is, because to sweare is not simply unlawfull, as the other, but a thing that a man is oftentimes bound to for the glory of God, and for the profit and necessity of others; so it be by the Lord alone, and taken in truth, not swearing a lye and false thing, in judgement, advisedly and upon necessary occasion, in righteousnesse, promising by oath nothing but that is lawfull and just, and undertaken for the glory of God, the discharge of duty, the appeasing of controversie, the satisfying of others, and the clearing of a mans innocency. But these and their like being wanting, it is a false oath, and men sweare falsely.

Doctrines

The Lord he will judge and condemne all false swearers, such as sweare by others then himselfe, false things not in truth, rashly not in judgement, unlawfull things not in righteousnesse, neither respecting Gods glory, the good of others, discharge of duty, &c. So here, and Exod. 20. 7. *Thou shalt not take the name of the Lord thy God in vaine: For the Lord will not hold him guiltlesse that taketh his name in vaine:* Not guiltlesse, but under that bitter curse of condemnation, Deut. 27. 26. Zach. 5. 2. 3. 4. James 5. 12. But before all things my brethren sweare not, neither by heaven, nor by earth, nor by any other oath; but let your yea, be yea, and your nay, be nay, *lest ye fall into condemnation.*

Reason 1.

Because he hates such oathes, Zach. 8. 17. *And let none of you imagine evil in his heart against his neighbour, and love no false oath. for all these are the things that I hate,* saith the Lord: now hating these, he must needs for them, hate those that love and practise them; and hatred will procure judgement, wrath, and destruction.

Reason 2.

Because swearing by others they are idolaters: for whereas an oath

oath is not onely Gods ordinance, but a ſpeciall part of his worſhip, both becauſe there is invocation, and becauſe it is in the firſt table commanded, and of the ſolemne forme of impoſing an oath, which was this, give glory to God, Joſh. 7. 19. And the ſolemne rite of taking an oath among the Jewes, which was to ſtand before the Altar, 1 Kings 8. 31. and was a cuſtome among the Athenians and Romanes. Then to give Gods worſhip to another, is idolatry, and idolaters muſt be judged and condemned.

Becauſe, if raſhly by him, the name of God ſo deare unto him be diſhonouring and vilifying it, by ſuch uſual & raſh ſwearing, he will revenge it. If ſeriously & yet not in truth, for things paſt or to come, knowing them to be falſe, & intending not to do them, he calls God as a witneſſe of his falſe-hood, and a revenger of it, and ſo muſt he come upon him, for this he tempteth God desperately, and dareth him as it were to his face, to execute his vengeance upon him.

Reason 3.

This may ſhew, uſt the fearefull eſtate, not of a few, but of a multitude, and whole troopes of men and women, being common and uſual, falſe ſwearers, who can neither buy, nor ſell, meet, nor depart, neither ſpeake ſeriously, nor in jeſt, neither perſwade, nor promiſe, neither intreat nor threaten, neither relate things paſt, nor draw men to the expectation of things to come, without ſwearing and many oathes, oftentimes by thoſe which are no Gods, committing idolatry, uſually, raſhly, and unadviſedly, and not ſeldome wickedly, falſly, and deceitfully. In this ſin are wrapped both parents and children, maſters, and ſervants, rich and poore, high and low, noble and baſe, Miniſter and people. If the Lord that threatneth to be a ſwift witneſſe againſt ſuch, and a ſevere Judge, ſhould now come to deſtroy and caſt to hell all ſuch, how fearefull then would we thinke and account their condition to be? Verily how nigh that day of Aſſize and of his glorious appearing, is no body can tell, few ſuſpect it to bee ſo nigh as it is: but lay it be as farre off, as they ſuppoſe, yet doth he judge them every day. It is a judgement, and a fearefull one, that they ſinne every day, and ſweare every houre, and ſee it not, to leave and forſake it; but the morning ſwearing is puniſhed with the afternoone, this day with to morrow, &c. And for all theſe, the plague of God and his judgements ready to breake in at the doores, though he ſee it not, yet others may ſee it manifeſtly. Tell me what wouldeſt thou thinke his ſtate and condition to be, that had a bal of fire hanging over his houſe, ready to fall upon him to conſume him, his wife and children, ſervants, and all that he hath in a moment, and yet he and they all within doores, give themſelves to chamberings and wantonneſſe, to drunkenneſſe and gluttony, to whoredome and uncleaneſſe, by that meanes to drawe and haſten this to fall upon him and conſume him: wouldeſt thou not thinke him in a fearefull condition? ſuch is the

Vſe 1.

R r

ſtate

state of every swearer, the plague of God tends upon their house, the volume of curses is hovering and flying about their houses, and this fire hanging over them; and still by their oathes, as the Faulconer by his Lure and hallow, calling this to fall upon him; and their case the more fearefull, because custome hath made them when they sweare they deny they did; and if they be evicted for it, they account it as nothing, no more then an ordinary speech: As Saint *Chrysost.* *ho. ad Baptiz. si quis iuramentum increpaverit, risum movet, jocos narrare putatur.* But the same day, or the day after that *Los sonnes* in law mocked and despised their fathers admonitions, the fire of God devoured them and their City, Gen. 19. So may it upon them; pity then their fearefull conditions, and feare and flye their society, their fellowship, their families, for though thou hast escaped hitherto, yet when the flying booke enters in at their doores and windowes, thou maiest happily be there then, and partake in their plague; but in truth thou hast not escaped, but as they by the custome of their owne sinne are growne sencelesse, so thou by theirs art grown lesse to feare an oath then thou didst before, and so hast got more hurt to thy soule, then ever they shall be able to doe thee good to thy body and state, howsoever thou promise thy selfe great things by them.

Vse 2.

This may serve for secure men, who lye in this sinne, to hate swearing, or are ready to fall into it, to perswade them, as Zach. 8. 17. And let none of you imagine evill in his heart against his neighbour, and love no false oath: for all these are the things that I hate, saith the Lord. If not for the haynousnesse of the sinne, yet for the punishment. If not in a state where there is little law against it; yet in a Church where the King of it is both a swift Witnesse, and a severe Judge, and will both judge and condemne every false swearer. *S. Chrysostome* dissuading from this sinne, and perswading little, at length breakes forth into this: * I would I

* *Utinam mihi liceret frequenter iurantium animas exuere, & ipsorum oculis subicere vulnera & cicatrices, quas quotidie capiunt a iuramentis nec admonitionis, nec concilii indigeremus, quoniam vulnerum aspectus omni sermone potentius.* Hom. 14. ad pop. Antioch.

might uncover and lay open the foules of ordinarie swearers naked, and set their wounds and skarres before their eyes, which they daily receive by oathes: then there would be no need of admonition or counsell; because the sight of their wounds would more prevaile then all my words. This would I wish, to give them the sight of their sin, and the guilt of it, but if it prevaile not, I would I could give them the sence of it, that I could make them see and beleieve the judgments and punishments which belong to it, that the flying booke full of curses is long since come abroad, and is ready to seize upon their houses and persons. That Christ will certainly as he heareth every oath, so judge them for it, and lay heavy plagues upon them. Me thinkes this should be like the Ship-masters voyce, *Jonah 1. 6. What meanest thou O swearer? call*

upon

upon God that thou periſh not. And ſo to be carefull to avoid them themſelves, to reforme them in theirs: not ſwearing for gaine, leſſe for pleaſure or vanity: not for curteſie, as in ſitting down, and taking places: not in paſſion; and ſuch like; but remembering the law, thinking of the judgement, not forgetting the Judge: and ſo not alleading excuſes. Jam. 5. 12. *But before all things my brethren, ſwear not, neither by heaven, nor by earth, nor by any other oath; but let your yea, be yea, and your nay, nay; leaſt ye fall into condemnation.*

And againſt thoſe who wrongfully keep back the hirelings wages] The fourth particular is oppreſſion: and the particulars of this, are ſeverall: this the firſt, that when a man hath hired and uſed another, and had his labour, and ſweat, whether he were hired by day, weeke, or yeare, whether by day, or by whole, if they retaine their wages, from them unjuſtly, deny it them directly, or under ſome colour, or diminuiſh it, or defer it: which is an injury unto them, he will judge them.

The Lord he will judge, and condemne, and deſtroy, all ſuch as keepe backe their hirelings wages, which for his living worke with him: either by day, moneth, or yeare, and ſuch are here threatned. Like to this that Jer. 22. 13. *Wo unto him that buildeth his houſe by unrighteouſneſſe: and his chamber without equity: he uſeth his neighbour without wages: and giveth him not for his worke.* Jam. 5. 4. *Behold, the hire of the labourers, which have reaped your fields (which is of you kept backe by fraud) crieth, and the cries of them that have reaped, are entered into the eares of the Lord of Hoſts.*

Beauſe they tranſgreſſe the law of juſtice, which requires they ſhould give to every man his owne, and not withhold the right from the owner of it: but they having had their labour, their wages is then the others right and due: ſo that to withhold it is injuſtice: but all unjuſt men, he will judge and deſtroy.

Beauſe they are cruell, and unmercifull: for a mercifull man will not defraud his beaſt: but gives him his due when he labourereth for him, regarding that Deut. 25. 4. *Thou ſhalt not muzzle the Oxe that treadeth out the Corne.* God ſpeakes not for oxen, but for men, and if mercy be not ſhewed here, then Jam. 2. 13. *There ſhall be judgement mercileſſe, to him that ſheweth no mercy, and mercy rejoiceth againſt judgement.*

Then are there many in this City, many (I fear, nay, it is without feare,) hearers of the word, whom the Lord will judge: becauſe they keepe backe the hire of the labourer, and are the labourers purſebearers, and coſſerers, whether they will or no: verily Chriſt ſhall judgethem for it, will they, nill they.

To reach thoſe, who have ſervants, or uſe hirelings, to take the Apoſtles rule, Collo. 4. 1. *Do not detaine, and defraud them of their wages: it is equall, it is right you ſhould give it them; know*

R r 2

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Doftrine

Reason 1.

Reason 2.

Vſe 1.

Vſe 2.

you, else you have a Master in Heaven : give it them chearefully , fully , readily , not fraudulently , else this Master shall be your Judge : and he is the witnesse of all your fraud : if you have done it, do it no more : and for that is done , make them restitution ; search your bookes , and see wherein you have defrauded them.

Deut. 24. 14. 15. *Thou shalt not oppresse an hired servants that is needy and poore, neither of thy brethren, nor of the stranger that is in the land within thy gates ; thou shalt give him his hire for his day, neither shall the sunne go downe upon it, for he is poore and therewith sustaineth his life, lest he crie against thee unto the Lord, and it be sin unto thee.*

And vex the widowes.] The second particular of the fourth kind of sinners, whom the Lord will judge : namely, such as vex, injure, and oppresse widowes ; howsoever this with those which follow , are usually joyned together in the Scripture, yet because he that doth any one of these, though he do them not all , shall be judged of Christ ; I will speake of them briefly and severally.

Doctrin

The Lord he will come neer to judgement, to punishment, and destruction, against all those, who vex, oppresse, and injure the widowes. So is it here. And that Exod. 22. 23. 24. *Ye shall not trouble any widow, nor fatherlesse child. If thou vex, or trouble such, and so he call and crie unto me, I will surely heare his cry. Then shall my wrath be kindled ; and I will kill you with the sword : and your wives shall be widowes, and your children fatherlesse.* Deuter. 27. 19. *Cursed be he that hindereth the right of the stranger, the fatherlesse and the widow, and all the people shall say, so be it.* Jer. 22. 3. 5. *Matth. 23. 14. Wo be unto you Scribes, and Pharises, hypocrites, for ye devour widowes houses, even under a colour of long prayers : wherefore ye shall receive the greater damnation.*

The sinne is made the greater, because it is coloured , and the punishment threatned to be heavier ; but a wo is denounced against them, because of the simple sin.

Reason. 1.

Because they are guilty, not onely of injustice, but cruelty ; of cruell injustice : for to injure, and vex any, is injustice : but to vex widowes, and such as are weake, and helpleffe, is cruelty ; and then, Lam. 2. 13. *There shall be judgement mercilesse, so him that sheweth no mercy : and mercy rejoiceth against judgement.*

Reason 2.

Because God he professeth himselfe, the helper of the helpleffe : and the patron of such as are without succour, and friends : therefore as he must right their wrongs, so must he relieve them oppressed, and revenge their oppressions.

Vser.

This will
make them
like unto
the Lord

This may admonish those, who are in authority, and place of justice, to defend the widowes cause, when it comes before them : or what power soever they have in their hands , as Isaiab. 1. 17. *Plead for the widow*, whether she be rich, or poore : for if rich, it is but justice : but if poore, it is both justice, and mercy. That many will

will do, and it is leſſe thanke worthy: becauſe they are able to recompence them by ſome gratefullneſſe; and other meanes; In whom there is a ſhew of juſtice; but no juſtice indeed; and in truth, but a deſire of gaine. The other is the harder, and as juſt, ſo mercifull, and hath the promiſe of good from God: as in the generall, Luke, 14. 14. And thou ſhalt be bleſſed, becauſe they cannot recompence thee: for thou ſhalt be recompenced, at the reſurrection of the juſt. Thoſe ſhall be recompenced of men, theſe of God: This they ought then to doe chearefully, and not as the unrighteous Judge, unwillingly, but as *Iob*, 31. 16. who would not ſuffer the eies of the widow to faile.

Then may all thoſe, who are vexers, oppreſſors, and injurers of widowes know, what they are to looke for from the Lord: that howſoever they thinke all ſafe, and he is farre off, yet he will come nigh to them to judgement: and be ſwift, when they thinke, he is ſlacke: either to make their houſes deſtitute, or their wives, widowes, or to bring ſome ſuch fearefull judgement againſt them: beſides the afterclaps, that which is to come after this life. But who are theſe, that ſome men may ſee themſelves touched? Verrily there are divers ſorts of them: ſome injure rich widowes, who left by their husbands, under whoſe ſhadow, they prospered well; are by unjuſt Executors, long kept without their portions, and widowes part: and never recover it, but by long ſute in law, where the beſt part is ſpent, before the other is recovered; If they have it without any ſuch troubles, then are they by unconſcionable kindred, bought and ſold, by a peece of money to a man that hath neither wealth, vertue, nor grace; many a man labouring for her, making great ſhew of wealth, which in truth, many pounds is worſe then nothing: for poore widowes, utterly forſaken of all kindred, and friends, on both ſides, never deſerving the commendations given by *Boaz*, Ruth 2. 20. for they ſoone ceaſe to do good, both to the living, and dead; And doing thus to kindred, what can be expected of thoſe who are not allied to them: but that they ſhould leave them deſtitute, and ſoone ſubvert their cauſe, or not right their wrong; but be readier to vex them: ſome, as the Creditors of that widow, 2. Kings 4. (though in this generally, this City leſſe capable, if they find any reaſonable dealing.)

This may perſwade every one to avoid this ſin, if he have no love to juſtice, no affection to mercy, yet if he have any feare of puniſhment, let him vex neither the rich, nor the poore, neither his friend, nor one that is friend to him. But if he would have his curſe, turned into a bleſſing, he muſt have care and do his beſt, that when he rejoyceth, and is full, the widow may be ſo too: as is commanded in the feaſt of the Tabernacle, Deut. 16. 13. 14. 15. and let her have a part with thee, both of the field, and vineyard, Deut. 24. 19. 20. 21. that thou maielt pray with more boldneſſe

R r 3

before

Uſe 2.

Uſe 3.

before the Lord. Deuter. 26. 13. 15. *Then thou shalt say before the Lord thy God, I have brought the hallowed thing out of mine house, and also have given it unto the Levites, and to the strangers, to the fathers, and to the widow, according to all thy commandments, which thou hast commanded me: I have transgressed none of thy commandments, nor forgotten them. Look down from thy holy habitation, even from Heaven, and blesse thy people Israel and the land which thou hast given us (as thou swarest unto our fathers) the land that floweth with milke and honey.*

And the fatherlesse.] The third particular of oppression, when they injure, and vex the fatherlesse: such as are without all helpe, and hope.

Doctrine.

The Lord will come nigh to judgment, to all such, as vex, oppresse, and injure the fatherlesse: such as are left yong, not able for age and counsell, and advice to defend themselves. So here, so in Exod. 22. 22. 23. And Deut. 27. 19. Jer. 22. 3. 5. *Job shewes this was just with God. Job 31. 21. 22. If I have lift up my hand against the fatherlesse, when I saw that I might helpe him in the gate: let mine arms fall from my shoulder, and mine arme be broken from the bone.*

Reasons as in the former.

Use 1.

To perswade, all in authority, to judge for the fatherlesse, when his cause comes before them, as is commanded, *Isaiah 1. 17.* which is, not that they should accept persons, and pervert justice, for the fatherlesse, because he is so: a thing forbidden by God, and horrible before him: to favour the person of the poore, as to feare the great and rich, in an unjust cause: but that when the poore fatherlesse cause, comes before them, against some great men, or rich deceivers, that seek to vex them: they should defend their cause, though they sue but *in forma pauperis*: and respect the justice of it, as if they were rich: and do for them that which is right, so shall they shew themselves Gods; for where the name is given to them, there the duty is injoynd them: *Psal. 82. 1. 2. 3. 4.* For the Magistrate is specially ordained for these, not for such as are great men, who neither will doe right, nor suffer wrong: able enough to right themselves, and defend their own causes: or not so much for these, as for the poore orphanes, widowes, and such like; As the defence is for the little coppes, and small trees of grooth, not for the great okes, they have not such need of fencing against beasts, as those.

Use 2.

Then may many men, expect the judgments of God: who vex, and oppresse, for their owne gaine, many poore orphanes, and fatherlesse children: sometimes colourably, sometimes openly; Often they colour it by pretence of law, and are legall oppressors: who obtaining Wards, do sell them from one, to another, as men do horses: and when they are marriagable, tender them such mat-

ches

ches as they muſt live miſerably all their lives with, if they accept them, ſo far different in nature, ſtate, religion, and ſuch like: or if they accept not, when they tender of purpoſe, ſuch as they know, they wil not regard, then make they a further commodity of them, that they happily recover, not that oppreſſion of many yeares, if they do in all their lives. Others that are Guerdons, and Tutors having their portions, give unto them ſuch liberty, that by their indulgences, they grow unthrifts, that of their poſſeſſions and mooveables, they often intereſt themſelves, and ſtrip them of all, often defrauding them of many things, wherewith they were put intruſt; many feed them with money, and inwrap them into bonds, to be paid when they come to yeares, treble, and quadrible, that they are often out of their wealth, before they be at yeares. Many Executors put in truſt with the whole eſtate, make their fathers conditions far worſe, then it was: that in this caſe that part of the proverbe is true, There is never any dead man rich: that is, ſo rich as he is, or was accounted before, and in truth was: yet Executors, extenuate, and leſſen his ſtate, to better themſelves: counting him a bad Cooke, who cannot licke his owne fingers: In this number of ſinners, may go many fathers in law, who marrying the widow to enrich her to himſelfe, cares not how he defraud the children: many mothers to advance themſelves, care not what become of the children of their owne bodies: with infinite ſuch, which happily many men of more experience, could better decipher them; but if there be others, not touched by me, he that is both witneſſe, and Judge, ſeeth all, and will judge, and indeed doth judge, the former oppreſſions, in the age before, by that which is in our age, and will this, by that which is to come. I will make your children fatherleſſe, and ſo helpleſſe. As *Samuel* to *Agag*, 1. Sam. 15. 33. But beſides all this, he will fearefully deſtroy all ſuch.

To perſwade, all guilty perſons, though not before men, yet before God: to enter into themſelves, and examine their owne lives, and former praſtiſe, and ſee that they repent of this ſinne, as well as others: and if they do truly, let them make reſtitution to ſuch, elſe that may we uſe: Mich. 6. 10. *Are yet the treaſures of wickedneſſe, in the houſe of the wicked, and the ſeams meaſure that is abominable?* and ſet it on with verſes 11. 12. 13. *ſhall I juſtifie the wicked balances, and the bag of deceitfull waights? for the rich men thereof are full of cruelty, & the inhabitants thereof have ſpoken lies, and their tongue is deceitfull in their mouth: therefore alſo will I make thee ſicke in ſmiting thee, and in making thee deſolate becauſe of thy ſinnes.* For no reſtitution, no repentance, where there is knowledge, and ability of all, without a man do it.

And oppreſſe the ſtranger.] The fourth particular, injuring, and oppreſſing of ſtrangers: ſome were ſtrangers by nature, but proſelites

Uſe 3.

Chryſoſt. ho. 5. de penit. To. 5. p. 734 a. b. c. 2.

felites to the religion of the Jewes; and these, I take it, are not accounted strangers; nor so called; they had happily a note given them, and signification of it, that they were of some other country: As 2 Sam. 11. 6. *Vriah the Hittite*; and 1 Sam. 26. 6. *Abimelech the Hittite*; but they were as if they had bene borne in the Land, and of these I take it he speaketh not here: but others were onely peaceable in the Land and State; living, or trading with them, and though not professours, yet not persecuters, or open opposers and disturbers of their religion.

Doctrine

The Lord will judge, punish and condemne those, who injure and oppresse strangers: such as being borne in another country doe professe the same religion, or live peaceably among them. Manifest, as here, so by Exod. 22. 22. 23. Deuter. 27. 19. Jer. 22. 3. 5. Ezek. 22. 29. 30. 31. 2 Sam. 12. 9. 10. and Cap. 21. 1.

Reasons first and second, as in the former.

Reason 1.

Because no man ought to oppresse his neighbour, or brother; if he doe, God will judge him for it; this will be granted of all, but a stranger and such an one as this, is as his brother, and his neighbour, as is manifest, Luke 10. 30. Levit. 19. 33.

Reason 2.

Because the Lord he loves the strangers, Deut. 10. 18. Now to injure and oppresse such strangers as he loves, or such as he loveth, he will revenge and judge.

Vse 1.

To instruct all in authority to use their authority in the defence of the strangers right, as well as those who are home borne; and to relieve them oppressed, as we may understand that Isaiah 1. 17. not to accept his person no more then his who is home borne, but doe him right against him that is home borne, as well as this against a stranger. If he must preserve a servant in the cruelty of his Master, Deut. 23. 15. 16. *Thou shalt not deliver the servant unto his master, which is escaped from his master unto thee: he shall dwell with thee, even among you, in what place he shall chuse, in one of thy Cities where it liketh him best: thou shalt not vex him.* (It was not a refuge for every wicked man, but for him that was knowne to be cruelly used, and fled to them for the name of the Lord.) Then must also be Sanctuaries to strangers distressed.

Vse 2.

*Chrysost bo.
46. operis
imperfectis.*

To teach us what their portion shall be from the Lord who grieve and vex strangers; that is, all such as murmur that our Church should be like to a Hen which doth not onely nourish up her owne Chickens, but also strange ones, that are excluded from their owne damme: So doth the true Church, and so hath ours, which these men hate, and would have them excluded, onely for their owne profit and gaine; and therefore are they ready to favor any against them, as much as in them is, to hinder their right, and to pervert their justice. They tell us they grow rich amongst us, and get the wealth when many are impoverished; but is their eye evill because the Lords is good? or doe they hate them because he prospers

prosper them? So did the Egyptians, the Israelites: But by what meanes grow they rich, otherwise then by following a lawfull calling, and labouring as thou doſt: and if thou be poorer, it is becauſe thou art idler or more wicked. The Lord taught the contrary by that Law, Levit. 25. 47. &c. And by that which he allowes unto them, one and the ſame Law, as to him that was born in the Land, as is often ſhewed and repeated, ſave in the matter of remitting debts, in the ſeventh year, Deut. 15. 1. 2. 3.

And feare not me.] The ſiſth ſort of ſinners that the Lord will judge, are in a more generall kinde ſuch as feare not him; that is, ſuch as have no continuall awe of him, in reſpect of his power and mercy, for theſe and the fruits of them to avoyde evill and flye from ſinnes. Now in the conjunction of theſe is noted by ſome, that this is the roote and cauſe of others. *i.* ſuch and ſuch have they done, and this is the cauſe, hence it comes becauſe they feare not me.

The want of Gods feare whereſoever it is, is the cauſe and roote of all ſinne, many and great, as the feare of God is the cauſe of mens flying and avoyding of ſinne. The later is manifeſt, Prov. 8. 13. *The feare of the Lord is to hate evill*, Deu. 5. 29. Deut. 42. 18. & 39. 9. Then the contrary where it is not, for take away the cauſe, take away the effect. And ſo the latter is proved, and by that Gen. 20. 10. 11. *Then Abimelech ſaid unto Abraham, what ſaweſt thou, that thou haſt done this thing? Then Abraham answered becauſe I thought thus, ſurely the feare of God is not in his place, and they will ſlay me for my wives ſake.* Exod. 1. 17. Pſal. 36. 1. Amos 6. 3. Rom. 3. 18.

Doctrin.

Becauſe as Auguſt. in Pſal. 79. * *Two things* * *Omnia peccata duarum faciunt, cauſe all ſinnes: deſire and feare; there is a re-* cupiditatis & timor: *reward propoſed that thou maieſt ſinne, thou doſt it* primum ut peccet, facis propter *becauſe thou deſireſt the reward, thou art terrified* quod cupis, *with threatnings, thou doſt it for feare of ſmarte.* propter quod times, Auguſt. in Pſalm. 79.

Now where the feare of Gods power is, it will expell all ſuch deſire of pleaſure or profit; for feare is the ſtrongeſt affection, and ſtoppeth the paſſage of deſires, as in a coward, and one condemned. And the leſſe feare will be overcome of a greater, as a ſtrong and great naile drives out a ſmall one. Luke 12. 4. 5. *And I ſay unto you my friends, be not affrayd of them that kill the body, and after that are not able to doe any more: but I will forewarne you whom you ſhall feare; feare him which after he hath killed, hath power to caſt into hell: yea, I ſay unto you, him feare.* Now where this feare is wanting, no marvaile if they fall either for deſire or pleaſure into many and ſtrange ſinnes.

This may teach us what to expect from men who want the feare of the Lord: They will ſinne for a peece of bread, a ſmall matter of pleaſure or profit: a little feare, if they have the occaſion and opportunity, will draw them to any thing; for take away the

Vſe 1.

bankes

bankes from the sea, and the bridle from the horse, whicher will not that flow, and whereinto will not he breake: such and so truly is the corruption of man, if it have not this banke, and this bridle to keepe it from outrage, murther, adultery, perjury, oppression, and injustice, or any sinne will be nothing in their hands. What will they not dare to doe? If Kings command, they will murther innocents, not as the Midwives: If Queenes enioine, they will accuse, judge, condemne, and execute the guiltlesse: as those wicked Judges, 1 Kings 21. did innocent *Naboth* upon *Iezabels* letters.

Vse 2. We learne what to judge of men, whom we see living either in these finnes or any other the like; they are men destitute of the feare of God, even a servile feare, for this will prove it. *vide Cap. 1.6.* first effect of feare.

Vse 3. That we may be free from these sins, let us labour for this feare, *vide ibid.*

Saith the Lord of hoasts.] This is added for confirmation that none should promise to themselves safety for any outward respects, as if he could not punish them. *vide Cap. 1.4.*

VERS. VI.

For I am the Lord: I change not, and ye sons of Iakob are not consumed.

FOR *I am the Lord: I change not.*] This some take as a reason to confirme the former judgement threatned; that as he was the Lord of hoasts able to doe all what he would, so is he in himselfe and in his decrees immutable; as he cannot change, no more can they be changed. *Quod est 9.* Be ye well assured of this, that as I am Lord and Jehovah, eternall and without change, so are all my judgements, and whatsoever I have spoken, that know you, they shal come to passe in their time, and not one thing shal come to the ground, howsoever they are not so speedily as you thinke executed; yet they shall, for they cannot but be accomplished.

And ye sonnes of Iakob.] And that you are not consumed and destroyed already for these finnes; doe not thinke me mutable or your selves without merit, that you should be spared; but this is meerely from my mercy, and love, and long suffering, I have not dealt with you according to your finnes.

Doctrine 1.

God is immutable, and without change, both in himselfe and his nature, *Jam. 1.17.*

Doctrine 2.

He is immutable in his will and his decrees.

And ye sonnes of Iakob are not consumed.] I change not, therefore

fore are you not conſumed; for being in my ſelfe mercifull and long ſuffering, yea, mercy and patience it ſelfe. I have ſpared you, when you deſerved long ſince to have beene, confounded and deſtroyed by my judgements: and this by reſemblance may we interpret out of Lam. 3.22. *It is the Lords mercies that we are not conſumed, becauſe his compaſſions faile not.*

That men eſcape deſtruction; and are not conſumed with Gods judgements for their finnes, it is onely the mercy and goodneſſe of God. So much is here: And that Lam. 3.42. Gen. 19. 19. 2 Sam. 24. 14. 2 Chron. 30. 9. Therefore is that Iſaiah 30. 19. and 54. 7-8. and Matth. 15. 22. and 20. 30. God hath two feet where- by he walketh towards men; ſo hath he two hands where- by he handleth or dealeth with men; mercy and juſtice, and theſe are both infinite. What City upheld when an infinite hand will caſt downe: nothing but an infinite hand and power.

Becauſe ſinne deſerving Gods anger, which anger is as God himſelfe, infinite, cannot be ſatiſfied, nor appealed, by any that is no more then a finite creature, or a finite thing; for this cannot ballance with that, but onely his infinite mercy with his infinite wrath. And this Lam. 3.22. his great mercies are infinite for mea- ſure and continuance. ſ. Such are our finnes, that if he ſhould deale righteouſly with us, we miſerable wretches had beene ten thou- ſand times utterly undone, but we are preſerved in the middeſt of our diſtreſſes. Ergo, Not from us but his infinite mercy, Iſaiah 1. 9. *Excepte the Lord of hoſtes had reſtored unto us a ſmall remnant: we ſhould have beene as Sodom, and ſhould have beene like unto Go- morrah.*

Becauſe without the pardon of thoſe finnes the wrath cannot be avoided, nor deſtruction eſcaped, ſeeing God will not juſtifie the wicked. Now pardon of ſinne is onely from the mercy of God, Luk. 1. 77. 78. Pf. 32. 1. Al ſin is againſt God, Pf. 51. 4. *Tibi ſoli cui ſoli reddenda eſt ratio de peccato, qui ſolus es ſine peccato, Ruff.* He onely can pardon ſinne, againſt whom onely it is: Now he par- doneth finnes in mercy, and ſo David prayeth there for mercy; *Gratia tua deſuppo & miſericordia quod peccata mea tanquam glaci- em ſolvisti: gratia tua deſuppo & quacunq; non feci mala, Auguſt. confeſſ. 7. 2. cap. 7.*

This will confute the doctrine of Popery, who hold by their workes and ſatiſfaCTIONS, to have if not remiſſion of great finnes, yet of veniall; or if not of ſinne, yet deliverance from the puniſh- ment, wherein they are the flat enemies of the mercy of God, and rob him of his honour, to give it to themſelves, as if finite workes and ſatiſfaCTIONS could deliver from infinite wrath. But when they ſee this will not hold water, then they flye to this, that it is onely from temporall puniſhments, and the fire of purgatory; but firſt for this, that it is but a new coyned ſhift, I manifeſt from their prayers

Doctrine

Reason 1.

Reason 2.

Vſe 1.

prayers

prayers for the dead, whereby they thought to bring them remission of sinne. *Breviar. secund. usum Sarum in vigil. mortuorum.* O God of the faithfull! the maker and redeemer of all men, give to the soules of all the faithfull deceased, remission of all their sins, that by godly prayers they may obtaine the pardon which they alwaies desired, through Christ our Lord. And againe, Lord we beseech thee, let the prayers of thy humble servants be helpfull to the soules of al the faithfull deceased, that thou mayest both relieve them from all their sinnes, and make them partakers of thy redemption, who livest, &c. Now hence I reason, that if by their prayers they would helpe the faithfull, whom they presumed to be free from purgatory, to bring them remission of sinne, can they make us believe that they intend onely deliverance from the paines of purgatory, for such as are there, and not from the guilt of sinne, by their sacrifices and masses? Againe, it is manifestly false, that the sinne pardoned, yet the punishment should remaine; yea, it is against the justice of God, and so cannot be unlesse he can cease to be God: for the instance of *David*, 2 Sam. 12. 13. 14. and some other of Gods children whose sinne remitted the affliction remained, is not against this, because in him it was not a punishment, but a clearing of the justice of God; before the wicked, as the place sheweth, and in others they are but purgers or preventers.

Ife 2.

To teach the Church and every particular, to acknowledge it to be the mercy of God, that they live and are not consumed, when they see many others are, and know themselves to have deserved the like. The Church wherein we live, and we our selves here present, have beene delivered from many and strange dangers and confusions; whom shall we ascribe this unto? shall we sacrifice to the wisdom of our state, to the valor of Marshall men, to the power of armes, to the multitude of our people, to our owne workes and worthinesse, to our profession of his truth, or practise of piety, our justice and equity, and such like? so may we provoke the Lords anger indeed to consume us. Whither else must we ascribe it, but to this? being taught every where, it is the mercy of God that we are not consumed, whose compassions failed not; and so as the Church begunne her prayer, we may our prayes, Psal. 115. 1. *Not unto us O Lord, not unto us, but unto thy name give the glory for thy loving mercy, and for thy trustes sake.* For considering the height of our sinnes, the greatnesse of our iniquities and rebellions, whereto else can it be ascribed? And his mercy hath drawne him to spare us, partly for our selves, and partly for posterity, and those who shall come of us: As Saint *Chrysostome*, *hom. 80. ad popul. Antioch.* for our selves, that his mercy might draw us to repentance, and to fear him for posterity.

* He

* He ſpares oftimes the roote, that he may preſerve the fruit. And heare how *Terah*, *Abrahams* father, was a worſhipper of Idolls; yet in this life God puniſht not his impiety: for if God had cut downe the roote, then whence had we had ſuch great fruit of faith as in his ſonne. So *Eſau* was a fornicator and uncleane, and as much as in him lay a murderer of father, mother, and brother, and of God hated, *Mal. 1.2.* Why is he not deſtroyed, why is he not cut downe? Truly, beloved, to tell you the cauſe, twas good to be ſo. *Eſau* begat *Raguel*, he *Zara*, and he *Ioh*; you ſee what plentifull fruit of patience had been loſt, if God preventing had ſtricken the roote. So of us that we might leave the ſeede of the Church and piety behinde us. This is mercy, but the former the greater; elſe we have as little profit of it, as *Terah* and *Eſau*. And it is to be acknowledged the ſpeciall mercy of God, when others periſh and their workes like that they eſcape. As *Saint Auguſt. de Nat. & grat. 8. c. 5.* of the great ſalvation. *Univerſa maſſa penas debet. Qui ergo inde per gratiam liberantur non vaſa meritorum ſuorum, ſed vaſa miſericordiae nominantur.*

*ſuiſſet. Sic Eſau fornicator ſuit & immundus, & matricida, & patricida, & fratricida quantum in ipſius ſuit propoſito, & Deo exoſus. Mal. 1.2. Quare non perditur? quare non occiditur? Bonum eſt verum, diſcretiſſimi, cauſa dicere, ſi ſuccuſſus fuiſſet maximam eleemoſyna fructum & iuſtitia mundum amiſſet, & qualem audis *Eſau* genuit *Raguel*, hic *Zara*, hic *Ioh*. Vides quantum tolerantia fructum eſſet perditum ſi preveniens Deus a radicibus penas exiguiſſet, Chryſoſt. hom. 8. ad popul. Antioch.*

To teach men when deſtruction and calamity is at hand, and Gods judgements are threatned; the way how they may eſcape and not be confounded, is, they have Gods mercy towards them, and upon them; therefore for this muſt they pray and labour, their flying truly to this, will be like the City of refuge, where the avenger of blood could not ſlay a man-ſlayer: Then ſhall they be ſure either to be kept from them, or delivered from them, kept in them or taken out of them; for when as Gods mercy doth bring remiſſion of ſinne, it muſt needs bring the removall or change of the puniſhment, either it will be good, or if it abide, the nature will be changed: for ſinne taken away, that cannot continue, or not in the former nature; and a man ſhall be ſafer and more comfortable with this in divers afflictions then without it, though he be never ſo free: * you ſhal rejoyce more cheerefully and more truly with a good conſcience in the miſt of troubles, then with an evill in the miſt of many pleaſures. Now thus it is from the feeling of the mercy of God and remiſſion of ſinne. * If you have Gods favour, deſpaire not though you fall into a fornace, whereas if he be angry you may not be bold in Paradice: *Paradice* did no good to *Adam* ſinning, and the hot for-

* *Parcis frequenter radici ut fructus conſervetur, & qualiter audiſte: Terah pater Abrahæ, ſuit Idolorum cultor, ſed in hoc mundo impietatis penas non dedis, & merito. Nam ſi Deus preveniens caducam præciſiſſet unde tantum fidei fructus exortus*

Uſe 3:

* *Verius ac jucundius gaudebis de bona conſcientia intermiſiſſimam, quam de mala innocentia delictum.* Auguſt.

* *Si Deum benevolam habeas licet in furnacem cadas, ne deſperes, ſicut ſi ſuccenſus licet in para-diſo ſis ne conſidas. Ade peccanti nihil proſuit para-diſus: pueris bene agentibus nihil obſuit fornax.* Chry. ho. 4 ad po. A.

nace could doe no harme to the three Children that were innocent: And if they obtaine this, it shall not onely be their sanctuary thus, but it shall be to them as a fountaine whence all blessings, as rivers shal rise and spring. It will be like the Philosophers stone, that will turne all mettall into gold; so this, all miseries into happy comforts: Even like the Arke brought into the house of *Abraham*, 2 Sam. 6. 11. that brought a blessing upon the house, and al that he had: So Gods mercy brought into the heart, will be the cause that they and their house, and all that they have, shall prosper and be preserved for ever, to his glory and their eternall comfort.

V E R S. VII.

From the dayes of your fathers, ye are gone away from mine ordinances, and have not kept them: returne unto me and I will returne unto you, saith the Lord of hosts: but ye said, wherein shall we returne?

F*rom the dayes of your fathers are you gone away.]* In this verse beginnes the second part of the Chapter, containing an exhortation with this people, as touching their sins mixt with an exhortation to repentance, which of some is accounted the third part of this Chapter. Now in this verse are both these: a reasoning with them, as concerning their sinnes, and an exhortation to repentance: the first hath the reproofe in generall, for committing evill, and omission of doing things commanded, and a denyall of it by the people. The second hath an exhortation to repentance, with the promise of a gracious acceptance.

From the daies of your fathers &c.] The generall reproofe or in particular, for committing things forbidden, and omitting things commanded; but in these first wotds their sinnes are amplified from the time and continuance in them. *i.* It is not yesterday, or a few dayes since you transgressed against me: your sinnes are not of short time, and small continuance, but you have beene long rebellious against me, even since the dayes of your fathers, so long have I beene patient towards you, so much are you the more hardened in your sinnes, and have the lesse to say for your selves, and I may the more justly punish you.

The exhortation to repentance is pressed and urged with the benefit that will follow it: God will returne to them, and by this promise would he intice and provoke them, meaning he would declare and make manifest he was appeased towards them, mitigating and lessening their punishments and calamities, and restoring many blessings unto them. This of Gods returning is figurative,

figurative, for he properly cannot be ſaid, to change either place or minde. *Cujus eſt de omnibus omnino rebus tam fixa ſententia, quam certa preſentia. Vide Auguſt. de Civ. D. l. 15. Cap. 25.*

But ye ſay, wherein ſhall we returne?] The Prophet returns to his expoſtulation with the people, about their ſins, and here reproves them for their impudent hypocriſie, and pride; that they ſaid, they needed no repentance, or returning to God, being guilty unto themſelves of no ſinne, no tranſgreſſion, or falling away from God. *i.* What have we committed, or when did we fall from the Lord? Thou caſt us to returne; They had ſo long accuſtomed themſelves, and not to reſtore, and pay unto the Lord, that was his, that now they ſay, they ought no ſuch thing; now theſe words containe the continuance of their rebellion, or obſtinacy.

When men once give way unto ſin, & entertaine it, they are often and eaſily drawne on, to continue it from time to time, day to day, and to grow aged, and ancient in ſin, eſpecially if the Lord puniſh them not for it: ſo much is here, and in the old world, and in *Sodom*, &c. *Iſaiah 65. 2.* and *Hofea 10. 9. O ſ Israel thou haſt ſinned from the daies of Gibeab.* That is, either from the time of the *Judges*, when they made war againſt the *Benjamites*, touching the *Levites* wife, from which time they continued Idolatry, or as ſome, from the times of *Saul* or *Salomon*: example of *David's* ſinne for many months, for not repenting, he continued it, but *Solomon* many years.

Because the preſerver of men from ſinne, is the grace of God: either generall, as in *Abimelech*, *Gen. 20.* or particular, as *Iſaiah 30. 21.* reſtraining, or ſanctifying grace; now this the Apoſtle calls fire, *1. Theſſal. 5. 19.* or compares it to it: that as fire by withdrawing of matter, oile from lamp, or fuel from fire, or by adding contrary, as water; ſo the ſpirit is quenched, or forced, to recoil by ſinnes; no marvaile then, when the reſiſter is gone, or grieved, if there be long continuance.

Because cuſtome is another nature, and things by cuſtome, are in us, as if they were bred. Now naturall things are hardly changed, the continuance eaſie: a man can hardly forget his mothers tongue, hardly a ſpeech he hath been accuſtomed to; ſo in this.

Because the cuſtome of ſinning, takes away the ſence of ſinne: even a little cuſtome; and giving way to it; Now when a man is without the ſence of ſinne, hardly ſeeing and knowing of it, leſt feeling how it woundeth, and pierceth him: but finding for the preſent ſin pleaſant, or profitable, no marvaile if he continue it, and ſay, *Prov. 23. 35 They have ſtricken me, but I was not ſicke: they have beaten me, but I knew not when I awoke: therefore will I ſeek it yet ſtill.*

To teach men, to take heed, how they give way to ſin: but if ſinne enter upon them, as who ſinneth not; then with ſpeed to

Sf 2

part

Doctrines

Reasons.

Reason 2.

Can the leopard change his spots?

Reason 3.

Consuetudo
peccandi tol-
lis ſenſum
peccati

Vſe 1.

part with it, and shake it off, lest custome and continuance follow: So that when he hath a will, he shall have no power to rise out, he will be so intangled, as with him that taketh up money for necessity: he shall easily finde, that he may continue it, and be in the usurers bonds, upon good security: but when he would out of them, the longer he hath continued, the lesse he will finde himselfe able, and so be desirous to continue it, till he have stript himselfe out of all: so in this, then must he labour to rise out of them, and give no place, nor way to them.

Use 2.

Then it is a goodnesse, and mercy of God, to a man, when he gives a means to him, either to keep him for giving way to sin, or for sitting downe in sin: which of himselfe, he will soone do. *Vide Mal. 1. 7. doct. 1.*

Doctrine

Now in that they had continued thus long, and were not consumed, it commends another doctrine.

The Lord is long suffering, and patient towards such as sinne and provoke him. *Rev. 3. 20.*

Doctrine

Gone away from mine ordinances.] Reprooving them for their sinnes, he tells them that is sin, which is disagreeing to his laws and ordinances, to his word.

That is evill and sin, and unlawfull to be done, which is repugnant to the law of God, or a departing from it: may it seem to be never so profitable to man, or bring glory to God; as on the contrary that is good, and righteousness, which is agreeable to the law and word of God: seem it never so unprofitable to men, or not behoofull for Gods glory. *Vide Cap. 2. 10. Doct. ult.*

Doctrine

And have not kept them.] They are accused, not only because they committed things contrary to the law, but because they did not things agreeable to it: not onely committed the forbidden, but omitted the commanded.

They do not onely sinne, who offend against the law, doing the things forbidden by it: but those who do not observe and do the things commanded by it, but leave them undone: manifest by that as a breach of the first Table and Precept. *Jer. 10. 25. pourre out thy fury upon the families, that have not called upon thy name. Deut. 28. 58. 59. and 27. 26. Matth. 23.*

Reason. 1.

Because the law is affirmative, and commanding, as well as negative, and forbidding: and though the precepts, and commandments run most negatively, save only the fourth and fifth, yet they all carry the affirmative, as the Prophets, their Interpreters shew, and as those two affirmatives carry their negative, so the eight negatives carry the affirmatives: so that an omission is as well a transgression, as a commission, and so a sin.

Reason 2.

Because they go against love, and charity: and therefore sinne, for charity to God and man, requires all to be done, and nothing omitted that may glorifie, and honour him: and be helpfull and profitable

profitable to them; for ſo it is ſaid, to be bountifull, that is helpfull. 1. Cor. 13. 4. But ſpecially if we conſider, that every man muſt love God above himſelfe, and man as himſelfe, now to omit any thing that is good for himſelfe, is a breach of charity, to himſelfe, then ſo of theſe.

Sin is an action, but the omiſſion, is onely a privation: that is, an omitting of that which ought to be done, how can it then be a ſin, and they ſin who omit it?

There is an action, in finnes of omiſſion, thus: It is a ſin of omiſſion, not to love his neighbour: not to come to the congregation, to heare the word, and receive the ſacrament; in theſe there is an action, for ſometimes they are done upon purpoſe, and deliberation, and ſo he that offends, will not love his neighbour: will not go to the aſſembly; and here is a plaine action of his will; but ſometimes they are omitted, becauſe a man thinks not of them: not of any purpoſe, or contempt; now here though there be not an action of the ſame kinde, yet there is an action repugnant to the law; he thinks not of the aſſembly, becauſe he would walke, or take his recreation: and theſe actions are repugnant, to that good worke; and ſometimes the action is not at the ſame time; but went a little before; As a man gives himſelfe to exceſſe, and drunkenneſſe overnight, and after cannot riſe in the morning, to be preſent there; here is an action, though not at the ſame time, and of the ſame kinde; yet that which is the cauſe of that omiſſion. All ſinne is not an action, it is onely true of ſinne of commiſſion, which is ſome poſitive act done, which the will ſhould not conſent to do: ſin of omiſſion, is but a privation of good. As the Schoole, and Baſil. *Malum boni privatio eſt, calitas ex oculorum perditione provenit, ſerm. quod D. non eſt author peccati. Facere cordis cogitare eſt, quia corporis eſt cogitata proficere. Chryſoſt. ſer. de levium criminum periculis.*

Then many men, if they will look upon their reckonings, are guilty of a multitude of finnes; more then ever they thought themſelves to be; ſeeing they have onely accounted finnes of commiſſion to be theirs, and never of omiſſion; Many have thought they were bound to avoid the evill, yet not to do the good; and ſo account their finnes; Many who account it a ſinne to have other Gods, have never accounted it a ſin, nor to know the true God, to believe him, and feare him, nor to pray unto him, which they did only in reſpect of their own neceſſities, & never of any duty to him; nor of avoiding of ſin; ſo in the reſt of the commandments. Theſe muſt know, that they have to account with God for theſe, if they have already for the other; nay, he never accounted, nor repented of any one, who doth not for theſe; for he can have no true conſcience of ſin, that hath not right ſcience, & knowledge of theſe, for ſins, who if they reckon not againe with God, & bring not

Peccatum eſt, cum vel non eſt charitas, quae eſe debes vel minor eſt quam debes
August. de perieſt. juſtitiae Cit. coeleſt. Ra. 15.

Yſo 12

true repentance, must not looke to have peace, but a controversy, with God. And if Judg. 5. 23. *Meroz* was cursed, not for fighting against Gods people, but not assisting them, in the battell against the mighty. If *Moses* was punished with deprivation, of the possession, or forrage, of the Land of *Canaan*, not for dishonouring of God, but not sanctifying him, in the presence of the children of Israel. Num. 20. 12. If the rich man was cast into the torments of Hel, not for taking away food from *Lazarus*, but because he did not relieve his wants. Luke 16. How shall they escape the curse, inherit the Kingdome, the spirituall *Canaan*, how not be tormented in Hel?

Use 2.

Then let not men thinke much, if they be censured as men, who have gone astray from their birth, while all their piety, and honesty, is but a negative piety, and a negative honesty, and not an affirmative, but in little and slender sort; here is all they can say for themselves, they are not Idolaters, and open prophane persons, scoffers of piety, they are not swearers, they are no adulterers, thieves, or oppressors; But in the mean time, they are not zealous for his worship, nor conscionable professors, nor such as hunger after righteousness, nor such as feare the dreadfull, and great name of the Lord, nor love of mercy, and the like. They may be judged as wicked men, and as those who are in the displeasure of God. As *Tertul. nusquam & nunquam excusatur, quod Deus damnas*. So it cannot be but sinne, which God is displeased withall.

Return unto me.] In this exhortation following the reproofe, there may be noted from the Coherence, two points:

First, the patience of God towards sinners, waiting for their returne.

Secondly, that none is so desperately sinfull, but there is hope he may returne and be converted.

And I will return unto you.] Here is the promise annexed to the former exhortation, to draw them to hearken to it, and obey it: a promise of remooving, or mitigating of their calamities and plagues; and first in the generall, observe, they must performe, and do their parts, else he will not do his.

Distr. 1.

God is not bound, to give man any thing, he hath promised or covenanted, unlesse he performe his covenant and conditions. *vide de Cap. 2. 4.* I sent this commandment that my Covenant might stand.

Againe, if they repent, he will returne, remove, or mitigate, their plagues, and punishments.

Distr. 2.

Repentance is the most certaine means, and soveraign medicine, to mitigate, and remoove, to prevent and keep away judgments, and plagues of God, from the persons of men, or the things that belong unto them: Manifest, as here, so by that. 2. Chro. 7.

13. 14. If I ſhut the Heavens that there be no raine, or if I command the Graſhopper to devour the Land, or if I ſend peſtilence among my people; If my people among whom my name is called upon, doe humble themſelves, and pray, and ſeeke my preſence, and turne from their wicked waies, then will I heare in heaven, and be mercifull to their ſinne, and will heale their Land. Jer. 18. 7. 8. I will ſpeake ſuddenly againſt a nation, or againſt a kingdome to plucke it up, and to roote it out, and to deſtroy it. But if this nation againſt whom I have pronounced ſhame from their wickedneſſe, I will repent of the plague that I thought to bring upon them. And 26. 3. If ſo be they will hearken, and turne every man from his evill way: that I may repent me of the plague which I have determined to bring upon them, becauſe of the wickedneſſe of their workes. Luke 13. 3. 5. We have examples David and the Ninivites, and ſuch like; Now I ſay, remoove, or mitigate, becauſe they are not alwaies taken away when the party repenteth. After Davids repentance the child died, and the ſword departed not from his houſe. And the Prophet Mich. 7. 9. brings the people humbling themſelves under a corporall puniſhment.

Becauſe God is juſt, Now juſtice puniſheth not where there is no ſin, or not twice, a ſin puniſhed before, now he that repents hath taken away ſinne. * Sin begets ſorrow, and ſorrow deſtroies ſin, as the wood breeds the worme, and the worme eats the wood; yea repentance puniſheth, 1. Cor. 11. 31. repentance prevents, or remooves puniſhments.

Yet though the puniſhment be mitigated, it is not alwaies remooved, becauſe in his love and wiſdome he diſcernes it good, it ſhould ſtill remaine, as a chaſtiſement, not puniſhment, both to humble them, and prevent ſin in them, to be a terrour, and an example to others, and to juſtifie himſelfe before men.

To ſee the neceſſity of repentance, and to exhort us, to fall upon the practice of it, eriouſly, and ſpeedily: That that is threatned, may be prevented, ſo that we take the right courſe. Rev. 2. 5. I will come unto thee quickly, and will remoove thy candleſticke out of his place. There is the threatning againſt the Church of Ephesus, but the next words ſhew us the way of prevention, Except thou repent.

But ſe ſay, wherein ſhall we returne? The Prophet having reprooved them in the generall, in the beginning of the verſe, proceedeth now to particulars, in theſe words: and this by occaſion of the former words, which noteth out to us, their ſpiritual pride, that conceived of themſelves, to have no need of repentance, for they were righteous, and had not any ſuch ſin in them, that they need returning.

Spiritual pride, when men conceive of themſelves they are rich, and righteous, and have no need of repentance, & of Chriſt,

Reason. 1.

* Peccatum
genuit dolo-
rem, dolor
contrivit
peccatum, ut
lignum ver-
mem vermis
lignum
Chryſoſt.

Reason 2.

ſe

Doctrin

is

is an odious and vile sinne. Revel. 3. 17. I am rich, I stand in need of nothing.

VERS. VIII.

Will a man spoyle his gods? yet have ye spoyled me: but ye say, Wherein have we spoyled thee? In tithes and offerings.

W*ill a man spoyle his gods?*] The Prophet proceedeth to other sins, and a great one, horrible, and impious sacrilege, which was committed by these, in detaining from God his tithes, and first fruits: and in reproofing this he argueth, first, from the generall right, then from the fact, and thirdly from the event. The generall right, is, no man ought to spoyle another, or defraud him: fraud and rapine, is a heynous kinde of injury, and so the more great & grievous, when it is joyned with greatest audaciousness, and contempt; as if they defraud, and rob him, to whom they owe much, whose authority they ought to reverence, and whom they ought greatly to honour: As the Prince, and the King; the Judge, and the Priest. The force of this reason, stands in the interrogation, will a man spoyle his gods? An argument from the comparison of the persons, betwixt man, and God; the one so common and meane, the other so excellent and great; It is a sinfull thing, and blame worthy, for men, to injure men, even the meanest, much more an honourable man, as the Prince, but most wicked, and impious; to deale so with the great, and glorious God, their Prince, and Governour.

Yet have ye spoyled me.] Here is their fact, amplified, from the persons who, and to whom: ye, me; you whom I have enriched, with so many great, and extraordinary blessings and benefits, and who ought specially to honour, and worship me, & give me all that you possibly can. The word translated (spoyling) is used among the Hebrewes, to signifie the taking away of another mans goods, and specially by fraud: As in that Prov. 22. 22. 23. And so the meaning is, will a man spoyle his God? that is, take away by fraud, that is his Gods: but you have done so to me; you have taken away my goods, and the things that belong to me, by fraud, and deceit.

But ye say, wherein?] This is the exception of this people against that the Prophet hath accused them of; and it is by denying the fact, and thinke so to reject the fact from themselves, and put God to prove when, and wherein they had done any such injury to him.

In

In tithes and offerings.] The Lord proceeds, and replies, ſhewing them wherein they had ſpoyled him, and were ſacrilegious, in that the tenths & firſt fruits, which the Lord had appointed for his Priests, and the officers of the Temple; they had fraudulently, or violently, or howſoever detained from them. By offerings is here underſtood, the firſt fruits, which they were to bring, and offer to the Lord, towards the maintenance of the Tabernacle, and the offices of it. He reprooves them here of ſacrilege againſt God and his worſhip; and in condemnig this, to aggravate the greatneſſe of it, he ſhewes how affectioned Idolaters, and ſuperſtitious men are, unto their falſe and feigned gods, to give to them, and and not to diſpoile, or take any thing from them: for ſo much the interrogation ſheweth, *Will he?* He will not, but deale moſt liberally with him,

Idolaters at all times, are, and have been very liberall, and bountifull to their Idols, and their ſervice, and their falſe worſhip, & ſo far from taking from them, as they have thought nothing too much for them: ſo much the Prophet inſinuates here, and as much is manifeſt. Ezek. 16. 16. 17. 18. 19. *And thou didſt take thy garments & deckedſt thine high places with divers colours, & plaiedſt the harlot thereupon: the like thing ſhall not come, neither hath any done ſo: thou haſt alſo taken thy faire Jewels made of my gold, and of my ſilver, which I had given thee, and madeſt to thy ſelfe images of men, and diddeſt commit whoredome with them. And tookeſt thy brodered garments, and coveredſt them: and thou haſt ſet mine oile and my perfume before them. My meat alſo which I gave thee, and fine flower, oile and honey, wherewith I fed thee, thou haſt even ſet it before them, for a ſweet ſavour: Thus it was ſaith the Lord God. Exod. 32. 3. They brake off and gave away their golden ear rings to make an Idoll. 2. Kings 16. 3. and 17. 17. They beſtowed their children on Idols. Judg. 17. 3. The mother of Michah gave 200. ſhekels of ſilver, to the founder, to make a graven and molten Image.*

Because this is a voluntary and free ſervice, of their own heads and inventions, now we ſee in all things, men ſpend more freely, and more liberally upon their owne inventions, then upon thoſe things which they are tied unto: Men beſtow more upon their own children.

Because Idolatry an ſuperſtition, is naturall, and ſenſible, agreeable to nature and ſenſe, and ſo more pleaſant and delightfull: on things that are delightfull, and pleaſant, men beſtow more time, more tendance, and more goods.

Because Idolatry is accounted adultery, and Idol, a harlot, an Idolater, an Adulterer, *paſſim in Scripturis*. Now, as one ſaith, *non minor ſuſpitionis quam libidinis impetus ad rapiendos homines*. Men are as mad upon an Idol as upon a harlot, and as they will ſpend all to ſatiſſie their luſt: ſo to follow their ſuperſtition.

This

Doctrine

Reason 1.

Reason 2.

Reason 3.

Use 1.

This may serve to reject, and justly, the suite of our Papists for favour and forbearance, upon this ground, because of the great cost which their ancestors they say have bestowed upon this land, in building of Schooles, Colledges, and Hospitalls, and endowed them with rich possessions (*D Bishop prefat.*) they must first presuppose and indeed prove, that it is the truth which they professe, and that theirs is the true religion, else may any idolater in the world make the same reason for himselfe, and so may an adulterer plead for favour, because he hath been at such cost & charges with his harlot, and endowed her and hers with such great riches; but if not the one, why the other? why might not the Canaanites by the same reason have pleaded for favour from the Israelites? Deuter. 6. 10. 11. Yet it was not any motive to bring favour unto them, nay for all that they were commanded to destroy them: And can the Church have a better guide, and Christian commonwealthes, a better example? But it may be that they suppose that this should prove that their superstition is true religion, because they thus decked it & bestowed infinite cost otherwise upon it: By the same reason may any idolater in the world, plead that it is the truth and the true worship of God, seeing their bounty towards their false Gods hath beene equall in most things, and superiour in divers to this of theirs: yea, by this reason might many a harlot plead against the lawfull and just wife, that she was not so, but her self, because she lives in the house, & is maintained daintily, & gorgeously, when the other is excluded and shut out in poverty and misery; but if not this, why that? but in all this I grant them but that, which may easily be proved to the contrary, that our ancestors in the first institution of these things, did not intend the Popish faith and religion.

Use 2.

Then is it not to be wondred at, if we see the great liberality of our superstitious Papists towards their superstitions and idolatry: for it hath beene so with all idolaters whatsoever, and no reason but it should be so with this which is more naturall and fitting the humours and corruption of nature then any other superstition in the world: And as some say of *Manna*, that it fitted and was tastfull to every pallate according to the humour of it; so may we more certainly say of this, as hath beene divers times shewed, that it is fitting to the ambitious, covetous, voluptuous, licentious, and every one of what affection soever; is it any marvaile then though men be marvellous liberall, when as every man that hath it, cares not what he bestowes upon his humour? besides their doctrine of merits hath brought them in no small gaine, specially from men who lie a dying, who to enrich them (though they laboured all their life to enrich their wife and children) yet care not how poore they leave them then, because they are so taught that by such meanes they may redeeme their soule; and satisfie for many

many things they elſe might ſuffer; what will not a man give to ſave his life when he is upon the gallows; more in this.

Yet ye have ſpoiled me.] Their fact and offence, in the relation and compariſon which ſtandes thus; they, that is, idolaters, will not ſpoyle, but they will cleave faſt unto their Gods, and be very devout, yet ye have not done ſo to me.

Idolaters often cleave faſter, and are more devout to their Idols and their worſhip, then they who profeſſe the truth, cleave, or are devoted to the Lord.

It ſhould teach us in that to imitate them, leſt they riſe up in judgement, and condemne us: Let it be our reſolution as it is in Mic. 4. 5. *For all people will walke every one in the name of his God, and we will walke in the name of the Lord our God, for ever and ever.*

Have ye.] Upon whom I have beſtowed many and great things, yet have ye ſpoiled me, and ſo makes their ſinne the greater.

They who have received more from God then others, if they contemne and injure him and take from him his due, or any ſuch like, they offend more then the reſt, *vide Cap. 1. 12.* but ye have polluted it.

Spoiled me.] They tooke away and with-held the maintainance of his Miniſters, who were the instruments and meanes of his worſhip, therefore he accounts himſelfe to be injured and ſpoiled. Hence a generall doctrine.

The injury, contempt, and abuſe committed againſt the meanes of Gods worſhip, is held to be done againſt God himſelfe. Thus God takes this done to his Miniſters, *vide cap. 1. 7.* The table of the Lord is not to be regarded.

In tithes and offerings.] This is that wherein they had offended, and God complains, he was ſpoiled becauſe the portion of their goods which was due to him, they had kept from his houſe and Miniſters.

It is a ſacrilegious and impious thing, for men to with-hold or withdraw the maintainance of the Miniſters: So much the Prophet affirmeth here; ſo much all thoſe places prove, which command ſuch things to be given to the Miniſters: As Num. 18. 21. *For behold I have given the children of Levi all the tenth in Iſrael for an inheritance, for their ſervice which they ſerve in the Tabernacle of the congregation,* Deuter. 12. 19. *Beware that thou forſake not the Levite as long as thou liveſt upon the earth.* And 14. 27. *Nehem. 13. 10. 11. And I perceive that the portions of the Levites had not beene given, and that every one waſteth his land, even the Levites and ſingers that executed the worke. Then reproveth the Rulers, and ſaid, why is the houſe of God forſaken? and I aſſembled them, and ſet them in their place,* Luke 18. 12. 1 Cor. 9. 7. 9. 10. 11. 13. 14. Gal. 6. 6. 1 Tim. 5. 17. 18.

Beauſe

Doctrin

Vſe

Doctr.

Doctr.

Doctrin.

Reason 1.

Because this is to rob and spoile God, as it is here affirmed, and proved by that, where the Ministers maintenance being tithes, is called the Lords, & holy to the Lord, Lev. 27. 30. *Also all the tith of the Land, both of the seed of the ground, and of the fruit of the trees, is the Lords, it is holy to the Lord.* Things are said to be the Lords, either by a common duty, & as it were the homage that all creatures owe unto the Lord as their Creator, or in respect of his rule & government of them: for this all things are his, both good and bad, of which that is, Psal. 24. 1. *The earth is the Lords, and all that therein is: the world and they that dwell therein.* Or in respect of a propriety and immediate right he hath in them, and so are tithes, for in the other respects the nine parts are his, as the earth is his: Then must this needes be usurpation and sacriledge, to keepe it from the Lord, and his deputies, upon whom he hath bestowed them, Numb. 18. 21.

Reason 2.

Because they are called holy to the Lord, in the same place, which serves for all the maintenance of the Ministerie, called so because they are separated from man and mans use: Now to take holy things from the Lord is sacriledge, as in *Ananias and Sapphira*, Acts 5. Even of things separated by man to the Lord, which might not be altered, Levit. 27. 28.

Reason 3.

Because without this maintenance the worship and service of God must needs fall to the ground, understand publique worship. As Nehem. 13. 10. 11. And that of *Orig.* * *Nalasse the people bring oyle, the lampe will go out in the Temple.* Then it is impious to withdraw this.

* *Nisi dederit oleum populus extinguetur lucerna in templo. Orig.*

Reason 4.

Because it is impious to retaine the fyre of a labourer in the things of this world, and the body, is it not more to retaine his who laboureth for the soule? unlesse men thinke they may require his blood for nought, in this more then in other service.

Reason 5.

Because it is impious and a breach of the eight commandement to keepe a mans owne from him, whether his owne by his labor, or the speciall gift of God, as this is both.

Reason 6.

Because the with-holding or withdrawing of this, as it hindreth the worship of God, so the salvation of men, for which they labor: for how should they labour in either, if they have not their due and honest and competent maintenance?

Quest.

What doe you account or call the maintenance of the Minister? are tithes yet in force, and due unto the Ministers by the law, as if no other maintenance might be for them, or otherwise raised?

Answ.

I answer, saving the judgements of other men, (who have laboured to prove them so, whose reasons have not so perswaded me, as they made shew of at first) they are not strictly, first, because then that law, Numb. 18. 20. which indeede was given as a reason of this, should then still be in force: And so every man should renounce

renounce his patrimony, that takes the maintenance of the Church, which they will not yeeld unto; nay, reason is for the contrary, ſeeing that they may uſe both for the better credit of their miniſtery, and the better performance of the commandment, 1 Tim. 3. 2. *To keepe hoſpitality*. Secondly, then ſhould that law be in force, Numb. 18. 26. 28. And ſo there muſt be a high Prieſt or chiefe Biſhop to receive this, as the Pope did, and which is now appropriated to the Crowne, but men will not contend for that. Thirdly, then that law of the tithe of the third yeare ſhould be in force, Deuter. 14. 28. 29. which is not approved or allowed. Fourthly, then ſhould I condemne all thoſe Churches and Countries where no ſuch law is obſerved; but men are otherwiſe maintained; (though queſtionleſſe nothing ſo fitly and competently) as living in a groſſe breach of the morall law. Fifthly, then ſhould I free all Cities who have not fields, nor Vineyards, Oxen nor Kine, Sheep nor other things that are titheable, from being bound by the morall law to pay and give maintenance to their Miniſters; becauſe I finde not, neither directly in the word, nor by collection gathered by any, that Merchants and tradesmen were bound to pay tithe of their merchandize and trades; but no reaſon, but 1 Cor. 9. 11. And that they ſhould give maintenance to thoſe who watch for them, and muſt give an account of their ſoules. Theſe with the like reaſons have prevailed with me to ſettle upon this, that tithes are not due by a perpetuall and the morall law, as if nothing elſe might come in the place of them: Yet I ſay, that tithes in our Land and Church, and in divers other Churches of Chriſtendome, where there are things titheable, have their ground from the word of God. Firſt, in reſpect of the equity of the law of God, being this, that the Miniſters ought to live of the people, and to have ſufficient and competent meanes by them; for the Oxes mouth muſt not be muſſed, he that ſerves muſt live of the Altar, and ſo of the Goſpell: which equity and ſubſtance of the law is morall and ought alwaies to continue.

Becauſe the lawes of the Land and of the Church, have confirmed this ancient conſtitution, (which in it ſelfe is different, the generall laid downe in the word, and the particular man hath appointed) & ſo tithes may be ſaid to be by the law of God, becauſe they are by the law of man agreeable to the word, which lawes God hath commanded to obey. Thirdly, becauſe tithes have beene dedicated to the Church and Miniſters, by men themſelves, and in that dedication there was neither error nor ſuperſtition. Therefore due, & not to be taken away, no more then *Ananias* and *Saphira* might take away any part of that which they have vowed to the Church; onely, happily according to the rule of the law they may be redeemed, but not with leſſe, but with a thing of the ſame value, or rather according to the law, Deut. 27. 31.

T t

Now

1. Now further I say, that this maintenance is the most fit and competent, most equall and indifferent. First, because the wisdom of God in the beginning of the Church established this, which was not meere ceremonyall, but had a morall equity. Now how can they have an example of greater authority and more worthy to be followed? Againe, because it affoordeth competent sustenance for the one, when he shall live of the tenth and not of the twentieth or fifteenth part, which were too little, and not grieving and oppressing to the other, when he hath the nine parts reserved to himselfe.

2. Because the Ministers lives are subject to the same wants that other mens lives are; it is fit and convenient that what they provide for themselves, thereof, they should afford a part to him that laboureth in another great worke for them.

3. Because 1 Tim. 3.2. he must be given to hospitality, which shall be performed better of him, if he have things in their kinde, and so have his provision.

4. Because when the Minister should receive all good things for his maintenance and necessity, and that, as Galat. 6.6. It might bee a present and palpable admonition to him, that hee also should Minister in their wants, in spirituall things committed to his charge.

5. Because that as the blessing of God was upon the people, their lands and labours, or denied to them, he also might be partaker of their aboundance and want; to abound with them, and to want with them; for where much, he was to receive much, and where little, the lesse, alwaies proportionable to them, Num. 18.27. that out of this fellow feeling, he might praise God with them, or pray more earnestly for them.

Now as for Cities where there are few or no things titheable, there the maintenance is and must be such as the law hath provided, if it be sufficient to maintaine a Minister, that laboureth amongst them, in such sort as he may not be distracted with want or burdened with cares, or his Ministry disgraced by his poverty; which if it be not, either by reason of his charge or the hardness of the times, there ought to be an addition according to mens abilities; and in places where the law hath provided little or nothing, there are the people bound to provide their labourers their hire, not upon charity or almes, but as a matter of justice, according to that 1 Cor. 9. 1. As he that goeth to warfare, may of duty and justice require his wages of those for whom he fighteth; he that planteth a vineyard may of duty challenge to eate thereof; or he who feedeth a flocke may of duty challenge to eate the milke of the flocke. Then the Minister doing all these, may challenge his maintenance of duty, and they in justice are bound to give it him; yea part of their goods being due to the Lord as a

homage

homage or quit rent of all their goods, acknowledging that they hold and have all things they poſſeſſe and enjoy from him; and therefore owe all ſervice honour and obedience unto him. Now ſeeing he hath no need of theſe things himſelfe; but hath given hem to others, his Miniſters, by whom he will receive them, and communicate by them ſpiritual things alſo, not taking his own for nothing; theſe muſt know that though no law of man binde them; yet are they bound to give of their goods, and with ſome proportion of the tenth, for a better rule they cannot have, to the maintenance of the Miniſtery.

This accuſeth and convinceth all thoſe of ſacriledge and impiety, who have their hands defiled with the ſpoile of the Church and of God, al which we may reduce to theſe two heads; that they are ſuch as doe it under the covert of law, or without law. Firſt, ſuch as have impropriations, or appropriations, the one arguing that they are improperly theirs; the other, that they are taken from the right owners, and appropriated to them; call it what you will, it is apparent ſacriledge, ſpecially in thoſe places where an hundred pounds is taken away; and butten pounds left for the Miniſter. And ſo no man of parts and ſufficiency will take the place; but an unlearned Miniſter; that the people periſh for want of knowledge; and here I would have them conſider, whether they having the proviſion, ſhall not aſſure and give account for thoſe ſoules that periſh for want of ſpiritual food, which comes by their meanes, of which I make no doubt but they ſhall: As Dan. 1. And will they buy their ſweet morſells thus deare? if they pretend the law allowing them; if I were before the law-makers, I would ſay ſomewhat to it, but to them I ſay, if it be *jure ſuri*, it is not *jure poſſe*, as Saint *Auguſt.* in another caſe; and we ſhall all appeare before ſuch a Judge, as no law but the law of the higheſt can be pleaded. And all the lawes of men ſhall lye in the duſt, as themſelves. To theſe may I adde donatives, which at the ſuite of theſe paraſites, the Pope would give to one man or moe, the fruit of the Church to be uſed at his pleaſure; yea reſerving nothing for the Church, but left the care to his devotion, if he could get a man for forty ſhillings, or a canvas doublet; yea, of this ſort are theſe leaſes allowed by them to be let by the patron, Biſhop, or incumbent, to alienate theſe things from the Miniſtery, and then rob the Church & ſpoile the Lord. To theſe I may adde portions & penſions, immunities, priviledges, cuſtomes, and preſcriptions, which alſo came from them, & have crept into reformed Churches: All which are their kind and meaſure, guilty of this ſacriledge, but there are other without pretence of law, which rob God and the Church. As patrons, who taken for the defence of the Church, who thinke they may beſtow the living of the Church as they thinke beſt; and therefore lay them to their houſes for proviſion; and get a

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Vpon hope
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preferment.

Chaplain, like one of the knights of the post, that cares not for an oath, to swear he is free from simonie, when he hath agreed for a living of an 100. pound *per annum*, as the Levite, *Judg. 17. 10.* which ariseth from either the blindness of their minds, or the love of wordly things, or envy and evilnesse of their eie and heart; but whatsoever the cause is, the fact is no lesse then sacrilege, and they to answer as before; such also as abuse their Ministers by fraud or cunning, or power to detain part of the due, or for the quality of the tith, to pay the worst and vilest unto them.

VERS. IX.

To are cursed with a curse; for ye have spoiled me, even this whole nation.

Y*are cursed with a curse.*] This verse contains the event; Gods curse upon them; for that they had done, as a prooffe they had sinned; else had not such a thing, come from the just God: he cursed them with penury, and want, and famine, they pinched him, and he them, yea they had thought in the famine to have kept the more to themselves, and they had the lesse, for keeping from him that which was his; for spoiling him, he justly and worthily spoiled them; and so by their owne craft, had they deceived themselves, and diminished their store, when they thought to have increased it; And so he points them out the cause, why this was befallen them.

Euen this whole nation.] The subject of the punishment, the same who were the subject of the sinne, even all, rich, and poore, high, and low, from the highest, to the lowest, had spoiled God; and therefore he laid his plague; as large, and with as full extent. The judgement and curse of God upon this people, was a famine, as the verses following shew. And they having pinched him, he doth deale so with them, paises them home in the same kind. In the generall thus:

Doctr. 1.

It is a just and no usuall thing with God, to punish men in the like kinde, as they have offended; either against himselfe, or men. *Vide Cap. 1. 5. Your eies shall see it.*

Doctr. 2.

Now for the particular, that the curse, and this curse, is upon such as spoile the Lord, and his Church, we observe.

God will justly punish with his curses, and specially with famine, and scarcity, all such as do spoile him, and take the Ministers maintenances from them; which as it is affirmed here, so that of *Ananias* and *Saphira*, *Acts 5. 1. 2.* &c. doth proove it; the curse being upon them for withholding that from the Lord, they had

had voluntarily given unto him, for the curſe was not for the lie, and diſſembling, though it were the heavier for that, they having bound two finnes together, like to this, though not in all things, the ſame is that, Hag. 1.8.9. *Ye have ſowen much, and bring in little: ye eat, but ye have not enough: ye drinke, but ye are not filled: ye cloſe you, but ye be not warme: and he that earneth wages, putteth the wages into a broken bag: ye looked for much, and loe it came to little, and when ye brought it home, I did blow upon it: And why, ſaith the Lord of Hoſts? Becauſe of mine houſe that is waſt, and ye run every man unto his owne houſe.* And Deuter. 26. 12. 13. 15. when they have given the tithes to the Levites, they may pray and expect a bleſſing: it ſeemeth therefore to teach, that without that, the curſe muſt be upon them.

Becauſe it is juſt with him, to curſe thoſe who hinder his worſhip, and are principall meanes, either that it cannot be attended upon, or not as it ought: If he curſed *Eliſ* ſonnes, for making his ſacrifices to be abhorred: Sam. 2. how then by whom they are hindered from being performed at all?

Becauſe he will curſe thoſe, who withhold the hire and juſt wages of ſuch as do but reape their earthly harveſt, and worke that worke for them. Jam. 5. 1. 4. How much more them, who withhold the duty from thoſe, who do labour in the ſpirituell harveſt?

Becauſe it is juſt with God, to deny men food for the body, when they deny food to the ſoule; to famiſh the body, when they do the ſoule; which they do, who withdraw from the Miniſter his maintenance; for wanting this, he cannot attend the worke of his calling.

Hence we may obſerve, that Miniſters maintenance is not of alms, free gift, or voluntary, when Gods curſe ſhall be upon them, who withhold them; neither ever was it ſo, no nor in the Apoſtles times, ſaving the judgement of ſome; for the reaſons of the Apoſtles ſerved in their times, as well as in ours; & if any difference, more principally in theirs; all which urge a duty, and juſtice, & not alms: Beſides that, the Apoſtle *S. Paul* profeſſeth, that he took wages, 2. Cor. 11. 8. though he oftentimes holily boaſteth with the *Corinthians*, that he preached freely, and tooke but what was voluntarily given, as likewiſe others did: leſt if they ſhould have demanded the tithes and Prieſts livings, they might have been thought, that gaine was rather ſought by them, then the glory of God, and ſalvation of his people: And therefore the Apoſtle *Paul* wrought with his hands, before he would give any ſuch ſcandall, having gifts that were extraordinary, that without ſtudy, they were able to preach: Beſides, that ſimilitude of *Chryſoſt.* is not without ſenſe, That as a new Phyſitian comming unknown into a City, at the firſt. will adminiſter to all, and heale all gratis, that he may be knowne, but his ſkill being known, will after take

Reason 1.

Reason 2.

Reason 3.

Vſe 1.

wages: so Christ at first in his disciples, preached freely, but after when he had begot faith in men, then he tooke his due, specially extraordinary gifts ceasing, that they did all things with extreame labour, for the good of their people: neither in reason can they be almes; because they are wages or a reward of their labour. 1. Tim. 5. 18. *The labourer is worthy of his reward*, and almes do exceed the desert of the beggar, or almsmen, but not in these things, seeing, 1. Cor. 9. 11. *If we have sown unto you spirituall things, is it a great thing if we reape your carnall things?* And there is no comparison, betwixt spirituall and carnall things, but specially seeing Gods curse upon them, who do withhold it from them.

Use 2.

To teach men, as they feare and would avoide the curse of God, so to give the Minister his due, and not to withhold or withdraw any thing from him, lest they draw the curse of God upon them: and if they have any thing already, to restore it, lest, though they think they are not yet cursed for it, yet abusing his patience, he do accuse them with a curse. And are not many accursed, both Patrons and people, that they have not a man of gifts and wisdom, but they perish for want of knowledge, seeing their prophesie must needs faile? And many that are the great spoiles of the Church, and gather much by it, yet the curse of God is upon them, that they are alwaies in want and needy; their wealth melting away as snow before the sun, they being many of them given over to such sinnes as wast both body and goods, so that *Male pars, male dilabuntur*. And if curses be not upon many, yet as Jam. 5. 1. they shall come upon them; and God will take as much from them another way, as they do this way from him. Let me use the words of August. *The Lord saith, give me tithes, else if thou wilt not give me the tenth, I will take away the nine parts*. And doubtlesse, many men if they could discern this, as well as other things, whereby they have sustained losse, they should find that they have gained little at the years end by keeping the Lords due, from his Ministers, but have lost a great deale more by it.

For ye have spoiled me, even this whole Nation.] The repetition of the cause of the curse, shewing how justly he had generally sent this plague and curse upon them, because they were generally thus corrupted.

Doctrine

When sinne is growne generall, it is usuall and just with the Lord, to send a generall punishment. Mal. 1. 4.

VERS.

Vers. X.

Bring ye all the tithes into the ſtorehouſe, that there may be increaſe in mine houſe, and proove me now herewith, ſaith the Lord, of hoſts, if I will not open the windowes of Heaven unto you, and poure you out a bleſſing without measure.

B*ring ye all the tithes into the ſtorehouſe.*] Having thus reproved and threatned them, he begins to exhort them, to change that courſe, and leave their corruption, promiſing that he would change things to the better, ſo they would change.

Bring ye all the tithes into the ſtorehouſe.] The exhortation not any longer to deal fraudulently with God, to bring what you liſt; and keep backe what you liſt, but bring my whole due, and all the tithes into the treaſure, that the Levites and Priests, may be nourished, who do me ſervice, and ſerve at the Altar; or as ſome, that my worſhip may ſtill be maintained, the fire and lamps go not out.

Prove me now herewith.] The exhortation is enforced, firſt, by a promiſe of great increaſe, contrary to their own opinions, whereas they thought they ſhould have leſſe, he promiſeth it ſhould be far better with them. The manner is thus, he would have them make prooſe of him, bring the tithes, and make triall if he will not be conſtant in his goodneſſe and bountifull in giving; do it but for one yeare, and the next, which if it ſhould come to paſſe, according to this, the Prophet ſaith, yea and much more abundant, then let them hold on; but if not, then for hereafter let them do as pleaſeth them. But this is not againſt that, thou ſhalt not tempt the Lord, thy God, Deut. 6. where men are forbidden to try the Lord, in things not written or commanded, but here they are commanded.

If I will not open the windowes of Heaven.] Namely, to make plenty, for drougth made ever a dearth with them, and ſo he promiſeth abundance of rain which ever made plenty. I will ſend & ſhowre downe on you as much raine, as if the windowes of Heaven were open. The manner of ſpeech is an oath, and ſo ſet down imperfectly, and is thus to be ſupplied; elſe account me a liar, or ſuch like: for it is uſuall with the Scripture, that things which are fearefull to be ſpoken, or carry with them blaſphemy, to be ſilent, and let men rather conceive of them, then utter them, or uſe ſome honeſt and comely ſpeech.

And poure you out a bleſſing.] Becauſe the windowes of Heaven

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ven were once opened for a judgement; Gen. 7. and might so be againe, therefore he expresseth his meaning, that it should be for a blessing, to make things prosper and fruitfull, he sending them the first raine and the latter, in the eare and the harvest.

Without measure. The original *shall not suffice*. I will give you such an abundance of fruit, that your garners and barns shall not suffice to containe them; as the rich mans barnes did not suffice, but made him consult to make greater. Some interpret these words, *more then enough*, as much as should suffice, and more, that they should have such abundance, that there should be sufficient, and more then they needed: and the more to confirm them he addeth the next verse.

VERS. XI.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruit of your ground, neither shall your vine be barren in the field, saith the Lord of Hosts.

AND I will rebuke the devourer for your sakes. I will not only give you abundance of raine, but take from you other devourers of the fruits of the earth, which it hath brought forth: meaning the Caterpillar, Cankerworme, Grasshopper, &c. by which he did as often afflict them with famine, as by want of raine. And so God destroying these devourers, they should have the fruits of the earth, and not be deceived of their hope, when they looked for the fruit of the vine, for God prospering, nothing shall devour. The exhortation is to pay tithes, and deal faithfully to bring all unto him.

Doctr. 1.

Men ought to give to God and to his Church and Ministry, his whole due and full right, to deale faithfully with him, and give all their tithes, as here; and all their honour, their double honour, 1. Tim. 5. 15. 16. and that wholly, not in part: so much is also insinuated by that, Levit. 27. 31. 33. The Lord would not, that the Levites should gaine out of other mens losses, but because the people used to make a gaine craftily, by turning the tithe into money; he meeteth here with their deceit, lest the Levite should lose any thing of his due; which is also the reason, that God would suffer no permutation or commutation of the beast, or redemption: because then nothing that was good should have come to the Levites, no fat or well fed beast; and so he should not have had his due; because they were so griping and covetous, and so their evill manners have brought forth a good law. To these I adde, Prov. 3. 9. *Honour the Lord with thy riches, and with the first fruits*

fruits of all thine increaſe. Acts 5. Gal. 6. 6. Let him that is taught in the word, make him that hath taught him, partaker of all his goods.

Because they have as much right to the one part as another, and they are bound as much to pay one as another: every part is as much theirs as one, the whole as a part; and so though it be lesse injustice and robbery to keep any part then the whole, yet it is as well injustice and robbery.

Because if he labour carefully and painfully, he is worthy of all, as Tim. 5. and that he brings for change, is far more excellent, he giving greater things then he receiveth any.

Reprofe of many, who though they give somewhat to the Minister, give him not all his due. It may be all the Law ties them to for maintenance, but nothing of that the Apostle calls for honour, but if he be not a Minister just of their owne minds, that he answer not their conceit, as face anſweareth face in the water, they will hardly ſpeake ſo baſe of any man as of him, never reverence him at all: But many for maintenance do not give him the whole, though ſomewhat: for whereas in moſt places of the Land, all things ſhould be paid unto them in kinde, both by the law of God, and of the Land; they have fought by all meanes, to alter the courſe, and have prevailed ſo far, as they have brought upon the Miniſters, a number of injurious cuſtomes of paying little or nothing, for that which is of good value: And although at the firſt, this was not done without the indulgence of the Miniſter, yet many times it happeneth, that the Miniſter, either not able to ſue for his right, or not willing to diſadvantage his Miniſtery, by a perpetuall brawle, is forced to yield of his right, both for peace and hope, to do good: yet the peoples offence muſt needs be great, that they will not yield the things themſelves in kinde, or the value of them. And hence it comes to paſſe, that what the Miniſter hath of favour, once yielded unto, and for peace, they hold him thereby bound for ever, though the tithes and price of things do never ſo much alter. And againe, againſt all right they binde the ſucceſſor to the fact and fault of his predeceſſor, whereby in many things it comes to paſſe, that where a ſhilling is due, there cometh not a penny to the purſe of the Miniſter: As in many places, there is left to the Miniſter but two pence a Cow, by the yeare, and ſo much for an acre of meadow: yea in many places, nothing titheable, though men have never ſo great paſtures, and ſo many thouſands of ſheep, becauſe Abbey land, theſe fulfilling the inquiry of thoſe Fathers who then robbed the Church, for their owne bellies. Of this ſort ſhould many in this City be, as the Miniſters do complaine, who bring not all their tithe unto the Lord: But they could be content to pay them, if their Miniſter were as he ſhould be. I wonder what a kinde of man a Miniſter ſhould be, that e-

very

Reason 1.

Reason 2.

Vſe 1.

very one would thinke worthy of his tithes: for though to one Minister some might be like them. Gal. 4. 14. 15. *The triall of me which was in my flesh, ye despised not, neither abhorred: but ye received me as an Angel of God, yea, as Christ Iesus. What was then your felicity? for I heare you record, that if it had been possible, you would have plucked out your owne eies, and have given them unto me.* Who yet afterwards changed, so do they: But that which is due, is due, whatsoever he be, and howsoever he deale; or how worthy, or unworthy, they must deale faithfully: yet the unfaithfull servant, must remember that he is subject to his judgement, who condemned the slothfull and unprofitable servant, and cast him into utter darknesse.

Ute 2.

*Detrahamus
illis nocen-
tes divitias,
hoc enim fa-
cere opus est
charitatis.*

To perswade men to deal faithfully with the Lord, in bringing to him and his Ministers, their whole due, all the tithes, and that not only so much as the law requires, but if that be too little, a full and competent and honest maintenance, according to their proportion besides: And as to the poore, every man ought to give according to his abundance, so to the Minister, specially when his charge and the times so require, else hath he not brought all his tithes to the Lord. But me thinks I heare some men answering, that too much is not good for a Minister, and many of them grow worse by riches, idle, and proud, and negligent. And therefore as the Emperour *Frederick* said, *de papa & clericis*, of the Pope and his cleargy, so say they, * *Let us take from them the riches that do hurt them, for this is a worke of charity.* I answer, I plead not for too much, but for a convenient maintenance; I commend them not, that are worse by their abundance, yet are they men like others, and have the same infirmities, and too many of these objectors, though not to all, may I say: hypocrites, pull out the beame out of your owne eies; who more corrupt, carelesse, and proud, then they by their abundance? Yet would they think it a bad conclusion, that they should have their riches withheld from them. But doe they thinke the portion of tithes and the like, too much for them? happily they are unequally divided by the law, let that be remedied, & there will be found little enough. But is this too much? What think they of Gods proportion, who allowed to his, not only tithes, but first fruit and offerings, which came to no small matter? Besides, as much land as the greatest City came to, if the description of Saint *Hierom* be true, who ad *Dardanium* saith, that the length from *Dan* to *Beersheba* was 160. miles; the breadth from *Ioppa* to *Bethleem*, 46. miles. Now the Levites portion of land was 48. Cities, Num. 35. 7. every City had in Suburbs, 2000. Cubites from the wall round, verse 5. which will afford a large portion to the Levites of this land. And is it too much now for the Ministers to have proportionable tenths, and a little glebe? But let these men take heed, lest the love of the world

world, and the deceitfulnes of riches, have not excluded the love of God our Saviour, as Joh. and the care of his worship and honour, and lest the envy and disdaine, which usually is in the world, toward the Ministry be in them, when they think nothing enough for themselves, to have and joyne house to house, and land to land, till they dwell as Princes of the earth alone; but if any portion be allotted to the servants of God, as a reward not only of their former studies, but also of their present labours, it is thought too much; and of them who will give the Lawiers freely, for the maintenance of their titles, and often but quarrels; and to the Physitian a large fee for taking care of their bodies; but the Minister a small pittance, for the saving of their soules: which of many, make men feare, they never reaped spirituall things by us, though they heare us often, because they never part with any temporall things to them, or not without grudging and repining, or but in a marvelous slacke and pinching measure. The man who hath received health by his Physitian, and right by his Lawier, will give him both his fee, and reverence; if not, they acknowledge him but slenderly; So in this: And so men stop their eares to this of the Prophet; yet for all this, thinke I it not tolerable, that a Minister should neglect the care of his flocke, while he hath charge of them, but strive to do it, because, 1. Cor. 9. 16. 17. *Though I preach the Gospell, I have nothing to rejoyce of: for necessitie is laid upon me, and wo is unto me, if I preach not the Gospell: for if I do it willingly, I have a reward: but if I do it against my will, notwithstanding the dispensation is committed to me.* For this will not be a plea for the Minister, at Christs judgement seat, when he must give an account how he fed the flocke of Christ: It may be a plea against them to condemne them, not acquit him. Therefore should it not be so, that though they keep him poore, which is their sin, he should shut peace out of his owne heart, which would not be, if he laboured painfully, and looked to the Lord for his reward. And to say to his flocke, as Saint *August.* to his, in *Psal. 146. decimas vis*, will you make choise to pay tithes? Then let that be my portion. And yet this is no great matter, for the Pharisees whose righteousness you ought to exceed, pay their tithes. * Yet you give scarce the thousand part: yet if thou wilt do no more, do so still, I will finde no fault, for I so thirst after your welldoing, that I refuse not your very crums.

That there may be meat in my house. Which is not, as some interpret it, that the Priest and Levites might be maintained; but rather as others, that the offerings of God might be continued, and so his worship maintained.

The maintaining of the Ministry is a speciall means to further the worship of God: on the contrary, the withdrawing of that, is the hindering of this. Manifest here, and that, *Nehem. 13. 10. 11.*

when

*Tu vis mil-
lesimum das.*

Doctrine

When the Levites were neglected, the house of God was forsaken, and that Numb. 18. 21. that they might be able to doe him service, and so his worship be maintained, Prov. 3. 9. for by the paying and giving to them maintenance, is his honour procured, and that those comparisons, 1 Cor. 9. prove no lesse: for as the warres must needs be unfought, if the souldiers be not maintained, &c so must Gods service needs be neglected; if his Ministers be not maintained.

Reason. 1.

Because the Ministers else cannot, as *Paul to Timothy*, 1 Tim. 4. 13. *Give attendance to reading*, but must needs entangle themselves with the affaires of this life, as 2 Timoth. 2. 4. that is, about private affaires, and so must needs neglect the publique worship of God.

Reason 2.

Because the seede of the Ministry will decay; for it is reward that nourisheth arts, and furthereth a mans study, the hope of a reward and recompence afterward; for though this should not be the end, of a mans study, but the glory of God, and salvation of his people; yet seeing men are not all, nor at first sanctified, to have the right end, yea and many men who never have the right end may attaine the end to save others, Gods end, as the builders of the Arke, who never intended Gods glory, or the salvation of *Noah* and his family: So it is in this; therefore maintenance must be proposed, and if it faile, the worke failes.

Vse 1.

This noteth unto us the vile impiety of the man of sinne, the Pope of Rome, who in nothing more hath sought to undermine the Church, and overthrow the worship of God, then in robbing and bereaving it of the goods that belonged unto it, by impropriations, donatives, and such like. And to make way for this, hee deprived the people of the worship of God, and turned the exercise of religion into a dumbe and ridiculous spectacle; which done, it was thought convenient that to be a Priest, required no gifts, but that every common man might easily undergoe the burthen of it; for if the gifts of learning had still remained as necessary, the maintenance that belongeth unto them, could under no colour have beene taken away; but when every one that was able to read his Portuise was thought sufficiently furnished to that office, it easily followed that the living given to the Church for the edification thereof, was thought too much for so meane a man in so base a labour. And another way or colour for this, was, that though they were taken from the Ministry, yet they were not alienated from the Church, because they were not appropriated to lay men, but Abbeyes, Fryers, Monasteries, and other Cloysters, which vermine beganne then to multiply as Grasshoppers on the face of the earth, and to devour all things that were before them: And in the meane time the worship of God decayed: for those who had the spoile, made an endowment of the Vicurage at so low

low a rate by compoſition, namely ten or twenty Nobles, that no man of parts and gifts was able to live of it, but one that had ſome other trade to live by, which he followed cloſely, or no other meanes, and ſo he made this his laſt refuge: and by this meanes they did more overthrow the worſhip of God and his Church, then by all the perſecutions they uſed or can, which they learned from their Grandſire *Apoſtat & Julian*, who by this meanes is noted more to have overthrowne the Church, then all the perſecuting Emperors before him. Becauſe they tooke away Presbyteries, and their martyrs blood was the ſeede of the Church, but he tooke away *Presbyterium*, the Miniſtery, in withdrawing the maintenance from the Church, and ſo overthrew the worſhip of God. In the ſame ſteps hath this his ſonne *Apoſtata*, and others his ſlaves followed, by which they have made more decay of the worſhip of God, then by any meanes whatſoever.

This teacheth us the cauſe why in many places the worſhip and ſervice of God is not performed, or careleſſely and ſlubberd over, as men that worke by great, doe their worke, becauſe the maintenance being taken away by Popery, hath not yet beene reſtored unto Gods houſe againe; and for his worſhip, whereby they who hold them are not onely guilty of ſacrilege as before, nor of theft, taking that which is proper to others; for no man hath right in tithes, but they who can give, and doe give ſpiritual things, as *Damiſus*, Deut. 3. * With what face, with what conſcience can ye receive oblations, who can ſcarce for your ſelves, much leſſe for others, make prayers unto God? ſpeaking to lay men, but they are guilty of the hindering and overthrow of his worſhip, and that not onely of the preſent hindering of it, but leaving things ſtill alienated to their poſterity, and keeping the Church without hope of having them reſtored; they are guilty of the overthrow of the worſhip of God after them, ſo that when they are dead, yet their finnes ſhall live.

To teach men willingly and cheerefully to give to the Church that which is in law and conſcience due unto it; ſeeing by it the worſhip of God is maintained, and without it, it muſt needes decay. What ought to be more deare unto men, and wherein ought they and ſhould more labour to ſhew themſelves more cheerefull and forward, then in the erecting and maintenance of the worſhip of God and his ſervice, whether they conſider the greatneſſe of his Maieſty in himſelfe, or what he is in reſpect of them? when it is ſo ſmall a thing he requires of men, but the tenth, who might require all, having as much right to them as to the tenth: when he then requires ſo little, is it a great thing if it be given him, of them whoſe goods onely ought not to be deare unto them, but not their lives, that they might honour him?

And prove me herewith.] Make triall of mee, of my goodneſſe,

V v

and

Iſe 21

*Qua fronte,
qua conſci-
entia &c.
Damiſus
Deut. 3.*

Iſe 31

and bountifullnesse in giving, and faithfullnesse in keeping my promise.

Doctrine

Then doe men make triall of the goodnesse, bounty, and faithfullnesse of God in keeping promises, when they doe the things that he requires of them, and doe looke for in them, and by them, the things he hath promised: They who doe otherwise doe but tempt him; that is, who doe thinke to obtaine his goodnesse though they never performe any such thing as he required: So much is implied here; and in that Deuteronom. 6. 17. 18. *Ye shall not tempt the Lord your God, as ye did tempt him in Massah, but ye shall keepe diligently the commandements of the Lord your God, and his testimonies & his ordinances which he hath commanded thee. And thou shalt doe that which is right and good in the sight of the Lord. that thou maiest prosper, and that thou maiest goe in and possesse that good land which the Lord sware unto thy fathers.* And by that, Matth. 4. 6. 7. for if it be tempting of him to seeke and to looke for his promise and faithfullnesse in things not commanded, either omitting the commanded, then *contra*, Hag. 2. 18. 19. *I smot you with blasting and with mildew, and with haile in all the labours of your hands, yet you turned not to me, saith the Lord. Consider I pray you, in your mindes, from this day and afore, from the foure and twentieth day of the ninth month, even from the day that the foundation of the Lords Temple was laid, consider it in your minds.* That is, because they had begunne to build the Temple, hee would blesse them; by that they should try his goodnesse, *Isaiah* 1. 18. *If you will repent and doe as you ought, then shall you see and try how good I will be, and Isai. 7. 11. 12.*

Reason. 1.

Because it is no unfaithfullnesse of God, nor want of goodnesse and bounty, not to give, or not to performe things he hath promised, if men doe not the things he hath commanded; in as much as he otherwise did not binde himselfe, he hath made himselfe a debtor by his promise, but so as the condition upon which hee promised, be performed. But this not performed, no man can expect that, and so without it can they not make triall of his goodnesse and fidelity.

Reason 2.

Because it is no faithfullnesse nor goodnesse of God to give things that he hath promised as blessings, to those who doe not the things he requires for them; but is rather the anger and displeasure, *Magna est ira Dei peccatoribus non irasci.* *Saint Hierom.* And that, *Holea* 4. 14. And so to blesse them and give them the things he hath promised; they not performing, is a hurt to them, and a curse rather then a blessing.

Vse 1.

Then have we many more tempters of God, then religious tryers of his faithfullnesse and goodnesse, seeing most men make account of and promise to themselves to finde the faithfullnesse of God, though they never doe the things he requires they should doe.

doe, but rather the cleane contrary; for whereas he hath promiſed all earthly bleſſings to ſuch as feare him and keepe his commandements, Levit. 24. 1. howſoever they have caſt off his feare and the care of his commandements, yet they doubt not but to enjoy his bleſſings; and they will put him to the tryall whether he will be his words maſter or no, and make no doubt but to finde him performing theſe to them; and often when they enjoy ſome of theſe things promiſed, it may be in a plentifull meaſure, their deceitfull hearts flatter them that they come from the faithfullneſſe of God and his goodneſſe, though they never did the things he required to be done: and as in earthly things, ſo in ſpirituall things and matters of ſalvation they no leſſe tempt God; becauſe they perſwade themſelves to have and obtaine remiſſion of their finnes though they never repent; to have ſalvation though they live in blindneſſe, ignorance, and infidelity, or unbelieve; though hee hath promiſed none of theſe, but upon condition that they know him, and believe, and repent, John 17. 3. and 3. 16. Acts 2. 38. Muſt not theſe then tempt God and not try him? had not Chriſt tempted him when there was an ordinary way, if hee had taken the extraordinary at the ſuggeſtion of Satan, becauſe of Gods promiſe? ſhould not they tempt him, if when they ſhould paſſe over the water, upon ſome mans ſuggeſtion they ſhould reſuſe the bridge or boate and leape into the water, becauſe he hath promiſed to give his Angels, &c. It will be granted; yet becauſe the Lord hath appointed an ordinary, and the promiſe is onely in their wayes: that is, doing that he hath commanded. Is it not then ſo in this? And if in thoſe kindes they can looke for no performance of his faithfullneſſe, why in this? but that they are deluded by Satan and their corruption, and as fooles led to the ſtocks, and as oxen to the ſlaughter.

Seeing God hath put himſelfe and his faithfullneſſe upon their tryall, and is ſo content, that they doe not tempt him, but try him; that is, they looke for his goodneſſe and fidelity, when they performe that he requires of them; for till then they have made no tryall of him, but tempted him; and if he performe not, then cannot they blame him, nay they muſt blame themſelves, for if they had not forſaken him and beene wanting to themſelves, hee would never have beene wanting to them.

If I will not open the windowes of Heaven. The bleſſing promiſed as the ſecond reaſon to make them to bring tithes into his houſe; and not to withhold the portion of his Miniſters, then he will give them plenty.

The Lord he will bleſſe with plenty and abundance all ſuch as deale faithfully with him, and give to his Church and Miniſters liberally and plentifully, & give unto them their due & competent maintenance: So much is affirmed here; no leſſe is laid downe,

V v 2

Prov.

Doctrins

Prov. 3.9. 10. *Honour the Lord with thy riches, and with the first fruits of all thine increase, so shall thy barnes be filled with abundance, and thy presses shall burst with new wine,* Hagg. 2.20. Deut. 26.12.13.15. God would not bid them pray for a plentiful blessing, but that he meant to give it them, for their bounty to him and his Levites.

Reason 1.

Because of that, Matth. 25. 40. *In as much as ye have done it unto these, ye have done it unto me,* is true in this. Now such is the magnificence and greatnesse of his minde, that he will give much more then he received, as Princes in the greatnesse of their mindes, give many fold more then they receive; much more will God, even an hundred fold.

Reason 2.

Because it is a speciall meanes for upholding and maintaining of his worship and service; because it enables the present Ministers to follow their studies with chearefulnesse and with freedome of minde, and encourageth others, that are the seed of the Ministry, to goe forward with their studies; that there may be still men to preach the Gospell. Then no marveile if he promise and will performe a blessing, to those who shall doe it.

Reason 3.

Because the Ministry of the word and the labour of the Ministers is for the good and nourishment of the soule, and for the making of it every day more and more like unto him, the renewing of the image of him, and the making of men his, and every day more and more like unto him, James 1.18. Now when men are carefull to have their soules made his, and made like to him, and will be liberall that way, which argues their care, he will be liberall to them, and for their bodies.

Vse 1.

This serves to meete with the covetous distrustfulnesse and distrustfull covetousnesse of many, who grudge and repine to give unto the Ministers that due and portion which belongs unto them of their goods, specially if they be not able as the rich men in the Gospell, to give of their abundance, and superfluity, they will part with nothing of their poverty; at least not willingly, not freely; and all because they distrust the Lord: thinke that they have, is little enough for themselves, and looke what they give, they thinke so much lost, and so much diminished of their substance, thinking as it were, they have cast their bread upon the waters, and their seed not in any firme ground, but in some puddle, where it should be choaked; and they never see the fruit of it. It seemes that this was the sinne of this people, that when penury was, they held from the Levites their tithes, which makes the Prophet thus to speake to them, and their sinne also, Nehem. 13. 10. 11. distrustful the Lord, that if they gave any thing to him and his, then they should want, not beleeving the Lord and his word, worse then the heathen, Gen. 47. 22. whose Priests had a portion assigned them in the greatest scarcity; and then Idolaters.

1 Kings

1 Kings 18. 19. *Iezabell* fed 400. falſe Prophets at her table; whereas they contrary, which muſt needs come from covetouſneſſe, making a man diffident, that they ſhall never bee the better or the richer at the yeares end, but ſo much the poorer.

To perſwade men to give unto the Levites and Miniſters all their due; that is, a competent maintenance among them, if not for any love to them, yet for the love of themſelves; if for no other reaſon, yet for their owne gaine. If all the things ſpoken before can move; if not, that which *Chryſoſtome* ſpeaketh in 2 *Pſal.* *113. 9.* that any man would be aſhamed to be the diſciple of a beggarly maſter, and ſo while they are kept too too bare, the credit and honour of their Miniſtry, yea the fruit is hindered. If thy father of thy body and fleſh ſhould be ſo bare, wouldeſt thou not be aſhamed at it? and if thy ſpiritual father be driven unto it, doeſt thou not for very ſhame hide thy ſelfe, or elſe put to thy hand to take that ſhame both from him and thee? Or if this move thee not, will not that which he ſpeaketh in *Tim. 2.* See I pray you how great abſurdity there is of theſe things: ſhould the Paſtor not be able to keepe a man to tend upon him, ſo that he muſt make his owne fire himſelfe, and fetch water, breake his ſtickes for his fire, and goe often to the market for things neceſſary, can there be a greater perverſity or greater diſorder? Thoſe holy men, the Apoſtles, thought it an unneceſſary thing, that he which ſhould attend upon the word, ſhould be employed ſo much as to the ſervice of the poore widowes. Finally, if this doe not move thee, the good of thy ſoule and the ſpiritual and heavenly things, ſuch rich treaſures theſe earthen veſſels doe bring unto thee: yet let this, that if thou wilt give God, his tenth, he will encreaſe and multiply thy ninth, even in abundant meaſure. As *Auguſt.* ſpeaketh, that thou ſhalt not onely reape by them better things, ſpiritual things, for a few earthly, but for them from God abundance of earthly things, for that ſhall be true, *Prov. 11. 25.* *The liberall perſon ſhall have plenty and he that watereth ſhall alſo have raine.* And that 2 *Cor. 9. 6. 7.* *This yet remember, that he which ſoweth ſparingly, ſhall reape alſo ſparingly, and he that ſoweth liberally, ſhall reape alſo liberally. As every man wiſheth in his heart, ſo let him give, not grudgingly or of neceſſity for God loveth a cheerefull giver.* Neither let them answer as the widow did to *Eliah*, 1 *Kings 17. 12.* And ſhe ſaid, as the Lord thy God liveth, I have not a cake, but even a handfull of meale in a barrell, and a little oyle in a cruſe; and behold, I am gathering a few ſtickes for to goe in and dreſſe it, for me and my ſonne, that we may eate it and dye. Or if thou doſt diſtruſtfully ſo a while, yet ſeeing thou haſt the word of God here, more then ſhe had, verſe 14. *The barrell of meale ſhall not waſte, neither ſhall the cruſe of oyle fail.* Then beleewe and give. Verily, if this be true the Prophet ſaith here, many men might have more then they

vſe 2.

have, if they had for the glory of God, for the service of the Church, and the worke of the Ministry, more liberall hearts then they have? Verily, it is an evill spared penny that loseth a man a pound, and that which men think they have spared to themselves, and gained in keeping it from God and his Ministers, either the Prophet saith not true, or it loseth them much more. Nay, that they give, though they may seem to have cast it away, yet they shall finde it, and with advantage: and if they had eyes to see it, nothing more gainfull then this, and that is given to the poore. Then as *Chrysost.* for one, let me apply it and speake of both, *ho. 53. ad pop. Antioch.* so use thy riches, or that which thou hast, that they may bring encrease: let God then be thy Creditor, not other humane things; bestow them upon the Ministers and the poore, not upon thy belly, upon the humble not honourable, upon liberality, not covetousnesse; upon sobriety, not intemperance: What will thy belly afford and recompence thee with, that spendeth most? Dung and corruption. What vain glory? Envy and hatred. What covetousnesse? Care and griefe. What intemperance? Hell and the unsatiable worme. Let God then be your Creditor, which promiseth and will performe such great things. And as *Paul* exhorteth the *Corinthians* for the matter of the poore, so I for the Levite and Minister. *2. Cor. 8. 7. Therefore as ye abound in every thing, in faith and word, and knowledge, and all diligence, and in your love toward us, even so see that ye abound in this grace also.*

Doctrines

I will open the windowes of Heaven and powre you out &c.] It is the raine that is the means; but God is the Author of the blessing.

Whatsoever the meanes may be, that God doth use to convey his blessings of peace, plenty, health, liberty, yet he is the author and giver. *Isaiah 38. 6.*

Doctrines

And powre you out a blessing.] You that shall obey me, and fear me, and walke in my waies.

Plenty, and a liberall and prosperous estate the Lord promiseth, and will perform, to those who feare him, and are carefull to obey him, and walke in his waies. *Vide Mal. 2. 5.*

Doctrines

Without measure.] In marvellous great abundance, and very liberally.

The Lord when he gives to his, he gives very liberally and abundantly. *Jam. 1. 5.* If any of you lacke wisdome, let him aske of God which giveth to all men liberally, and reproacheth no man, and it shall be given him.

And I will rebuke the devourer for your sakes.] If the Lord should give raine in abundance, and by it should rise weeds, that should either choake the corne, or other creatures, which commonly arise of wet, or by any other meanes, and so devour their fruit, and their hopes be cut off, they should but have little profit

profit or benefit; that what was given one way, was taken away another: therefore the Lord promiſeth to take away ſuch devourers, ſuch creatures as might deſtroy the fruit of the earth; when it was ſprung up.

Every creature is at Gods command, at his becke to be reſtrained or let on, to helpe or hurt, to puniſh or preſerve, thoſe who are his. *Vide Cap. 1. 4.* Lord of Hoaſts.

And they ſhall not deſtroy the fruit of your ground.] For their ſins and iniquities they had deſtroyed it, but now that they are received into favour and mercy they ſhall not; but receiving them to mercy, will withdraw his judgements from theſe things, he ſmote for them.

As God often puniſheth men, puniſheth them not onely in themſelves, but in things that belong unto them: ſo, when he withdraweth his hand, and ſheweth mercy towards them, it is not onely in themſelves, but in things which belong unto them. *Iſaiah 38. 6. Mich. 7. 11.*

Becauſe, that as his hand was againſt them for mans cauſe only, ſeeing they in themſelves deſerved no ſuch thing; as being not ſubject to, nor capable of ſin, which only falleth into a reaſonable creature: ſo he receiving them to mercy, for whoſe ſake they were afflicted, reaſon that they alſo ſhould be received, and afflicted no more; that as the former might humble them, ſo this might joy them the more in the mercy of God.

Becauſe, as by ſmiting and curſing of them, he teſtified his anger the more, and diſpleaſure againſt them for their ſinnes: for as in policy, when juſtice reacheth further then the perſon of the offender, to his goods and poſſeſſions, it argues the greater diſpleaſure of the Lawyer, againſt ſuch an offence and offender. So in this: So he might now ſhew his love more in bleſſing of them, for when men have their poſſeſſions and lands reſtored, beſides, their pardon, it is a greater favour of the Prince.

Then hath the Popiſh Purgatory, but an uncertaine ground to ſtand upon, and is builded upon no ſure rocke but upon the ſand, ſeeing it is onely for a temporall puniſhment, in their doctrine, upon thoſe who have their ſinnes forgiven them already; but may we ſuppoſe in any reaſon, that God will take from their goods, and lands and cattell, his judgements for their ſakes, and not from them their owne perſons, ſpecially their ſoules, (ſuch as are only puniſhed in Purgatory) their puniſhments? But they will ſay, that God doth often continue puniſhments to men, and upon their perſons, whom he hath received to mercy. As they will tell us of *David*, who had the puniſhment continued, when his ſinne was pardoned. But we deny that, or any other to be a puniſhment, for that hath ever reference to ſinne; for all afflictions are not puniſhments, but may for many other cauſes, be laid upon men.

Chryſoſt.

Doctrine

Doctrine

Reason 1.

Reason 2.

Ps 1.

* 1. *Quod cum facile in arrogantiam propter meritum magnitudinem & miraculorum tollantur, ipsos finit affligi.* 2. *Ne ceteri majorem habeant de ipsius opinionem, quam humana patitur natura & ipsos deos non autem homines esse arbitrentur.* 3. *Ut & Dei virtutem apparet per agrotantes & compeditos, exuperans & prodicationem augens.* 4. *Ut illorum patientia manifesta fiat.* 5. *Ut de resurrectione cogitemus, cum enim*

virum justum & multa plenum virtute innumera passum mala, & sic hinc digressum videri, oportet ex hoc omnino aliquid de illo judicio cogitare, si enim homo pro se laborantes sine premio & retributione abire non permittit. Multo magis eos, qui tantum laboraverunt, nunquam in coronatos remanere Deum decerneret. 6. *Ut omnes in gravia incidentes, sufficientem consolationem & mitigationem habeat in eos respicientes, & malorum quae ipsis accidere recordantes.* 7. *Ne quando exhortamur eos ad illorum virtutem & cuique dicimus, imitare Paulum, imitare Petrum propter gestorum excessum alterius ipsos naturae participes fuisse cogitantes, ad imitationem torpeat.* 8. *Ut quando beatos, vel miseros censere oportet, discamus quos quidem beatos, quos quidem miseros & arammos putare debeamus.* Chrysostr. ho. 1. ad popul. Antioch.

Chrysostr. ho. 1. ad popul. Antioch. hath numbred to us eight causes, yet are they not all. * First, God suffers holy men to be afflicted; because otherwise they soone grow proud, of the greatnesse of their merits and miracles. Secondly, Lest others might have a greater opinion of them, then is fit, and count them Gods rather then men. Thirdly, That Gods power may appeare, more abundantly and beyond words, through the weak and unable. Fourthly, That their patience also may be manifest. Fifthly, That we may be put in mind of the resurrection: for when we see a righteous and vertuous man suffer many evils, and so die, this must offer us some thoughts of the day of judgement: for if a man suffer not any, that have taken pains for him, to go away without recompence and reward, much lesse will God suffer such, as have indured so much for him, to remaine uncrowned. Sixty, That all that fall into calamities, may have sufficient consolation, and mitigation, looking on them, and remembring what they indured. Seventhly, That when we exhort you to their vertues, and say to you, imitate *Paul*, imitate *Peter*, you may not be slothfull to imitate them, thinking because of their great actions, they were partakers of some other nature then you are of. Eightly, That we may be able to judge aright, who are indeed happy, and who truly calamitous and miserable. To these may be added, Ninthly, for clearing of his own justice, as in *David*. Tenthly, For purging yet corruption from them, the rod of correction. Eleventhly, To draw them from the world, the nurses teate, as the prodigall sonne was. Twelfthly, To prevent sinne like *Hoseahs* hedge, *Hoseah* 2. 6. Thirteenthly, To make them fly to God, and to love him, as the child to his mother, when feared of passengers. And many other such causes, any one whereof, if they can shew in Purgatory to be incident to the soules departed, it were something to strengthen their exception, but nothing to prove the thing, when as the paines of Purgatory are satisfactory. And if God in shewing mercy, and pardoning sinne, doth remove the punishment from the creatures he smote for their sinne, he will much more from themselves, their bodies, but especially from their soules.

Neither

Neither ſhall their wine be barren in the field.] This is added, as ſome thinke, to amplifie the goodneſſe of God to his people, when they had returned, and he had received them to mercy, be-
 cauſe the year which was commodious for the field and the corne,
 was incommodious for the trees and the vines: Therefore when all
 things ſhould prosper well, it was a ſpeciall proof of the good-
 neſſe of God, and his good providence over them.

The Lord to ſhew his goodneſſe and mercy, his good and mer-
 cifull providence to his, will not only work ordinary things, & or-
 dinary, but often extraordinarily to do them good, and to profit
 them. Manifeſted here, that he will make both the harveſt and
 vintage good, which in ordinary times fell not out, and all for the
 good of his: ſo he made the ſea as a wall, and dry land for his
 people to paſſe over. Exod. 14. 21. So the Sunne was ſtaied in his
 courſe. Joſh. 10. 12. 13. Nay, made to go backe. Iſaiah 38. 8. So
 he fed the Prophet by a raven, and for his good, increaſed the wi-
 dowes meal and oile. 1. Kings 17. 6. 14. So for the relieving of the
 famine of his. 2. Kings 7. 6. &c. For ſome, he quenched the violence
 of the fire. Dan. 3. For ſome, ſtopped the mouths of the Lions. Dan.
 6. For others, he raiſed their dead to life, as in *Lazarus*, and the
Shunamite. 2. Kings 4. 36. How many wonders wrought he in
Egypt for his people, how wonderfully did he ſuſtaine them in
 the Wilderneſſe? And hereto I apply that, Iſa. 59. 16.

Be cauſe it maketh his goodneſſe and mercy more ſenſible to his
 owne, who being compaſſed with infirmities, as they have leſſe
 ſenſe & feeling of it in ſmall things, then in great matters, ſo in or-
 dinary, then in extraordinary: when as without queſtion, as his po-
 wer was no leſſe in creating a little Bee, then a great Lion; as the
 Clock-makers ſkill in a little watch, as in a great clocke: So
 his goodneſſe in the ſmalleſt and moſt ordinary, as in the greateſt
 and moſt extraordinary.

Be cauſe his power might be more manifeſted, and magnified
 unto all men, who oftentimes in ordinary things give more to the
 meanes then they ought, and leſſe to the Lord then his due, yet
 in extraordinary are driven to give him the whole, if they ac-
 knowledge him at all.

This may note out unto us, the happy condition of Gods chil-
 dren and people, when not only ordinary means muſt worke for
 their good, but rather then they ſhould quail, God will make ex-
 traordinary things for them, if ordinary things be not enough to
 procure their good. The Pſalmiſt ſheweth that they are bleſſed,
 for whom the ordinary things worke to their good. Pſal. 144. 12.
 13. 14. 15. That our ſonnes may be as the plants grow ing up in
 their youth, and our daughters as the corner ſtones, graven after
 the ſimilitude of a Palace: that our corners may be full and a-
 bounding with divers ſorts, and that our ſheep may bring forth
 thousands

Doctrin.

Reason 1.

Reason 2.

Uſe 1.

* *Marcus Aurelius in bello adversus Germanos exercitum, &c.*
Tertul. Apol. adversus gentes
U/ 2.

thousands, and ten thousands in our streets: That our oxen may be strong to labour, that there be none invasion, nor going out, nor no crying in our streets. Blessed are the people that be so, yea, blessed are the people whose God is the Lord: but addeth more specially, that their blessing is, to have the Lord for their God; who if this be not enough, can moreover do such and such things for them, far beyond the ordinary course of things. It is a happy condition for subjects, when they may have under a Prince ordinary favour, and benefits, and the due course of Lawes, and the proceedings in them: for the righting of their wrongs, the procuring of their rights, maintenance, and countenance of their peace and state; but the condition is accounted the better, when the Prince will use his Prerogative, to procure extraordinary things for them. So in this: specially when this shall not be, as often falls out with some Princes prerogatives, prejudiciall to others, but for their sakes profits others. As the extraordinary giving of the host water. 2. Kings. 3. 14. 17. And that which *Tertul.* hath *Apol. adversus gentes.* * *Marcus Aurelius* in his war against the Germanes, his army being destitute of water, by the prayers of the Christians, he procured that it should not perish with thirst, they obtained raine from God.

This may be matter of comfort, unto those who are indeed Gods, truly reconciled unto him, and partakers of his mercy; when they know, that rather then their good should not be procured, if ordinary meanes be not sufficient, the Lord will worke extraordinarily: not that it warrants any to neglect ordinary meanes, for that were to tempt God, or to expect for extraordinary, while God affords ordinary; for that were presumption and not faith; but when they faile, then to rely upon this, they shall then shew themselves the children of the believing *Abraham*, if with him, they answer and appease their soules, as he his sonne. Gen. 22. 8. God will give an evasion, God will provide. And as *Moses* to the people in a strait, Exod. 14. 13. Then *Moses* said to the people, fear ye not, stand still, and behold the salvation of the Lord which he will shew to you this day. For the Egyptians whom ye have seen this day, ye shall never see them againe. For he hath done it before, and his arme is not shortened, nor his affections to his changed: If then he dealt so with *Abraham*, with *Israel*, with the Church in *Esfers* daies, they may expect the like; provided, they be to him as they were, and it be for his owne glory, and their good, as that was. And if they be, then may they more expect it, because it will be more for his glory, because the meanes by mans corruption, often obscureth & shadoweth his glory, men attributing more to them then is due, and lesse to God then is his right.

V 113. XII.

And all Nations ſhall call you bleſſed : for ye ſhall be a pleaſant land, ſaith the Lord of Hoſts.

AND all Nations ſhall call you bleſſed.] The ſecond benefit, that ſhall come to them in obeying God, and bringing his tithes into his houſe, a good name, and honour and eſtimation. In former time ye were in contempt among the heathen and barbarous, becauſe of your poverty and want and penury, with which I had curſed you, for not bringing my tithes; but now when they ſhall ſee the bleſſing increaſed upon you, they ſhall ſay, ſeeing your plenty, that you are a people dear and beloved of me.

For ye ſhall be a pleaſant land.] Saint Hierom would have it, a Land deſired, for the fruit and plenty of it. But why ye, and not it? It is the Hebrew phraſe, giving to the poſſeſſors, that which is proper to the earth. As Deut. 28. 3. *Bleſſed ſhalt thou be in the City, and bleſſed alſo in the field.* For it is the field that is bleſſed with increaſe: but ſome thinke the ſenſe will be more plaine, if you underſtand, *As*, ye ſhall be as a pleaſant land, that is flouriſhing and proſpering and abounding with riches.

The Lord will bleſſe with honour and credit, all ſuch as deale faithfully with him, and give to his Church and Miniſters liberally, their due and competent maintenance. So much is promiſed here, and ſo much was performed to *Obadiab*. 1. Kings 18. 13. To the widow of *Sarepta*. Cap. 17. 15. And to the *Shunammite*. 2. Kings 4. 8. For to this may we apply that, *Matth. 26. 13. Verily I ſay unto you, whereſoever this Goſpell ſhall be preached throughout all the world, there ſhall alſo this that ſhe hath done, be ſpoken of for a memoriall of her.* This is that *Nehemiah* had, and prayed for. *Nehemiah 13. 14. Remember me, O my God! herein, and wipe not out the kindeſſe, that I have ſhewed on the houſe of my God, and on the offices thereof.*

Becauſe by this, they honor the meſſengers of God. 1. Tim. 5. 17. And by the contrary, poverty makes contemptible, as in the Magiſtrate, ſo in the Miniſtery. Now if Princes honour thoſe who honour their followers and ſpeciall favorites, much more will God.

Reasons 2. and 3. vide 1. and 2. in the promiſe of plenty.

If this be ſo, that honour is their due from the Lord, who honour him in his Miniſters, what honour can they looke for, who thinke every thing well gained, that is got and kept from the Church; and thinke it well ſpared, when they have ſpared them of any thing, making them contemptible by poverty, and con-

Doctrin

Reason

Vſe 1.

temning them when they have done, and bring the contempt of many others upon them; for by want they either preach not, or they preach unfaithfully, pleasing, and not wholesome, toothsome, not saving things, and either will bring contempt upon them, and so utterly hindering the glory of God, and the salvation of his people. Doe they thinke then to have honour of God? many can be content to entertaine Ministers in their houses, at their tables; specially strangers, rather then their owne painefull Pastors, but with *Sauls* humour, 1 Sam. 15.30. not to give them honour, but to honour themselves. Many are heard glorying that they have a Minister in their house, and they give him twenty pound or thirty pound, *per annum*, when their hearts tell them that they deprive him of eighty, as due to him as the rest, they enjoying the impropriation, being a thing, for ought I can see, under correction of the law, against right or reason; both in respect of the people, that they should have their tithes for nothing, performing no duty or service unto them, and in respect of the Minister who doth the labour, and they enjoy his wages: And these men thinke to be honoured before the people for them, and by them; but if that be due to such as deale liberally with them, which is rather in giving them more then their owne, then in keeping any thing backe from them; if they by this, dishonour them, let them looke for dishonour from him, when they thus provoke him. If the Prince be offended to see one of his common souldiers disgraced, and pinched of their wages; if one of his Guard and night attendance, wherein the safety of his person consisteth, his anger would exceedingly be kindled; but if his sonne, saith *Cyril*, I would apply it, if himselfe, his owne homage and tribute denyed him, would he honour such?

Vse 2.

To perswade men to give unto the Ministers, who watch over them, and for them, when they sleepe, and study for them when they play, and weepe for them when they laugh, and in all things, and by all meanes, seeke their salvation and good; to give them I say their due, and competent maintenance, if other things move them not; if the commodity and profit promised doe not move them, yet this, that is better then riches and gold, and to be desired above it, Prov. 22.1.

All nations sh all call you blessed.] They should be honourable and famous for their outward prosperity: besides the generall doctrine we may observe some particulars.

Doctrine.

The Lord sometime makes his Church famous and honourable in the eyes of the world, and wicked men for outward peace and prosperity and plenty, as here is promised. So was it with this people, for the most part, in the dayes of *Iosias*, and divers of the Judges, then their victories & taking the land, here their often deliverances, and forty yeares peace and plenty together, witnesse the

the bookes of Judges. In the times of *David* and *Solomon* his ſon, that they came from farre to ſee the plenty and proſperity: and ſo of divers others of the Kingſtimes. Amongſt other that is ſpecially markeable, and of ſpeciall note when they were in captivity, yet for deliverance famous, *Eſter* 8. 17. *In all and every Province, and in all and every City and place, where the Kings commandement and his decree came, there was joy and gladneſſe to the Jewes, a feaſt and good day, and many of the people of the land became Jewes, for the feare of the Jewes fell upon them.*

Becauſe God hath promiſed ſuch things unto them, while they feare him, and walke in his waies, and keepe his ordinances, and judgements, therefore they doing, he will not be wanting.

Becauſe wicked men ſhould ſee that, which they will hardly confeſſe, that even in this life there is a reward for the righteous, or to ſhew his power in preſerving it, as *Moses* buſh, * while it is persecuted, it flouriſhes; while it is contemned, it encreaſes; while it is wronged, it orecomes; while it is oppreſſed, it growes, and then ſtands, when it ſeemes throwne downe. Now in this, I ſay, the Lord doth oftentimes thus bleſſe his Church, not alwaies, for even under the law when this was more ſpecially promiſed to them under the Goſpell, and when they were led more by theſe, becauſe of their child-hood and infirmity, they had them not alwaies; then leſſe under the Goſpell. Beſides, *Jer.* 12. 1. *Pſal.* 73. 2 *Tim.* 3. 12. *John* 16. ultimo 29. *Heb.* 11. *Israel* in *Egypt*, in *Canaan* by *Philiftines*, *Ammonites*, *Midianites*, *Babylonians*, *Perſians*. The Primitive Church for 300. yeares after *Chriſt*, after it was persecuted by the *Arrians*, *Goths*, *Vandals*, yea after that it had *Chriſtian Princes*, yea and much miſery the Church hath felt from the *Turkes*. All which ſhewes, this is but ſometime, not alwaies. This may be becauſe it is with the Church, as *Salvian* once complained. * The very Church of God, which in all things ought to pleaſe God, and to appeaſe him; what is it or doth it elſe but imbitter or provoke him, or beſides a very few who flye from evil: what is almoſt the whole ſociety of *Chriſtians* any other, but a very ſinke of finnes?

Againſt the dreame of *Anabaptiſts*, who thinke a man cannot be a religious man, and a rich man, but that one overthrowes the other. It is true, it often falls out by the corruption of men, that as the leane Kine devoured the fat in *Pharaohs* dreame, ſo in this, and that the mother is devoured of the daughter; but yet this ſentence and opinion muſt needs condemne all the generation of Gods children, who ſometimes have had ſuch abundance, plenty, and proſperous eſtate, and that which hath beene, may be; for as there is no new thing under the ſunne, ſo nothing hath beene, but it may be renewed.

This will confute the doctrine of Popery, making this a note of

X x

the

Reason 1.

Reason 2.

* Dum perſequitur floret, dum, &c. *Hilar. de Trinit. cap. 7.*

* *Ipoſa Dei eccleſia qua, &c. Salvian D. l. 3. de Imber. Vſe 1.*

Vſe 2.

the Church, for being but sometimes befalling it, it cannot note the Church, which is certainly knowne onely by such things as are inseparable, which this is not, being oftner under persecuti- on then in prosperity; and how otherwise seeing here it is but a stranger and sojourner, compared to a Dove lodged in the rockes, Cant. 2. 14. to a ship shaken with the windes, but not sunke, to a house upon the rocke beaten with winde and weather, but not cast downe. Therefore is it but a weake argument which *Beil. Sad. Stapl.* and others use to prove the true Church, and to deny ours to be; and indeed no other then that which the Heathen and Pagans have used against Christians. *Symachus* against whom *Prudentius* writ in an Epistle to *Theodosius* the Emperor, which is in *Ambros. Epist.* 30. used this argument, and almost no other, to prove that the Emperor should still abide in the religion of the Romans, because that Common-wealth was most flourishing and prosperous, so long as they worshipped *Jupiter*, *Apollo*, and other Gods. Also the old Tyrants, Persecutors of the Church, were wont to impute to chance the cause of all calamities and mi- series; for they used to say when calamities were upon them; we are now lesse fortunate then in former times, because we suffer the Christians, and because we do not with that religion and devotion worship *Jupiter*, and other of the Gods, as we did before, therefore are the Gods angry with us: so the Papiests from a temporal felicity measure piety, and gather that God doth favour them, because he gives them these outward things, by it would condemne us and al other Churches. But if the Heathen reasoned absurdly, they con- clude not well, but very impudently; but if the conclusion would follow, it would be on our sides rather then theirs; who have for these 48. yeares not been inferiour to any Kingdome in the world for peace, plenty and prosperity, and specially when we have beene most severe not in persecuting, but correcting of their im- pieties & Idolatries, (For *pro iustitia persequentes persecutores sunt, propter flagitium correctores*, *August. contra lit. Petil. lib. 21. ca. 84.*) And for victory in warre, which is the principallest they stand of, we have given them more foiles then ever they us, and have often carried the day and triumph both by sea and land, blessed be our God for it. Therefore must they let this argument, this weapon goe, or else we will sheath it in their owne sides.

Use 3.

If this be a blessing, then have we cause to stirre up our selves and soules to God to give him thanks for that he hath performed to us; which he promised to this land and people; that we have had such peace, plenty, and prosperity as we have beene account- ed of all blessed and happy, and of our enemies mightily malign- ed and envied. That we use that of *August. de Civit. D. l. 1. c. 7.* *Quisquis non videt, cecus, quisquis nec laudat, ingratus, quisquis laudanti reluctatis in sanus est.* And yet seeing it is no perpetuall blessing,

bleſſing, but ſuch as the Church is often deprived of, and hath beene, let us ſee we walke worthy of it, leſt he pull us downe as low as he liſted us up high, and make us as vile as he hath made us honourable. As he did divers times with his people, Deuter. 29. 22. 24. 25. which was then and ſhall be when they are worſe, and walke unworthy of this, and we be as *Salvian, ad Catholicum Eccleſiam, lib. 1.* * I know not how, but thy felicity fights againſt thy ſelfe; ſo much as thou art encreaſed in people, thou art almoſt as much encreaſt in vices; by how much thou haſt more abounded, thou haſt loſt in diſcipline, and thy proſperity hath brought with it a great encreaſe of evils; for the profeſſors of the faith being multiplied, the faith it ſelfe is leſſened; and her children encreaſing, the mother is ſicke: and thou O Church of God! art made weaker by thy fruitfulneſſe, and the more children, the leſſe ſtrength; for thou haſt ſpread through the whole world the profeſſors of thy religious name, but not having the power of religion, as if thou wert rich in men, poore in faith, wealthy in multitude, needy in devotion, enlarged in body, ſtrengthened in ſpirit, &c.

* *Ac ſic ne-
ſcio quomodo
&c.*

V. XIII.

Your words have been ſtout againſt me, ſaith the Lord: yet ye ſay, What have we ſpoken againſt thee?

Your words have been ſtout againſt me.] Your words have been ſtout againſt me, ſaith the Lord of Hoſts. The Prophet proceedeth to reprove this people of another ſinne, and to expoſtulate the thing with them. The ſinne of it is, the denying of Gods providence, both over the evill and good, not puniſhing the one, and not providing for the other. This people afflicted of God with penury, and want for other of their ſinnes, but eſpecially for ſpoiling God, his Levites and Church, they thought and ſpoke blaſphemouſly againſt God; but accuſing his providence, as not regarding thoſe who worſhip and profeſſe him, but ſuch as diſhonoured him, and were wicked, and never would they accuſe themſelves of their ſinnes: which is that he ſaith, their words have been great againſt him, they ſpoke hard and odious things of him, as the words following ſhew, that theſe were they.

Yet ye ſay, What have we ſpoken againſt thee?] They answer for themſelves, not denying ſimply that they had ſpoken any ſuch thing; but putting God to his prooffe, as thinking that he did not know nor underſtand; as thoſe who had oftentimes ſaid among themſelves, that God regarded not the things here below.

neither tooke notice of what men did : Therefore this question of theirs tendeth not to any deniall of the deed, but to the tempting of God : For if hee could not, or did not answer directly, and shew them what they had said, then would they conclude, as before they had, that he did not regard nor understand the things that were said and done by men : which if he did, then could he tell in particular what words they had spoken against him, and not thus insist in the generall.

Doctrine

Your words have been stout.] Observe, God takes notice of the words of men, as well as their actions, and will reprove them for them, and call them to an account and judge them, Jam. 2. 12.

Doctrine

Your words have been stout against me.] They deny the providence of God, and his wise disposing of things upon earth among men, as the verses following shew, and so are accused to have spoken against God himselfe, though they have not denied him, or blasphemed him.

They who deny the providence of God, and his governing of things here below, do speak proudly, and wickedly against God, specially if they deny his providence and government in disposing the states and affaires of men. This is the sinne these are chalenged withall. Such was that which we have, Psal. 73. 11. And they say, How doth God know it? or is there knowledge in the most High? If it be referred to the tenth verse, it is the infirmities of Gods people: if to the ninth, it is the pride of the wicked. In either, it is a sinne against God. And that, Psal. 94. 4. 5. 6. 7. They prate and speake fiercely: all the workers of iniquitie vaunt themselves, they smite downethy people, O Lord, and trouble thine heritage: they slay the widow and the stranger, and murder the fatherlesse, yet they say, The Lord shall not see, neither will the God of Israel regard it. Such were they, Zeph. 1. 12. And at that time will I search Jerusalem with light, and visit the men that are frozen in their dregges, and say in their hearts, The Lord will neither do good, nor do evil. Job. 22. 19. 24. But thou sayest, How should God know? Can he judge through the darke cloud? The clouds hide him that he cannot see, and hee walketh in the circle of heaven. Ezek. 9. 9. Then said he unto me, the iniquity of the house of Israel and Judah is exceeding great, so that the land is full of blood, and the cite full of corrupt judgement. For they say, The Lord hath forsaken the earth, and the Lord seeth us not.

Reason 1.

Because God doth challenge these things unto himselfe, the Scripture giveth it unto him, Isai. 45. 6. 7. Prov. 15. 3. The eyes of the Lord in every place, behold the evil and the good. Psal. 28. 18. 19. & 34. 15. 16. Then without sinne this cannot be denied, which were to give God and his Truth the lie.

Because

Because by denying this, they deny the wiſedome, the power, and the goodneſſe of God: for ſeeing God hath created the world, and all things, ſpecially men, how ſhould he be wiſe, if he knew not? how omnipotent, if he could not? how good, if hee would not regard and governe the things and men he had made? For who would account him a good father of a family, who when he can, and knowes well how to governe and diſpoſe of the children he hath begotten, and of the houſe he hath erected, and his whole family, yet will not, but neglects them? And when they deny this of God, do they not deny his goodneſſe?

Reason 2.

Then have we many proud ſpeakers, many that utter ſtout words againſt the Lord: for we have many, and too many, who deny the providence of God, ſome in one thing, ſome in another, ſome after one manner, ſome after another: ſome deny any providence at all, ſome affirme it only to be in heavenly things; ſome if in earthly things, then but in great matters, and about the greateſt creatures, not the ſmalleſt: If in man for the generall, not in the particular actions and affaires of men. Theſe are all ſpeakers againſt God, when the Word and Reason witneſſeth of him, that his providence is over all theſe: as in generall, Pſal. 113. 5. 6. in great things, Prov. 16. 9. 21. 1. in particular actions, Jerem. 10. 23. Acts 17. 28. in ſmaller, Job 38. 3. Matth. 6. 26. 28. and 10. 30. and many other of the like kinde, beſide reason; as that the world doth ſo long continue, that the heavens ſtill keep their certaine and perpetuall motion, that there are interchanging of things, and as the day ſucceeding of the night, and the winter of the ſummer; that the earth being founded upon the waters, & compaſſed about with it, and yet it neither ſinketh nor is over-flowed: will not all theſe prove his providence? ſpecially when they are created of nothing, when many things are compounded of contraries, and by a naturall enmitie ſeek the ruine, and would wrack one another. For they muſt needs be preſerved of ſome other; but of none but God: for who elſe is able to ſuſtain, to rule and govern ſo great a maſſe, and ſo infinite creatures, but at infinite power? To deny them this, is to ſpeake againſt God himſelfe; of which all theſe are guilty, either out of the dulneſſe of their braines, as being not able to comprehend greater things then are before their eyes, and which may be groped and felt; or elſe out of the wickedneſſe and corruption of their hearts, who living wickedly and filthily, leſt the continuall remembrance of this ſhould vex and diſquiet them, and the perpetuall feare of puniſhment torment them, they frame this comfort to themſelves. As children, when they have offended, could wiſh and deſire they had neither a Father at home, nor a Maſter at Schoole: and theſe perſwade them ſo it is with themſelves.

Vſe 1.

This may teach men to take heed how they deny or call into

Vſe 2.

question the providence of God, lest they be found fighters and speakers against God, and that proudly and contemptuously. For what if they cannot see God, how he doth it, yet seeing they see it is done, and the world and all things in it governed after a marvellous manner, they ought to beleve it is so? If a man shall see a ship come sailing into the haven, or standing upon the shore, see it go along upon the sea, and often sailing prosperously in the midst of great tempests, though he see never a Mariner, never a Master and Pilot, yet he doubts not but he is there. Or as *Gregory Nazianzen*: If thou heare a Harp sound of divers strings, and all keep one harmony, thou wilt conceive of one that strikes them, though thou see him not: so in the government of the world. Yea, when they cannot see the reason of things that are done, yet men ought to admire the wisdom of God. As in States, men do give more to the wisdom of those which hold and sit at the sterne, and governe the State, that they thinke well of things done and projected, though they see not the reason; nay, when their reason is contrary. Finally, well and with good reason may they imagine, that if a Father will governe his house, and a King will not forsake his kingdome, God will much more governe the world, and not forsake it. And if a ship, though well built and strong, as *Chrysostom*, cannot be preserved in the sea without a governour, no, not a day in the midst of the waves, nor the body separated from the soule, how should this be? All which may keep us from denying the providence of God, and so speaking against God.

V. 14. XIV.

Ye have said, it is in vaine to serve God: and what profit is it that we have kept his commandments, and that we walked humbly before the Lord of hosts?

YE have said, it is in vaine to serve God. The Prophets replication in the person of God, shewing them wherein they had prophanely and impiously spoken against God; and this their impiety consisted herein, that they said it was a needlesse and fruitlesse thing to serve the Lord, & that a mans labour should be in vaine that should busie himselfe about it, and restraîne himselfe of other things, of his pleasure and profit; and they affirme it to be a needlesse worke, both in respect of God, who was to be worshipped, and in respect of those who should worship him; for the first, some understand these words. 1. God is farre above man, neither hath commerce with him; if he have, yet God hath no neede

need of theſe things which men poſſeſſe, neither doth he deſire, he is not affected nor bettered by the worſhip of men. Then is it in vaine and fooliſh, for men to beſtow their paines and labours in thoſe things which never helpe nor profit him they doe them for. Now theſe things profit not God, therefore they are vaine in reſpect of him.

And what profit it is, that we have kept his commandments: Their ſecond prooſe they have in ſpeaking thus againſt God, be-
 cauſe it is not profitable to men who worſhip and ſerve him; and
 firſt, they deny it any waies profitable to do the good! God hath com-
 manded, and that there is not with him any reward for well doing.
 And ſecondly, that it is as little profitable to abſtaine from evil,
 and that we have walked humbly before him, which is (as I take
 it) not to be underſtood of that humiliation which is in repen-
 tance, as ſome thinke, but as ſome others, it deſcribeth one who
 having piety, and the feare of God before his eyes, neither hurteth
 any man, and being hurt of others, doth not violently revenge
 himſelfe, but rather ſuffereth all things, then proudly doth any
 thing, and commit their cauſe to God as the juſt revenger, know-
 ing that vengeance is his, to which purpoſe they underſtand thoſe
 words before the Lord of hoaſts; that is, before God the reven-
 ger: and ſo they account the obſervation of piety and religion not
 profitable to men, as that which did not make the worſhippers
 prosperous, nor keepe them from injuries, nor defend them grie-
 ved: And of both theſe they give themſelves for inſtance, and
 ſpeake out of experience; that they had found none; and ſo
 chalenging themſelves to be juſt, religious, and godly, and ſo en-
 deavoured their owne honour, and to detract from the providence
 of God and his worſhip; and it is worth the nothing, that they
 produce not others of the godly, but themſelves: for the firſt
 might eaſily have been refuted, either by producing the examples
 of thoſe who have had testimony of their piety from God, and
 where they enjoyed his bleſſings; or elſe by answering them,
 that neither they, nor any other, were able certainly to judge
 whether thoſe they named, did truly and ſincerely worſhip God
 or no, and embrace piety: for no man can be a certaine witneſſe of
 anothers conſcience, his owne he may well know, therefore theſe
 brought not forth others againſt God, but themſelves.

The miſery, poverty, affliction, and adverſity of the children
 and Church of God, and the proſperity of the wicked, makes
 men out of their ignorance or corruption, out of their infirmity or
 malice, to deny or doubt of the providence of God, *vid. Ez. 2. 1. 11.*
ult. Doct. ult. prooſes.

Reason and Life 1.

To teach us to ſuſpect our conceit or judgement when it carries
 us that way, to queſtion and reaſon about Gods providence, as if
 he

Doctrine

Use

* *Antu cum
medicum se-
pius, &c.
Chrylostide
vig.*

he did not dispose of the things here upon earth, because things goe thus among men; and to checke our selves, suspecting our wisdom that cannot see the causes of things, and Gods course in disposing of them, when he deales diversly and not as we would thinke reason he should, yea and ceasing from our wisdom to search into things more then we can comprehend.

* When thou seest a Physitian sometimes cutting, sometimes burning the same ulcer, yea and oft times missing his art; yet thou dost not unmannerly object. But in God, who never erres, but disposed all things rightly and orderly according to his wisdom, thou a poore mortall art busie to know the reason of his counsell and doings, and dost not ascribe all to his infinite wisdom. Is not this extreame madnesse? but admit it lawfull and fit to enquire, he certainly is purblind that cannot see even the speciall providence of God, when the hands of God goe thus crosse, like old *Iakobs* hand upon the heads of *Iosephs* children, and thinke with *Ioseph* that they should be otherwise; for is it not a speciall wisdom in a Physitian to keepe some whom he loves in a strict and spare diet, and others of whom he hath not, neither hath cause to have the like care, to give them liberty to eat and drinke what they list? Is it not speciall providence in a father if he keepe his sonnes bare, and have a strait hand over them all the while they are at none-age, and suffer servants to have more liberty? Not of a husbandman to keep the sheep he would have live longer, and have wooll and lambe of them, when those he means shall soone come to the shambles he feedes, and in a large and fat pasture. And is it then want of wisdom and providence in God if things thus goe with his and the wicked? Nay, is it not the wise providence of God to put his children in such a condition as they may most shew the graces they have, and grow towards that they want, and ought to have, and the wicked in such a state as may most manifest their corruption, and by which they may best fulfill the measure of their iniquity? Now for the first, is affliction of any kinde, *Psalm. 119.* Before I was afflicted I went wrong, &c.

* *Adversitas
magis auget
&c. Greg.
Epist. 26.
Nartz.*

* Adversity enlarges our desire to God, as the seedes covered with ice, are more fruitfull. And, as in trees, if one plucke off the fruit and the leaves, and loppe of the boughes too, so the stocke remaine, the tree will grow fairer: so if the roote of godlinesse remaine though riches be taken away, and the body be afflicted, all will tende unto greater glory.

Ye have said, it is in vaine to serve the Lord.] In a more particular examination of these words, other things are to be observed; as first, that they are said to have spoken against God and blasphemed him, because they account the service of God of no profit nor fruit.

Doctrina.

For men to thinke or speake that it is a fruitlesse and unprofitable thing

thing to ſerve God and to obey and worſhip him, to ſtudy piety and godlineſſe, is a wicked ſpeech and blaſphemous thought againſt God: For that, are theſe here chalenged. It is that *Jeremy* accuſeth the men and their wives, the women, and all the women in *Pſalms* of *Jer.* 44. 15. 17. 18. *David* confeſſeth this had ceaſed ſomewhat, and for the time upon him, *Pſalm.* 73. 13. This was that by which the Divell provoked *Jobs* wife to tempt him, and ſo was her blaſphemy, *Job* 2. 9. And *Micha* 7. 10. *Job* 21. 15.

Becauſe it is flat contrary to his word, which witneſſeth the contrary every where, that they ſhall be happy and have all things neceſſary that feare him, *Pſa.* 1. and 34. 9. 10. with infinite other places, and many examples in the Scriptures.

Becauſe by this they make God unfaithfull, and ſo no God, who hath promiſed ſuch fruit to them who ſow in righteouſneſſe.

Becauſe by this they deny the bounty and liberality of God, and is a great prejudice to his honour, and glory, that hee ſhould diſmiſſe ſuch as ſerve him and belong to him, empty handed.

Then have we many who muſt answer at Gods judgement ſeate, for blaſphemy and proud ſpeaking againſt him; with whom nothing is ſo common as upon any, even the ſlighteſt occaſion to condemne piety and the feare of God, for the moſt fruitleſſe and the unprofitableſt profeſſion in the world. If they ſee any man who profeſſeth Gods feare, and ſeemes carefull of his wayes, if he any way miſcarry in his ſtate, and decay in that, the world deemed him to have had, or if he increaſe not as other men doe, by a lawfull and honeſt profeſſion, as they, by all their by-waies and indirect courſes: What doe they? will they enquire the juſt cauſe of it, and ſearch what may be a let he proſpers no better? of which, many juſt cauſes may be given of ſeverall men and well found out; yet they never ſearch further then this, their piety and profeſſion and the ſervice of God, & though they will not directly ſpeake as theſe, becauſe that were palpable, yet they ſpare not theſe ſpeeches, you may ſee what comes of this profeſſing, of all their piety and godlineſſe. And this they whiſper every where like the ten ſpies of the holy and promiſed Land, and bring up an evil report of it, *Num.* 13. 33. and a ſlande upon it, *Num.* 14. 37. But let them know that upon thoſe ten ſpies, & upon all who beleev'd them, the judgements of God beſell, and they fell in the wilderneſſe, and never came to ſet foote in the Land of Canaan. Such recompence let theſe expect from the Lord, not to come into the promiſed Land, when as thoſe they ſaid ſhould bee a prey; If we may allude to *Numb.* 17. 31. they ſhall not loſe their recompence.

Reason 1.

Reason 2.

Reason 3.

Vſe 1.

To

Use 2.

To teach men when they see those who professe the feare of God and piety, not to grow in the world, or to decay, not to be in so prosperous estate as others are, not to accuse their profession and piety, lest they be found upon the returne of their triall guilty of blasphemy against God, denying his faithfulness, dishonouring him, as suffering his followers to be without reward and recompence for their service. And of two evils it is lesse, and the better to accuse man of hypocrisie in his service, and of some secret sinne, which lying hid hinders his encreasing, as Iron in a wound hinders the curing of it. Or safer it is to apprehend here the wisdom of God, who dealing like a wise Physitian, and seeing a full dyer hinders the health of his Patient, he for the time forbids him many things, as possessed with a fever, forbids him strong wines and drinckes, and hard meates of digestion, and such like: So God. Or were it not safer and the best course to impute it to his particular profession, that it is not so gainfull, or his want of skill, he cannot make it, or his want of providence in disposing of business, or to imagine the truth that the prosperous estate of Gods, stands not so much in riches, as in graces, not so much in that they must leave behinde them, as that they must carry with them: as the wealth of pilgrimes and strangers standeth more in their Jewells and gold things, light of carriage and well portable, then in house and land.

Use 3.

To instruct men who do professe the feare and service of God, to walke carefully and prudently in their callings, that they may increase in an outward estate, to prevent the blasphemies and slanders of the wicked, who will sooner blaspheme God for their poverty, then glorifie him for their piety: which exhortation is necessary for some who thinke it enough to professe, and excuse their poverty by the condition of Gods Saints, when the neglected lawfull meanes, by which they might have encreased, and beene able to give, rather then receive, which is a more blessed thing, and whereby they might have more honoured God; and therein the more culpable, that they make this a cover of their idleness, and happily injustice, for which God curseth them, adding this sinne to the other, that they dishonour God. But if any man shall upon this, or the like pretence, neglect the best things, the onely thing necessary, and growing in spirituall graces, when God and his owne heart can tell him, it is but upon a covetous and ambitious humour, that man shall beare his inquiry. But if for conscience, as to be able to discharge the necessity of nature, person or place, so the rather to glorifie God, and to stop the mouthes of such as would reproach their profession; he first seeking Gods Kingdome, shall have these things cast to him here, and so in all things he seeking the glory of God in the kingdome of grace, shall find glory and happinesse in the kingdome of glory.

What

What profit is it that we have kept his commandments?] Theſe wicked men doe challenge unto themſelves righteousneſſe and obedience, and upon that, accuſe God of injuſtice for their want and affliction: whence we may obſerve:

That hypocrites and wicked men, challenge to themſelves, righteousneſſe and obedience in the pride of their heart, when they have no ſuch thing, verſe 7. Wherein ſhall we returne?

It is the property of Hypocrites and wicked men, when they are in Gods judgements, in miſery and affliction to juſtifie themſelves, as not having deſerved any ſuch thing, & to accuſe God of injuſtice, as an angry God, that hath cauſeleſſy afflicted them. So did theſe, and thoſe, Iſaiah 58.2.3. And *Iehoram*. 2. Kings 3.13. And *Eliſha* ſaid unto the King of Iſrael, What have I to do with thee? Get thee to the Prophets of thy father, and to the Prophets of thy mother. And the King of Iſrael ſaid unto him, nay: for the Lord hath called theſe three Kings, to give them into the hand of Moab, i. it is but your ſpleene againſt me, to upbraide me with any ſuch things; becauſe I favour them more then you, but if it were a finne, yet is not that the cauſe; ſeeing theſe two Kings are in the like miſery with me. So far were they, Jer. 44. 17. 18. from acknowledging their finnes, the cauſe of any miſery, either preſent or falling upon them, that they thought it came becauſe they had not gone forwards in them. This is the cauſe, why the Prophets when the people were in any judgement, did ſtill put them in minde of their ſins, and cleared the Lord, and put the people often to accuſe God if they could. Mich. 6. 3. And when they threatned any to come, they ever produced and alledged their ſins.

Becauſe being ignorant and blind men, without the Law and knowledge of it, their ſin is dead, as *Paul* Rom. 7.8. they ſeem to be living. *Peccatum mortuum quod non agnoſceretur. Chryſoſt.* And ſo it doth not accuſe them, which makes them not accuſe themſelves, but God rather.

Becauſe if by the preaching of the Miniſter, when he ſhall Iſaiah 58.1. lift up his voice like a trumpet, and tell the people of their ſins, and by the comming of the Law, Rom. 7.9. They find themſelves to be dead, yet they love their finnes ſo dearly that they are very loth to part with them: now if they ſhould once confeſſe it and accuſe themſelves, either they muſt part with it, or elſe looke that Gods hand ſhould be more ſharply upon them.

This may direct men in their judgement, both themſelves and others, when the hand and judgement is upon them, to diſcerne ſo far as ſuch a thing can manifeſt a mans condition, whether Gods or no, or but hypocrites and wicked carnall men; they are preſſed with Gods hand & his rod is upon their back, do they ingeniouſly and freely confeſſe their finnes, and accuſe themſelves,

Doctr. 1.

Doctr. 2.

Reason 1.

Reason 2.

Uſe 1.

selves, and give glory unto God; as bringing that justly upon them; and not only so, but confessing that it is his mercy, that they are not consumed: As Lame n. 3. 22. their sinnes deserve so much more then they feeble or beare: It is a good probable note that they are Gods; not certaine, because men may doe it in hypocrisie, being wrung from them by their extremities, and do it in some sinister respect, as did *Indas* and *Pharaoh*. But on the contrary, do men justifie themselves, or extenuate their sinnes? I say not only to men or to an enemy, when it may be lawfull for a man to stand on his integrity, and ever to cover his infirmities, but to God & to his Ministers, as these here: And as many men lie sicke, and for ought they know upon their death beds, and the Minister shall presse them with their former lives, and their sinfulness, and not their friends only seek to lessen them, and speake of their orderly and good carriage, and shew themselves to be discontented, they should be disquieted with any such thing, it is a very fearfull thing; being a signe that in themselves they justifie themselves, and thinke God deals but hardly with them, and they have deserved no such thing; but to these we may say as Christ to the Pharisees, Luke 16. 15. Ye are they which justifie your selves before men; but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God.

7/0 2.

This may let us see the necessity of the word of God; as at all times, so especially in time of affliction and judgements, when men in their hypocrisie are naturally prone to justifie themselves, because their sinne is dead, and their conscience laid asleep. But when the Law commeth, it is quickned, Rom. 7. 9. Yea and not onely made living, but strengthened, 1. Cor. 15. 56. So that it not only accuseth him in his conscience; but presseth him amaine to accuse himself before Gods judgement seat; whereas without it, they will be so far from humbling themselves, that they still will justifie themselves, till they be consumed as drosse in the fire; and with their drosse, their sinne. Therefore was it not for nothing that it was said, Psal. 94. 12. *Blessed is the man whom thou chastisest, O Lord! and teacheest him in thy Law.* Because, of verse 13. They shall escape, when the other who want it, shall perish. And so the best time for Ministers to worke, and the best opportunity is, when the affliction is upon them. Job 33. 16. *Then he openeth the eares of men,* even by their corrections, which he hath sealed: and they being as mettall, heated and softened, the hammer will best worke upon them, and then may they be best bended, and applied to good.

VERS. XV.

Therefore we count the proud blessed : even they that work wickedneſſe are ſet up, and they that tempt God, yea, they are delivered.

Therefore we accounted the proud blessed.] These had denied the providence of God, and his government of the world, by the small profit that came to such as had care to keepe his commandments and walke in his waies : now they assay to deny it, by the prosperity of such as transgresse and contemne him : yea, by this they would not onely disgrace piety, but prefer Iniquity before it. For now they make the study and indeavour in impiety, to be honest and profitable ; when of piety it was unfruitfull, for the one neither brought honour nor profit, to them who imbraced it : the other brought both.

Therefore we account.] As some, and now we, or we also, i. out of our owne experience, we who have been diligent in our duties, forward in piety, followers of modesty, imbracers of temperance and al other vertues, have only got this by it, that we cannot without envie speak of the happineſſe and prosperity of those, who have taken a cleane contrary course : for our obedience, piety, and humility hath made us but base and contemptible in the eyes of men, whereas others by their pride and arrogancy, have gotten a name and renowne unto themselves.

Even they that work wickedneſſe are ſet up,] or, are built up. The meaning is, they are increased in wealth and abundance : They who had nothing while they lived in upright and just courses, and could get nothing by plaine and honest dealing, now that they are growne corrupt, and fallen into wicked & lewd courses, and used cunning and deceit, they have gained unspeakable wealth : and from nothing are so risen, that they are equall to any in wealth and dignity : for this sense is by the phrase of the Scripture to be built up, Psal. 127. 1.

And they who tempt God, they are delivered.] Not onely they who injure and oppresse men and commit wickedneſſe, by fraud and deceit, and such like ; but they who contemne God, also are happy ; such as set light by his power and judgements, and of set purpose, committed and undertooke heinous sinnes, to trie whether he was so just and severe a Judge and revenger, as he was accounted to be : and yet for all this boldneſſe and contempt, we see they go free without any punishment, which if God

Y y

were

were such a one as he is accounted, a severe Judge and revenger of the injuries against men, and indignities against himselfe, he ought not to have overpast, but to have shewed it in this. And thus these wicked men thinke they have sufficiently proved, that God hath not a care of the things done upon the earth.

Their second ground on which they deny Gods providence, is, the prosperity of the wicked, or making him to love them. *Wilde doct. 2. in verse ult. C. 2.*

They that work wickednesse are set up.] Many wicked men prosper and increase in the world: these men speak so here out of their observation, as a truth, though it be evilly applied and used against God, as *Iobs* friends wrested many generall things against him, which were true in the generall, but corrupted in the application.

Doctrine

Often times it falls out, that wicked men do increase and grow great in the world, by their wicked means, and impious crafts, which is not true onely because these have said it, but that it is so shewed us by others. *Psal. 73. 12. Lo, these are the wicked, yet prosper they alway, and increase in riches. Job 21. 7. Wherefore do the wicked wax old and grow in wealth? Jer. 12. 1. 2. O Lord! if I dispute with thee, thou art righteous: yet let me talke with thee of thy judgements: Wherefore doth the way of the wicked prosper? Why are all they in wealth that rebelliously transgresse? Thou hast planted them, and they have taken route: they grow and bring forth fruit: Thou art near in their mouth, and far from their reines. Psal. 17. 14.* Men of this world, who have their portion in this life, whose bellies thou fillest with thine hid treasure, their children have enough and leave the rest of their substance for their children.

Reason 1.

** Utitur in
salutem su-
orum irra-
tionalis & in-
sensibilis &c.
Bern. de gr.
& lib. arbit.*

Because God doth use them to punish and correct his, * for the good & safety of his people, he useth the irrational and insensible creature, as a labouring beast or an instrument, which when the worke is done, is of no further use; he useth the reasonable creature but ill affected, as his rod of correction, which when his son is beaten, he throwes into the fire as an unprofitable twig; and he useth good Angels and men, as coadjutors and fellow souldiers, whom when the victory is had, he liberally rewards. Now for this, every one must have their proportionable strength and power: and so the wicked, therefore they grow.

Reason 2.

Because by it many are and may be tried, who live in the Church, who not prospering by their piety and profession, because of their hypocrisie in it, when they see the prosperity of the wicked, and see the afflictions and poverty of the Church, will leave and forsake the society of it, and joining themselves to the other, accounting it to be the better. *Psal. 73. 10. And so they shew themselves: and hereto I apply that, Prov. 28. 12. When the wicked come, the man is tried.*

Reason 3.

Because his judgements and justice might be more eminent, and

and perſpicuous, when he ſhall caſt them downe that are aloſt and were in the eyes of men for their greatneſſe and riches, and glory. For as in States; though a thouſand petty theeves be hanged, yet nothing ſuch notice is taken of the juſtice of the State, as when one great offender of ſome great note and eminence is executed, and hath the cenſure of the law executed againſt him.

Do they not then deceive us, or go about to doe it, when they would perſwade us there is the truth, and there is piety, in that company and ſociety where is plenty and abundance, and for that perſwade us to turne in thither: becauſe waters in a full cup, are wrung out unto us, and ſeparated from them, many afflictions and many miſeries and calamities: as the Champions of the Church of Rome do, with as good reaſon the people withſtood *Jeremie*, or would have perſwaded him that the worſhip of the Queen of Heaven, was rather the better, then the worſhip of the King of Heaven, and earth, becauſe they prospered for a while in outward things, more in the one, then the other. *Jer. 44. 16. 17.* And ſo may any Idolaters perſwade us.

To teach us not to wonder or be offended, with the growing or increaſing of the wicked, ſpecially if it come by wicked arts and impieties, for it is no new thing, nor ſtrange to be wondered at, nor much diſadvantage to be offended with. It is no new thing, for all ages and places have their examples of it, many Atheiſts, Idolaters, oppreſſors, perſecutors, have grown to exceeding height of glory and outward eminency; now as that which is, hath been, ſo that which hath been is, no wonder to ſee it againe, that men by flattery, injuſtice, oppreſſion, Idolatry, and ſuch like, ſhould be built up, and build up their houſes and families, neither is there cauſe we ſhould be offended, for they build but to their deſtruction, all ſhall be but a Babel. As they ſay the *Phenix* builds her neſt with hot ſpices: neither is it our diſadvantage, that we ſhould grieve though they be our rods, for that were too childiſh, to grieve, to ſee willowes & birch trees grow, becauſe rods are made of them, when as it is not in them they hurt us, but in our ſelves: for if it were not our own ſins, they ſhould not be our ſcourges, as rods ſhould never hurt children, nor they find the ſmart of them, that rebell not againſt their father and governours: leſſe ſhould we ſo be offended that we ſhould turne into them, for that were as if a traveller ſhould joine himſelfe with a rout of theeves, upon hope to keepe that he hath, and incurre by that means the common juſtice of the land, to loſe all, and life with it. *Plide Auguſt. in Pſal. 91. Nullum in ere ſanum profundum quam eſt. Dei co- gitatio in mali floreant. &c.* Conſider that they muſt be ſcourges, remember theſe are to trie, forget not that they ſhall make his juſtice more eminent. That as the ſtate carries ſome to execution by poſternes and by-gates, and others through the market

place. So God some to hel and destruction by poverty, others by plenty; some by baseness; others by honour: in the meane time they know they stand but upon slippery places.

And they that tempt God yea, they are delivered.] Such as live wickedly and contemptuously against him, escape his judgements, and often are delivered; when others fall in them.

Doctrine

It oftentimes falls out with wicked men, such as live in the contempt of God, and provoke him every day, not to be of a long punished, and to escape when others are smitten: so with these, and Job 21.9. Hos. 4.14. Psal. 81.12. Jer. 10.25. He praieth as thinking it too long that they escaped. So *Ishbub* and *Shimei*, escaped in the plague.

Reason 1.

Because the Lord is very slow to wrath; both to execute and to exercise his displeasure: the reason that *Jonah* gave, why he went not to *Nineveh*, fearing God would spare when he had spoken, and so call his word into question. *Jonah* 4.2.

Reason 2.

Because their iniquities are not yet full; nor they grown ripe for the harvest, that God might thrust in the sickle of his wrath. *Gen.* 15.16.

Use 1.

Not to thinke it strange if we see wicked men, prophane men, contempters of God, his word and worship, go on, and enjoy prosperity and peace, and no evil happen to them, like as to other men, but they escape, when they fall; but thinke then of the great patience of God; and censure not his justice for sparing of them, who knowes his times better then we can descerne; and reprints but men for their plagues, as Judges do malefactors, till their iniquity be found out, and till their Epha be full: and in compassion towards them trouble at the remembrance of their fearfull end, when that shall be. *Job* 21.30. But the wicked is kept unto the day of destruction, and they shal be brought forth to the day of wrath.

Use 2.

This may instruct men, that in a plague and misery, to be spared and to be delivered, is not simply, and in it selfe a blessing, for as all outward things are as the mind of a man is, and meates as the stomack, so in this deliverance. A theese accounts it a benefit to be reprinted for a while, yet it is not but according to the intent of the Judge and the use he makes of it: So in this: we have all escaped Gods rod and his plague; blowing up and destruction offer it: we all blesse God, but to all it is not a benefit in it selfe, seeing even wicked men are spared and delivered; that their sin may be full, and they receive the more full revenge, and a more fearfull reward. *Vni quisque consideret non quid alius passus sit, sed quid pati ipse mereatur nec evasisse se credat, si eum in idem pœnam distulerit, cum timere plus debeat, quem sibi Deum iudicem confuturum vult.* *Cyprian de lapsis* 21. As he that hath escaped a serpent, and is fallen into the power of a Lion: Therefore let every man examine whether it be a blessing to him to be thus delivered, if the patience

of

of God hath brought him to repentance and reformation : but otherwiſe thou art delivered rather in anger then in mercy : and art deceived as the ſicke man that thinks a good turn is done him, when he hath what meat and drinke he deſires, unleſſe that which the fire could not ſoften, the ſunne do, and that thy heart relent as *Saul* at *Dauids* kindneſſe, who had ſpared his life, when he might have taken it away. 1. Sam. 24. 17.

V E R S. X V I.

Then ſpake they that feared the Lord, every one to his neighbour, and the Lord hearkened and heard, and a booke of remembrance was written before him for them that feared the Lord, and that thought upon his name.

Then ſpake they that feared the Lord.] The Prophet having reproved the blaſphemy of the wicked, & ſhewed their grounds on which they denied the providence of God, he now answereth them: Firſt, in this verſ. by oppoſing unto them the contrary opinion, of theſe who did truly fear God. Secondly, verſ. 17. By a ſweet promiſe on Gods part, of great goodneſſe and mercy towards the godly, who reſted in his promiſes. Thirdly, verſe 18. Denouncing a judgement which the wicked ſhould have experience of, when they ſhould ſee the difference betwixt them, and thoſe who feared him.

Then ſpake they that feared the Lord.] In this verſe the Prophet brings in the godly answering and encouraging one another, contrary to that which the wicked had ſaid, And ſo it is. i. The godly of thoſe times, though happily but few, at what time the wicked ſpoke thus blaſphemouſly, did mutually exhort one another not to faint or be diſmāied by thoſe ſpeeches of the wicked, or by them to be drawne from their pietie to wickedneſſe and corruption, but they had their mutual ſpeeches to further one another in their good courſe, as the others had to harden one another in their wicked courſes. But what ſaid they? St. *Hierom*, and ſome others thinke that the Prophet hath not told us, but that telling us the juſt did ſpeake, it muſt be ſuppoſed that they ſpoke fitting and good things in defence of the providence of God and his government, and ſuch things as they had learned by the Scriptures and had received from the inſtruction of their teachers: but ſaving their judgments I rather encline to thoſe who thinke the words following to be theirs, and not Gods words, who ſeemeth not to ſpeake till the 17. verſe: Thus then in comforting one another they ſayd.

The Lord hath heard and heard.] i. Howsoever they imagine that the Lord sees and heares nothing, respecteth nor regardeth what is done or said ; yet he hath heard and doth most diligently observe what is said and done ; for so much hearkening doth carry and will import ; namely, care and diligence : As Psalm. 5. 2. 2 Chron. 6. And so by this they confirme the contrary to that which the wicked had said, that God did not regard, that it is manifest that he heares their words, not a word drops from them which is unknowne to him ; much more, all their actions are diligently and attentively regarded. And that it may appeare it is not for a space or a short time, but perpetually ; therefore he hath a booke of remembrance, which is not spoken, as if God had any such booke, or stood in need of it, as if he were subject to forgetfulness ; but it is spoken in respect of men, by which they may be assured that the will and decree of God touching them and the wicked, is certaine and constant ; which is better expressed by a booke, then by words ; for that which is written is more durable, and permanent, whereas things spoken vanish away, and are blown away in the aire.

For them that feared the Lord] That is, for such as feare him, that he will not forget their labours and obedience, but will recompence and reward it, even to their very thoughts and intents, thinking and remembring his commandements to observe and doe them.

Therefore spake they who feared the Lord.] The Prophet answereth the blasphemy of the wicked in this verse, by opposing unto them the contrary opinion of those, who did truly feare God. And in this : First, their encouragement. Secondly, their ground. First, Gods hearing and regarding. Secondly, his certaine decree for shewing good to them.

The first thing here is the encouragement one of another.

Doctrine.

It is the duty of every one fearing God, to encourage and strengthen one another in the service and worship of God. Here, and Heb. 3. 13. *But exhort one another daily while it is called to day, lest any of you be hardened through the deceitfulness of sin.* And 10. 24. *And let us consider one another, so provoke unto love, and to good workes.* Mich. 4. 2. And here we may make that generall which was spoken particularly to Peter, as to all Ministers, so to Christians, Luke 22. 32. *I have prayed for thee, that thy faith faile not : therefore when thou art converted strengthen thy brethren.* So Baruch and the Princes did helpe one another, Jerem. 36. 11. 13. 15. 16. When Michaiah the sonne of Gemariah, the sonne of Shaphan, had heard out of the bookes, all the words of the Lord : Then Michaiah declared unto them all the words that he had heard, when Baruch read in the booke in the audience of the people : And they said unto him, sit downe now, and reade it, that we may heare. So

So *Baruch* read it in their audience. Now when they had heard all the words, they were affraid, both one and other, and ſaid unto *Baruch*, we will certifie the King of all theſe words.

Beauſe they are Gods, ſuch as have received this honour to be called his, and to be his, therefore reaſon as ſonnes, they ſhould not onely themſelves, but by all other meanes ſeeke it in others, and draw others to it.

Beauſe they are members one of another, Ephes. 4. 25. therefore as members they ought to ſtrengthen, uphold, and keepe up one another, that as they naturally in the health and good temperature of the body, ſo theſe ſpiritually in the good ſtate of the ſoule.

To convince their error, who thinke it onely a duty appertaining to the Miniſter to exhort and ſtirre up others, and to ſtrengthen and confirme them. Truth it is, that it is ſpecially and principally his duty, as being Chriſts Lievetenant upon the earth, who doth by them perſorme that, *Iſaiah* 61. 1. Namely preach and binde up the broken hearted: but yet it appertaines to every one, ſo is it manifeſtly proved. If any ſay he is not appointed to be his brothers keeper, it is but the voice of *Caine*, of a wicked and graceleſſe man.

To condemne their practice, who either out of this error of their minde, or out of the corruption of their heart, altogether neglect this duty; to ſay nothing of thoſe who labour to weaken the ſtrong, to coole the zealous, to diſcourage the forward, and ſhew themſelves in the number of the former wicked, rather then in theſe who feare the Lord. I ſay, to ſay nothing of theſe; the other ſhew themſelves to have little, or not ſuch care and zeale for the worſhip and ſervice of God, as ſonnes ſhould have for their fathers honour, and little love or care of others goods, as fellow members and brethren ſhould have one for another. And doe they not give juſt ſuſpition they are neither ſonnes nor members, or but dead and rotten members of the body, not of the ſoule of the Church, as *Saint Auguſt*? As that member which hath no feeling of the weakenefſe and fainting of another, and ſeeks not to ſupport it, may be materially but not formally of the body: ſo in this. Or if they be, yet can they not avoide to be guilty of their falling away and periſhing; as he that ſees his neighbour fainting or periſhing, and hee able to ſuſtaine him, and both knowes and hath that might helpe him, and doth not, is guilty of his periſhing.

To teach every one to practice this duty, and to ſhew that he is poſſeſſed with the feare of God, by exciting and exhorting others, by ſtrengthening and confirming others, according to the grace he hath received, which as it will teſtifie they are Gods, and manifeſt their love unto their members; ſo will it be gainefull unto them.

Reason 1.

Reason 2.

Vſe 1.

Vſe 2.

Vſe 3.

them, & the gaine of it should incite them. As S. Chrys. of converting, I, of keeping and confirming. When, *non minor virtus, quam querere, parva tueri*. If one should promise thee a piece of gold for every man whom thou reformest, thou wouldest use all thy study & endeavour, perswading and exhorting. But now God promiseth thee not one piece, nor ten, nor twenty, nor an hundred thousand, nor the whole world, but that that is more, the Kingdome of Heaven, as a recompence of thy labour in this kinde: What excuse can we have after such a promise, if we neglect the salvation of our brethren? If Physicians for a piece of gold will come to strengthen the body: If Lawyers will defend a mans title, how ought we the soule for so much? and that we may doe it, we must take but the Apostles lesson, Heb. 10. 24. to observe one another, not to triumph over their weakenesse and infirmities; but as Physicians that enquire into the state of their Patients bodies, and into their carriage and diet to cure them. We had neede of others helpe, because the gift we have is apt to decay. 2 Tim. 1. 6 *Wherefore I put thee in minde that thou stirre up the gift of God which is in thee, by the putting on of my hands.* Thel. 5. 19. 20. Zach. 4. 1. *And the Angell that talked with me, came againe and waked me as a man that is raised out of his sleepe.* And the profit of this duty will be great: for as Prov. 27. 17. *Iron sharpeneth Iron, so doth man sharpen the face of his friend.*

And the Lord hearkened and heard] So they arme themselves against those instances given, with assurance that the Lord did regard things done.

Doctrine

The Lord he taketh notice and knoweth all things that are done and spoken by men, whether good or evill, as his eyes are every where, Prov. 15. 3. so his eares, Isaiah 22. 14. and Psal. 94. 9. *He that planted the eare, shall he not heare? or he that formed the eye, shall he not see?* And Psal. 139. 4. *for there is not a word in my tongue but loe, thou knowest it wholly, O Lord!*

Vse 1.

To teach us to keepe a watch over our mouth and lips, not let them runne at randome, i. for quantity, let our words be few, be not talkative, let them be like Gods, Psal. 12. 6. *The words of the Lord are pure words, as the silver, tryed in a furnace of earth fined seven fold.* Prov. 10. 20. the tongue of the just man, is as fined silver, but the heart of the wicked is little worth, Eccles. 5. 2. 3. 6. 7. For as a dreame commeth by the multitude of businesse, so the voyce of a foole is in the multitude of words. When thou hast vowed a vow to God, deferre not to pay it; for he delighteth not in foolcs, pay therefore that thou hast vowed, for in the multitude of dreames, and vanities, are also many words. but feare thou God. If in a countrey thou seest the oppression of the poore, and the defrauding of judgement and justice, be not astonied at the matter; for he that is higher then the highest, regardeth, and there be

be higher then they. The wicked talke boldly, their tongue wal-
keth againſt heaven; Pſal. 73. but God in heaven heareth what is
ſpoken in earth; therefore conſider that of Solomon Prov. 10. 19.
In many words there cannot want iniquity, but he that refraineth
his lips is wiſe. Secondly, for quality looke to the matter of ſpeech,
that it be godly and religious, Ephel. 5. Let not fooliſh talking be
once heard amongſt you, as becommeth Saints, but let it be favour-
ry, Colloſ. 4. 6. *Let your ſpeech be gracious alwayes, and pondered
with ſalts that ye may know how to answer every man.* If a great man
overheard us, or one we ſtood in awe of, we would be carefull of
our ſpeech.

An encouragement for Gods children, that are talking to-
gether of good things, a ſtrong motive to move them to conſerre to-
gether of good things, as Pſal. 82. 1. *God ſtandeth in the aſſembly of
Gods, he judgeth among Gods.* So in the aſſembly of Saints, ſer-
vants if they perceive that their maſters overheare them talking
of any thing, or overſee them doing of any thing, ſpeake and doe
well; this is eye ſervice or eare ſervice, yet God would be ſerved
with eye and eare ſervice, and he that ſeeth in ſecret will reward
openly. And the words are *attendit Iehovah et audit.* He hear-
kened and heard; he ſo heares that he alſo attends or regards it.
A man may overheare a thing and not regard it, and ſo as good as
he heard it not, Eccleſ. 7. 22. But God as he heares, ſo he regar-
deth. Contrary to that the wicked ſay, Pſal. 10. *That God regardeth is
not.* Zeph. 1. 12. But God doth regard the words of the tongue, be-
cauſe he hath made a law as wel for the words as deeds. God made
the tongue, and therefore will have the fruit. 1 Cor. 6. 10. For ye
are bought for a price; therefore glorifie God in your body, and
in your ſpirit, for they are Gods, ſo with tongue as well as hand;
and therefore we muſt looke to give account of words, as well as
of our actions: Matth. 12. 36. *But I ſay unto you, that of every idle
word that men ſhall ſpeake, they ſhall give account thereof at the
day of judgement.* Jude verſes 14, 15. *And Enoch alſo, whoſe ſeventh
from Adam, prophesied of ſuch, ſaying, behold the Lord cometh
with thousands of his Saints, to give judgement againſt them, and
to rebuke all the ungodly among them, of all their wicked deeds, which
they have ungodly committed, and of all their evil ſpeakings, which
wicked ſinners have ſpoken againſt him.* Plume overlaid, plumbea
poudera, windy words, if they be wicked words, lye as a dead
weight on thy ſoule. Take heed of liſing up his name, take heed
of an oath, for it bringeth an heavy burthen. But it is our uncon-
agement I ſay, that God rewards us for good words as well as for
our deeds, though they ſeeme to be but little worth; they are ar-
guments of a ſanctified heart, and of the feare of God as it is,
Matth. 12. 34. 35. *O generation of vipers, how can you ſpeak good
things when ye are evil? for of the abundance of the heart the mouth
ſpeaketh.*

speakesh. A good man out of the good treasure of his heart, bringeth forth good things, and an evill man out of an evill treasure bringeth forth evill things.

And a booke of remembrance was written before him.] That is, he keepes the remembrance of the things he knowes.

Doctrine.

The Lord as he seeth and knoweth all things, so he remembreth them, as he hath knowledge without ignorance of any thing, so he hath remembrance without oblivion of the same things, good or evill. Therefore is he here said to have a booke, because things are more certainly and perpetually kept in it, then left to remembrance of man. Hence is that Amos 8.7. The Lord hath sworn by the excellency of *Isaiah*, surely I will never forget any of their workes. Heb. 6.10. *For God is not unrighteous, that he should forget your worke and labour of love, which ye shewed toward his name, in that ye have ministered unto the Saints, and yet minister.* Psal. 139.2. Jer. 44.21. Psal. 56.8. *Thou hast counted my wandrings, put my teares into thy bottell, are they not in thy register?* Dan. 7.10. Revel. 20.12. A similitude taken from Kings, who have things written for memory, *Ester* 6.1. though God need not.

Reason 1.

Because of his eternall and infinite apprehension, being as able to apprehend things and keepe them done thousand yeares since, as but yesterday, as man is able to remember things done but yesterday, as that Psal. 90.4. 2 Pet. 3.8.

Reason 2.

Because he is absolutely perfect, without either sinne or imperfection, therefore without oblivion, that in many things is sinne, and in any thing imperfection, even as ignorance of things necessary to be knowne, and which may be knowne, is sinne, of things not necessary is imperfection and infirmity, though without sin.

Object.

Isaiah 43.25. I, even I am he that putteth away thine iniquities for mine owne sake, and will not remember thy finnes. Then God doth forget, and there is oblivion in him.

Answer.

Gods forgetting of sinne, is like his not seeing of sinne, Num. 23.21. which is not that he seeth not the act and thing done, but hee seeth it not to impute it to them, in that respect hee is as though he saw it not. So he forgetteth not the act and the thing done, but not to impute it to him, or to punish him for it, which is in effect to forget it. As his remembrance is taken for the effect of his remembrance. As *Isaiah* 38.3.9. I pray thee let me have the effect and feeling of thy remembrance, let me know by experience thou dost remember me: So his forgetfulness or forgetting is taken for the effect and feeling of it. They should finde he had as if were forgotten.

Ysa. 1.

To let us see the folly of wicked men, as in committing sinne in secret and darke, thinking the Lord cannot or doth not see, so in seeking to cover it committed, and labour to bring an oblivion of it, who though the corruption cleave to them, as Jer. 17.1. The sinne

finne of Judah is written with a pen of Iron, and with the point of a Diamond, and graven upon the table of their heart, and upon the hornes of your Altars. Yet they by all meanes labour to forget it, and if they have eſcaped and prospered with it for a month or two, or a yeare or two, &c. they thinke alſo God hath forgotten it. But doe they not deceive themſelves? when with God is no oblivion, no forgetfulneſſe. What benefit can they then get by this? even as a malefactor that hath committed ſome haynous offence, whom the Magiſtrate lets alone to ſee what he will doe, whether he will ſeek his pardon or no, and he goes about to corrupt or remove all that ſhould give evidence againſt him, when it is in the power of the Judge both to be witneſſe and Judge, and proceed of his owne knowledge, and out of his owne memory of the act, and who alſo cannot forget: So here. What got the ſonnes of *Isaiah* by ſmothering their treachery to their father and brother. It may terrifie the wicked that every evill word is regiſtered, Matth. 12. and though God ſhould not, the Divell would keepe them in mind to accuſe them, Rev. 12. yea, and their owne conſciences, Gods regiſter booke.

To inſtruct every man to keep his bookes of account well, and to remember all his debts and his finnes, ſeeing they ſhall be remembered though he would forget them, or could, when as his remembrance of them to humble himſelfe, and to get his pardon, makes God to forget them. Saint *Chryſoſtome* would have a man not to forget his finnes after pardon. * Not to conſume thy ſelfe with the thought of them, but to teach thy ſoule not to grow wanton, nor to fall into the ſame finnes againe. But moſt neceſſary before, that he may have God to forget them, who as he juſtifies him that condemnes himſelfe, pardons him that accuſeth himſelfe, ſo he forgets his finnes who remembers them himſelfe, in that forgetfulneſſe is incident to him. And as Saint *Ambroſe*, * God God knowes all things, yet he expects thy confeſſion, not that he may puniſh, but pardon thee. So the Lord remembers all, yet he expecteth the ſinner ſhould remember him of them, not that he might puniſh them, but pardon them.

Comfort for men as to doe well, becauſe the Lord ſeeth, ſo though they doe not ſee their rewards, and finde but a meane recompence among men, as if all their labour were forgot, yet to hold on and continue, and not to faint, for the Lord cannot forget; and as he in ſinne, he remembering of it, cannot but puniſh it in time, ſo in good, he cannot but reward it. And as the way to have remiſſion of finnes and to have them forgotten, is to remember them; ſo the way to have reward of our workes is to forget them; As Saint *Paul*, Phil. 3. 13. 14.

For them that feared the Lord. Some thinke the Lord tooke ſpeciall notice therefore of it, becauſe it was ſo rare and commendable

Vſe 2.

* Non ut te-
ipſum, &c.
Chryſo. ho.
12. ad popu.
Antioch.

* Novit om-
nia Deus, ſed
&c.
Ambroſe.

Vſe 3.

Doctrine

commendable a thing for any to hold his feare, faith, and a good conscience, in the midst of that wicked and froward people.

It is a thing most commendable, for men to be upright in the midst of a wicked and froward people, and not to be carried with the stream, Rev. 3. 4.

For them that feared the Lord.] The Lord hath a booke of remembrance for them, which is not barely to remember what they have done, but effectually to remember it; that is, to reward it, and so much *for them* importeth, that it is for their benefit and profit, and to recompence and reward them.

Doctrine

It is not in vaine to serve the Lord; but godlinesse is gainefull, and they who feare the Lord and thinke upon his commandments to doe them, they shall be blessed and have their reward in their measure in this life, & in the full measure in the life to come: so much is affirmed directly here, Jam. 1. 25. *Blessed in the deed.*

Reason.

Because justice requires it, and equity, that he should not dismisse his servants empty handed, specially old, and who have spent their strength in his service, Heb. 6. 10. But of this point formerly.

VERS. XVII.

And they shall be to me, saith the Lord of hosts, in that day that I shall do this, for a flocke, and I will spare them as a man spareth his own son that serveth him.

AND *they shall be to me saith the Lord.*] Here is the Prophets second answer, from a gracious and sweet promise of God, of his goodnesse and favour towards them who feare him; even as an effect of his remembrance, and a prooffe he did not forget them. And the sum of this promise is, that in the time of the Gospell, he would make his choice and refusall of the good and bad, when it should appeare who was more excellent then others; so that those who did believe, should be taken into his family, and should enjoy great commodities and great dignity, both be his and so respected, and enjoy the benefits belonging to his.

And they shall be to me.] And, Here, hath the force of an illation, or reference to the former sentence, ending that and beginning this. To shew that I remember them, I will make them mine: so much the phrasie in the originall signifies.

In that day when I shall make them my treasure, my peculiar.] The Lord to shew how dear they should be unto him, how he would defend them, how he would honour and adorne them, used this word which is used, Ex. 19. 5. translated chiefe treasure: It signifies

a portion of wealth got by a mans owne labour and induſtry, which men uſed to love more earneſtly and keep more diligently, when they have it: and ſo by this, he tels them how dear and pretious they ſhould be unto him, who did receive the Goſpell and truly profeſſe him.

Some underſtand this of the laſt judgement only, and that day which is not probable: Some both of the day the Goſpell, and the judgement which hath great probability with it.

I will ſpare them, or I will uſe mercy and compaſſion towards them.] I will receive them and ſpecially love them, and will ſhew my love in this, in ſparing them when they offend, or as ſome in winking at their infirmities and corruptions, and not rejecting their ſervice for them, which the ſimilitude doth ſhew.

As a man ſpareth &c.] A ſimilitude illuſtrating the promiſe of compaſſion and mercy, ſhewing how great and how tender his compaſſions ſhould be toward them, when it ſhould be as of a father to his ſonne, whom he loves both as his ſonne, and alſo becauſe of that reverence, honour, and obedience he hath done unto him. Now this that is firſt promiſed is that they ſhall be his, for ſo is the phraſe, they ſhall be mine, like that which we have, Gen.48.5. *And now thy two ſonnes Manaſſeh and Ephraim which are borne unto thee in the land of Egypt, before I came unto thee into Egypt, ſhall be mine, as Ruben and Simeon are mine.* i. They ſhall not be as my Grand children; but as my owne ſonnes, and in the diviſion of the Land, ſhall have their portions; as any one of my ſonnes: ſo here they ſhall be mine. i. I will adopt them, and make them mine, who are not ſo by nature, nor of themſelves.

No man is of himſelfe and by nature, not of his parents the child of God, but adopted ſo of God to it, Rev.2.17. and in thee a new name written.

Doctrins

In that day that I ſhall do this for a flocke,] Or rather in that day when I ſhall make them my chiefe treaſure: as it is tranſlated: Exod. 19.5. But all comes to one end, to note how deare the Church and people of God are unto him:

Doctrins.

They who feare God and thinke of his name, delight in his waies; are more excellent then others, and more pretious, deare, and beloved of God. Rev.2.9. with 1. Pet.2.9.

And I will ſpare them, &c.] Another matter promiſed unto them, & in it two things. Firſt, That he would wink at, and paſſe by their infirmities, when they ſerved him and did the duties of his worſhip, and paſſe by many infirmities in them, which he will not do in another. Secondly, That when he did viſite them, yet he would do it in love and compaſſion, and uſe them as a father his ſon, that ſerveth him.

This is a ſpeciall thing, promiſed to Gods children proper to them:

Doctrins

them : that in their obedience when they endeavour to serve and performe duties commanded, he will accept it though it be mixed with many infirmities, and will winke at them, and passe by them, as though he never saw them. Mich. 7. 18.

I will spare them or have compassion of them.] When he should come to afflict and correct them, it should be in compassion and love.

Doctrins

The Lord when he afflicts and corrects his, he doth it in compassion and love, grieving to do it, retaining ever his fatherly affection towards them. Isaiah 27. 4. Rev. 3. 19.

V E R S. XVIII.

Then shall you returne, and discern between the righteous and the wicked : between him that serveth God, and him that serveth him not.

Then shall you returne and discern,] &c. The third part of the answer to these, threatening a judgement to these who spoke thus blasphemously against the Lord. The sum is, that such a judgement should come upon them, as should open their eyes which they winked on now, and make them see and acknowledge a difference as well in the things, as in Gods affection betwixt the good and bad.

Then shall you,] who now blaspheme God, and say you have found nor reaped any profit by my service : *shall returne,*] that is, be smitten with a late and unprofitable, yea, damned repentance ; no true and serious returning.

And discern] Out of wofull experience, when you shall feele your owne misery, and see the happy estate and condition of the godly, shall you know in how farre better estate *the righteous* ;] that is he that is carefull and conscionable in all the duties of justice, honesty and equity. *And the wicked*] him that hath no conscience at all ; but is unjust, unfaithfull, uncleane, or any waies wicked : yea, you shall discern and know how excellent his estate is, *that serveth God,*] that is conscionable in all the duties of the first table, and is studious and zealous of religion.

And him that serveth him not] who hath no care of any such thing, but is prophane and in all things irreligious.

You shall discern,] you shall be made to know that God sleeperth not in Heaven, when men doe give themselves to all licentiousnesse and iniquity even with greedinesse upon earth, and by experience will perceive, that men shall not go free for all their sinnes, but shall come to an account and reckoning : and so the

the meaning is, that by their owne punishments which God shall lay upon them, they shall discern the difference; for when as God shall spare them, he shall rise in judgement against you, and come armed upon you, and then you shall know that he tooke notice of all things done by men, and that he would not suffer sinne unpunished; though he have dissembled as it were for a time.

You returne.] This may be taken for the sense of Gods judgement, wherewith the wicked shall be affected, though they shall not repent, though their madnes against God, may by this be repressed, it breake not forth no more.

The judgements of God, shall make the wicked to acknowledge the providence of God, that he governes and takes care of men, and things which are done here upon earth. So much is the scope and sum of this verse, manifest by that, *Isaiah 28. 19.* and that *Psal. 58. per totum*, specially verse 11. the example of *Pharaoh* shewes it, and that *Dan. 4. 22. 32.* *Isaiah 26. 11.*

Because though all his mercies and blessings should draw them to it, yet they doe it not; even the best are apt to grow secure and fat under them, whereas his justice and judgements doe more waken them, those daube up these cleare: as sharpe things especially clear the sight, when they make the eies smart.

Because they shall see and feel themselves smitten, when the other are spared, as *Egypt* and *Goshen*, or smitten otherwise then they, *Isaiah 27. 7. 8.*

Discerne between the righteous and the wicked.] &c. That is how excellent one is above the other, that whereas they thought this far more happy and honourable, they should see their error and be made to confesse, that the other is far more excellent, happy and honourable.

The righteous and he that serveth God, he that maketh conscience of his waies both with men and God, in righteousness and piety, is farre more excellent; happy and glorious then the wicked, and him that serveth him not, then he that is given to pride and contemnes God, &c. The Lord saith they shall discern it, then must it needs be so; yea, it is so, though not discerned of them: that of the Covenant sheweth it. *Gen. 12. 2. 3.* And I will make of thee a great Nation, and will blesse thee, and will make thy name great, and thou shalt be a blessing: I will also blesse them that blesse thee, and curse them that curse thee, and in thee shall all families of the earth be blessed. That of *Balaam Num. 23. 10.* *Let me die the death of the righteous, let my last end be like his.* Wishing the worst part as is commonly accounted, and so shewing what he thought, whose testimony is without suspicion, he being an enemy. That of *Isa. 27. 2.* *& Elias*, the Church, a vineyard, they as vines, when the wicked are compared to thorns: verse 4. hence that of *Cant. 2. 2.* of the Church and

Doctrins

Reason 1.

Reason 2.

Doctrins

members more excellent, as the Lilly then the thornes. Reve. 2. 1. As gold is more excellent then other mettals, yea as in the goldsmiths shop, it surpasseth the iron tongs, and the hammer, the anvile and the coales, for these all the rest.

Reason 1.

Because they are in speciall favour and love with God, and specially beloved of him, whereas the other is in his high hatred. In a State what subject more happy and excellent then he that is in the Kings favour, who more miserable then he that is in the hatred of the King, specially when there ever is matter found in him, that he may shew his displeasure in justice? How gracious and happy? How ignominious and unhappy was *Haman* successively, the book of *Ester* sheweth?

Reason 2.

Because they are Gods sonnes, they but his servants at best, at the worst, and in truth the slaves of Satan; Sons better then the servants of a good King, much more then the slaves of such a Tirant.

Reason 3.

Because they are the members of Christ, as the Church is his body, then such an head must have glorious members, whereas the other are the members of Satan.

The righteous and him that serveth God. These two the Prophet joineth together, as the other two opposites, by these he teacheth this.

Doctrine

There is no justice, where there is not the worship and service of God; no righteousness, where there is not religion; for these two go still together, and hand in hand: so much this conjunction of the Apostle sheweth, as that Acts 10. 35. *He that feareth God and worketh righteousness.* Hence Micha 6. 8. *To doe justly and walke humbly with God,* are joined together. Therefore as Saint Paul makes faith the establishment of the law: Rom. 3. 21. So St. James makes workes and righteousness the perfection of faith: James 2. 22. That is, that which shewes it to be sincere and lively or living. Both, that there is no faith without righteousness, so no true righteousness without faith.

A justifying faith containeth this faith of profession in it.

Reason 1.

Because Rom. 14. 23. whatsoever is not faith, is sin.

Reason 2.

Because it is not righteousness, as it is not a good worke, though it be the worke that is good otherwise, which hath not a good end, and a good ground, which hath not the warrant of the word, not done in conscience to it, because it commands it, Jam. 2. 8. Then *à contra*, having another end then Gods glory, a mans gain, or praise, or such like: hence Christ reproveth the works of hypocrites, though they did the works of justice, it was not righteousness in them, Math. 6. 2. 5. Now where religion is not, it must be that they shall want their ground and have their end corrupt.

Vers.

Then not without ground, have the Fathers before us, and we we now, affirme, that the works of the Infidels and Heathen are not righteousness, whatsoever of chastity, equity, justice, virginity

glinty or the like; but rather *splend. & perarata*, for they being void of religion cannot have righteousness Jam. 2. 22.

To teach us, what to judge of the workes of ignorant and irreligious men, such as have no knowledge of religion, make no conscience of the service and worship of God, certainly we account them not; neither can we account them righteousness. But we say, As Jam. 1. 26. his religion is vaine, no religion though he do the workes of religion; which hath not justice and mercy and love joined with it: so we say his righteousness is vaine, which hath not the workes of religion with it: we see a man hear the word, receive the sacrament, be diligent in the workes of Gods worship, but he is unjust, covetous, unchast, &c. we say his religion is in vain: and this will every one subscribe to, we see men just, and chast, and liberrall in almes, &c. but he is irreligious, he regards not Gods day, he neglects the word, the sacrament, prayer, and such like: we say his righteousness is vaine. But this will not all subscribe to; but they shall know it at one time or other, that it is in vaine; not onely so faire as *Chrysost.* speaks of workes without faith, comparing them with the reliques of the dead * carcases, though they be covered with pretious and rich cloaths, yet have no heate for them: so such as want faith, though they shine with glorious workes, yet they do them no good: now where there is not knowledge nor conscience of religion, there cannot be faith. But further *Orig.* in Job goes. * All things which men doe, whether in keeping their virginity, or in abstinence, or in the chastnes of their bodies, or in the mortifying of the flesh, or in the distributing of their goods, they are all to no purpose, and to their losse, if they do them not of faith. And I infer they cannot be of faith, where there is not care and conscience of religion: In vaine then shall it be unto them, for it shall bring them no fruit, no profit. For of whom should they have their reward? Shall they receive from him whom they have not sought? Whom they have not knowne? Whom they have not believed? Verily they shall not receive from him any reward, but judgement, and anger, and condemnation.

This may admonish every one, to adde to their righteousness, religion, to lay hold of that, and not to withdraw their hand from this, or rather to make their workes of righteousness, to be righteousness, by labouring to be religious, to have knowledge and faith; to have the fear of God and to serve him: without which, the other is nothing, nothing profitable to the doer; for as preaching being so excellent a worke, as the power of God to salvation to the hearers, profits not the preacher, if he be unjust, unchast, impious, but it shall be with him, as with those who built Noahs Arke; so as he that gives almes, if he be without knowledge, religion, and faith, he may profit the receiver, not himselfe.

Vse 2.

* *Cadavera enim et si &c.*
Chrysost.

* *Omnia quae faciunt homines, &c.*
Orig.

Vse 3.

himselfe. For if the Apostles rule be good, Jam. 2. 26. faith without works is dead : then why not much more, faith *Chrysost.* are works without faith : which works must needs be where there is not religion : and so he shall not have his reward that doth them, but they will be unprofitable to him ; for as he that builds without a foundation loseth his worke, and hath only his labour, travaile, and griefe, so is he that would build up works of righteousness, without faith and religion. *Orig.* And as he saith, all the whole year that *Noah* was preserved in the Arke, and the Sun shewed not her selfe, nor sent her beames upon the earth, the earth gave no fruit, for without the Sun it can bring forth no fruit, So unlesse the truth of God shine in the hearts of men, they can bring forth no fruit of good works or righteousness. Then must every one endeavour that is just, upright, chaste, &c. not to rest there, but labour to be religious, and have knowledge and faith which must sanctifie and make acceptable, and so profitable to the other, as the Temple the gold, and the Altar the offering : lest they be to us as *Ciprian* *ser. de zelo & livore*, or rather as the spirit of God saith, Rom. 14. 23. *Sin, because not of faith.*



THE

THE FOURTH CHAPTER OF THE PROPHET MALACHY.



OR behold, the day commeth, that shall burne as an oven, and all the proud, yea, and all that doe wickedly, shall be stubble, and the day that commeth shall burne them up, saith the Lord of hostes, and shall leave them neither root nor branch.

2 But unto you that feare my Name, shall the sunne of righteousness arise, and health shall be under his wings, and ye shall goe forth, and grow up as fat calves.

3 And ye shall tread downe the wicked: for they shall be dust under the soles of your feete in the day that I shall doe this, saith the Lord of hostes.

4 Remember the Law of Moses my servant, which I commanded unto him in Horeb in all Israel with the statutes and judgements.

5 Behold I will send you Elijah the Prophet before the coming of the great and fearefull day of the Lord.

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with cursing.

VERSE I.

For behold the day commeth, that shall burne as an oven, and all the proud, yea, and all that doe wickedly, shall be stubble, and the day that commeth shall burne them up, saith the Lord of hostes, and shall leave them neither root nor branch.



OR behold the day commeth, that shall burne as an oven.] In this fourth Chapter we may observe two principall parts.

First, some predictions, which are three.

First, a prophesie of judgement to the wicked.

Verse 1. Secondly, of mercy and goodnesse to the godly, Verse 2.3. Thirdly, of Iohn Baptists

his coming, and the fruit of it to the Church, Verse 5.6.

Secondly, a precept, or exhortation, to reade and remember the Law, Verse 4.

Now

Now in this first verse is a prediction or denunciation of judgement, even an utter destruction to the wicked, by it opposing their former blasphemy who had affirmed, that God did not respect the things that were done, and had altogether cast off the duty and office of a Judge. And in this the first word, [*Behold*] shews the certainty of it, poyntring at it as if it were already come and present.

Doctrine.

The judgement God threatens against the wicked, he certainly performs. *Vide, Cap. 1. 5. Doct. 1.*

The day cometh.] Many thinke this is to be understood of the day of the second coming of Christ, when the wicked shall have their full doome; and true it is, till then, this and the like are not fully accomplished, the wicked have not their full portion; yet doth God so execute his judgements here, as may be to manifest his justice, and to confirme the faith of his, shewing by some few examples and small things that he doth, that one day he will fully judge the wicked: Therefore their opinion is the more probable and reasonable, who think this was meant of the first coming of Christ, that upon their ingratefull rejecting of mercy, whereas they boasted of a redeemer and looked for a great day; The day indeed should come, but not such a day as they imagined, but such as should consume them; like that day, *Amos, 5. 20.* a day of darkenes and not light. And therefore he addeth, it shall burne as an Oven, a common phrase in Scripture when Gods wrath, and mans power to resist, are compared; Gods wrath is as fire which consumes any dry matter it lights upon, for so it followes;

All the proud yea, and all that do wickedly shall be as stubble.] Which words answer their blasphemy, *Cap. 3. 15.* shewing they were in a grosse error, to call the proud happy, and God will spare them; but the event should shew the contrary.

The day that cometh shall burne them up.] *i.* The time that I have appointed, in whose power all times and seasons are, not when men shall think fit or prescribe mee.

And shall leave them neither root nor branch.] An expresseion noting their utter destruction.

Doctr. 1.

The Lord will destroy and burn up all proud and wicked men.

Doctr. 2.

As the Lord will destroy all wicked men, so specially such as the world takes notice of, for jolly and happy fellows; such as grow and increase by their wickednesse and unjust dealing. It is *Dauids* observation, *Psal. 37. 35. 36.* and *Jobs*, *Iob, 24. 23. 24.* and *Solomons Pro. 3. 35.*

Reason. 1.

Because this will more magnifie both his justice and power that he respects not persons in judgement, and that he is able to abase every one that is lifted up.

Reason 2.

Because this will make him more generally and thoroughly feared, then if he smote others, upon whom there is lesse observation.

Because

Because it will more plainly prove his providence and government, when as in those from whose prosperous estate then made a reason to deny, he manifesteth his providence. So men come to change their judgement, as *Mat. 23. 4. 6.*

Reason 3.

This may instruct us when we see wicked men to grow great in wealth and honor by iniquity, yet not to envie them, for God will destroy them, and the rather because they are great. We can pity poor snakes in misery and poverty, when they have no knowledge nor feare of God, because they must go out of one misery to a greater; yet we are ready to envie the prosperity of others as wicked as they, who sure have as much need of our pity as the other, being rather nearer and surer of punishment, and of sorer; as a rebel or traytor, the greater his wealth and advancement hath been, the greater is his fall and shall be his punishment.

Vse 1.

To admonish the rich and renowned among men, that they make not those things they enjoy an occasion to harden or hartten them in sin, if they love their own safety, the higher they are the more holy they ought to be. It were a madnes in men who have wealth, therefore to presume to transgres the law without feare, when as that may sooner bring their lives and states in question; So it is in this case.

Vse 2.

The proud shall be Stuble.

Wicked men whatsoever they be, great, honorable, rich, powerfull, yet have no power to resist Gods. So much this similitude sheweth, which is more full in *Esa. 27. 4.* Who would set the briars and thornes against me in battell? I would goe through them, I would burne them together. See also, *Psal. 37. 20. Esa. 1. 31. Nah. 1. 10.* We have many examples of this, in *Pharaoh, Ahab, Sennacherib, Herod*, and notably in him that was both an example of the point, and one that taught it, namely *Nebuchadnezar*, *Dan. 4. 30. 32.*

Doctr. 3.

Because God is most powerfull, the Lord of hosts, and hath all Creatures at command to doe with them as he list.

Reason 1.

Because all men are weake compared with him, they are but graf-hoppers, *Esa. 40. 22.* and reputed as nothing, *Dan. 4. 35.*

Reason 2.

To teach great men not to sin, and promise safety to themselves for their greatnesse, *Esa. 9. 14.*

Vse 1.

To admonish the meaner sort to take heed of provoking God, for if the other cannot resist him, how shall they escape? As he feares not the others power, he will not pittie the meannesse of these. The firme tree must howle, if the Ceader be fallen, if the mighty (or the Gallants as the word is) be spoyled, *Zach. 11. 2.* Then as the third Captaine who was of equall strength with the other two, when he saw them perish, entreated humbly for his life, *2. Kin. 1. 13.* How much more are such to entreat the Lord, who see him abasing more mighty then themselves?

Vse 2.

To

Vse 3.

To instruct meane men, retainers and followers of others, not to commit evill at their command, not to be their bauds and pandars, their instruments for blood and uncleannes; for though they may beare them out sometime against the law of man, and the execution of humane justice, yet not against God. They cannot defend themselves, how should they defend them? If they command as *Abse- lon* did his servants to kill *Amnon*, upon the confidence of his greatnesse; 2. *Sam.* 13. 28. Yet consider *Abse- lon* could not save himselfe, but was hanged and stricken through with darts.

VERS. II.

But unto you that feare my Name, shall the sunne of righteousness arise, and health shall be under his wings, and ye shall goe forth, and grow up as fat calves.

B*Ut unto you that feare my Name, shall the sunne of righteousness arise.*] Here is a second prediction or prophetic which is touching the godly, and of good things of a spirituall nature. And to them doth he turne his speech, that he did not denounce this terrible day, to afflict the minds of the good, but to terrifie the wicked, who shall perish being contemners of God; but when that shall come, you that feare God, lift up your heads in peace and hope, for to you shall arise, *The sunne of righteousness*. Thus the Prophet calls Christ after the manner of the Prophets, who in diverse places have given him this name. *Esa.* 60. 1. 2. 19. *Iob.* 8. 12. *Luc.* 1. 78. And he is sayd to arise unto them, because he doth enlighten them by his word and spirit: And he is called the Sun of righteousness, being so himselfe, and making them so, regenerating, purging them from their corruptions, renewing in them the image of God; which things are more particularly expressed by that which follows.

With healing in his wings.] Keeping the same metaphor, he calleth the sunne beames wings; that as by the beames of the sun, the aire is purged and health procured to men, so Christ should by his grace and spirit, purge them whom he enlightens.

And you shall goe forth.] That is, be set at liberty from bondage and slavery, from sin, the divel, and death.

And grow up as the calves of the stall.] That is, you shall have an encrease and augmentation of grace and of the spirit, more and more, as fat calves: an homely similitude to make it clearer: Some reade you shall leape, but this other the words will well beare, and is as fit.

Doctrine 1.

All men are in themselves darknesse and have no light, that is the

the eſtate of every man by nature. The point is only implied.

Chriſt is riſen a ſunne to as many as are truly called, and they have light and not darkneſſe, they have the knowledge of God and of his will neceſſary to ſalvation.

Chriſt is moſt holy and pure, without ſpot and blemiſh of ſin, a Sun of Righteouſneſſe.

They who are Gods elected and called, have health under the wings of Chriſt, i. have their ſinns purged, their ſpirituall ſores cured, and they made holy and ſanctified, 1. *Cor.* 6. 11. *Rom.* 8. 10. *Gal.* 5. 24. *Eph.* 5. 26. 27.

Becauſe they are made one with Chriſt and joyned with him, and ſo, being in Chriſt are new creatures, 2. *Cor.* 5. 17. New in quality and condition, being made partakers of the divine nature, 2. *Pet.* 1. 4. as iron put into the fire remains ſo in the ſubſtance, but yet is pulled forth wholly burning like fire: The ſame ſubſtance with the name remaineth, the heat, ſhining, brightneſſe, other accidents are not the irons, but the fires.

Becauſe, as a cauſe of this, they being one with him muſt needs partake of his ſpirit, and have life from him as members, and this life is holineſſe. They are ſanctified wholly, 1. *Theſ.* 5. 23. The mind inlightned with the true knowledge of God, *Col.* 1. 9. The memory keeps and remembers that which is agreeable to Gods will, whereas naturally it beſt remembreth lewdneſſe and vanity, *Pſal.* 119. 11. The word is hid in the heart: The will is ſanctified ſo farre as it is freed from ſin, that it can will and chuſe that which is good and acceptable to God, and reſuſe that which is evill, *Phil.* 2. 13. The affections are ſanctified and move to that which is good to embrace it, and eſchew evill, *Rom.* 12. 9. The body is ſanctified when the members are instruments of righteouſneſſe, *Rom.* 6. 13. And all is from Chriſt, in whom they are, and to whom they are joyned: In Chriſt they have a gracious health of mind and ſpirit and body, who tooke whole man, that he might heale the whole man of all peſtilentiall contagion, as Saint Aug. ſpeakes. But none hath this holineſſe in perfection but in part, and to dreame of a perfection is a Pelagian fancy, contrary to experience, conſcience, our owne confeſſions to God, and to the word of God that hath taught us that we have but here the firſt fruits, *Rom.* 8. 23. And the full meaſure not accompliſht till after death, *Col.* 3. 4. In the meane time he is in hand with the cure and healing of us: So that the ſtare of the beſt is cleane in part, and yet in part to be made cleane, and muſt hearken to the Apoſtle, 2. *Cor.* 7. 1. To cleaſe themſelves from all filthineſſe of fleſh and ſpirit, perfecting holineſſe in the feare of God, knowing they have ſtill an army of virious deſires to fight againſt, which are the Jebuſites who dwel in our borders, and may be ſubdued, though they cannot be driven out.

Doctr. 2.

Doctr. 3.

Doctr. 4.

Reason. 1.

Reason. 2.

In Chriſto
habent &c.
Aug. de ci-
vit. Dei. lib.
10. c. 27.

Sr. Bern. in
Cant. ſerm.
58.

They

Y^e

This will answer the Papists slander, who affirme in their late pamphlets, and by D. *Bishop* in his Epistle to the King, that we say, that to thinke of inherent righteousness and to stand just by it before God, is to rase the foundation of religion, and to make Christ a Pseudo-Christ. If they understand it of being just imperfectly before God, we none of us deny it, but if as perfect righteousness in Gods sight, we say it doth rase the foundation, and justleth Christ out of his place, and take away from him that honour which the Scripture hath given him to be called, the Lord our Righteousness, Jer. 33. 16. and to defeat the worke of God, by whom, he is made unto us righteousness, 1 Cor. 1. 30. But this is injurious to the inestimable value of Christs blood. God cloakes our sinne now, and cures it too by degrees, and afterward fully; he cloaketh and covereth our iniquity with the righteousness of Christ, which is not a short cloake that cannot cover two, as Saint *Bernard* speaks, but being a large and everlasting righteousness it will largely cover both thee and me.

Bern. in
Cant. 61.

They who are elected and called are redeemed; that is, are set at liberty and freed by Christ, from sinne, satan, and death; and shall goe forth (as the words are here) from sinne, Rom. 7. 5. 8. Rom. 6. 6. 14. 1 John 3. 8. from Satan, Joh. 12. 31. Col. 1. 13. from death, heb. 2. 14.

Reason 1.

Because they are one with Christ, and he having overcome those enemies, and delivered himselfe, they must needs bee freed.

Reason 2.

Because being one with him, they have his spirit, *Now where the spirit is, there is liberty*, 2 Cor. 3. 17.

Reason 3.

Because they must, and ought to serve him, whose they are; that is, God, which they cannot doe, if still they be servants to sinne and Satan; for if no man can serve two masters, (Mat. 6. 24.) who may in some case be subordinate to one another, how may they serve such as are so farre opposite, God and sinne?

Reason 4.

Because God hath shewed mercy to pardon their sinne, but to what end were that mercy if he should leave them in their former bondage? as if one should pay the rancome of a captive, and yet leave him still in thraldome.

Object.

We see many of them who are partakers of this redemption, yet are still overcome of sin, and are led captive to transgresse the commandment, as Saint *Paul* was, Rom. 7.

Answer.

Falling into sinne, doth no way prove the dominion of sinne. Sinne hath dominion when it raignes in a man, and when man rebels not, strives not against it, but is ruled by it. But when sinne is, as Saint *Cyprian* speaks, as a raging beast, yet tied and chained up in the utmost passages of the soule: Or as *Epiphanius*, as a root sprouting out weeds, yet still nipped and checked that they cannot have their growth. Then sinne raignes not, so that though by

Cypr. de
circum.
Epiph. in
hazrel. 64.

reason

reaſon of this remainder of ſinne a man be greatly hindered, that he cannot doe the thing he would, yet the thing that prevaileth in him, is a wil & deſire of righteouſneſſe, hungering and thiſting after it, the drift and purpoſe of his life tending wholly to it, it is grievous to him that he failes, and makes him cry out, Rom. 7. 27. *O wretched man ! &c.*

Thoſe are ſtill aſſaulted by Satan, and hotly purſued by him, ſo that they are no where free from his tentations, therefore not freed.

It is a ſigne they are the rather freed, not becauſe they are tempted, but becauſe they are ſo hotly purſued, and have the feeling of them, which before they had not; and as *Cyprian* ſpeakes: The Divell is therefore more fierce, becauſe overcome, and would faine conquer his conquerer; So that though he goe about like a roaring Lyon, 1 Pet. 5. 9. yet they are able to reſiſt him ſtedfaſt in the faith, and ſo armed with the coate-armour of Gods ſpirit, and his grace, that though he may by violence now and then foile them, yet doth he not overcome them and leade them captive; but the more he aſſaults, the more are they inabled to repell him and reſiſt his forces; for they prove like a City that hath bene once beſieged, but not ſacked; ever after it will be better able to reſiſt the like forces: yea greater, becauſe they will fortifie the walls and breaches, and encrease their munition and ſtrength. It falls out with men that enjoy their lands in peace and ſecurity, they looke not into their evidences, only keepe them in a box or cheſt; but if any man lay claime to the leaſt part, and would wreſt it from them, then will they with diligence ſeek them forth, and looke them over, and conſult with Lawyers, whereby they are able to answer the plea of the adverſaries. So it is with the ſpirituall eſtate; Satan (as *Chryſoſtome* ſpeakes) when he ſees he can doe nothing, either preſently deſiſts, fearing leſt he become a cauſe of more glory to us: or if he do continue, it is but to be revenged of them by troubling and vexing them, whom he cannot overcome; So that his aſſaults prove that they are freed from him, as *Pharaohs* purſuing of *Iſrael* ſhewed they had eſcaped.

Theſe ſtill dye, how are they then freed from it?

They neither are nor can be free, becauſe the ſentence is unchangeable, Heb. 9. 27. but they are freed from the dominion and tyranny of death, yea from the hurt and evill that comes by it; nay, it is made to bring them many benefits. It frees them from, Firſt, the afflictions and miſeries of this life, yea though it ſeeme to come unto them ſomewhat untimely. *The righteous is taken away from the evill to come, he ſhall enter into peace, they ſhall reſt in their beds*, Iſai. 57. 1. 2. 1 Kings 14. 13. Secondly, from the fellowſhip of wicked men, who vex their ſoules, as the Sodomites did righteous *Lot*s. Thirdly, they are freed by it from ſinne. *Death is found*

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Object.

Answer.

Object.
Answer.

to be profitable to the faithfull, because it frees a man from the danger of sinning, and puts him into a security of not sinning, saith S. August. So that in bringing death, is by death destroyed, as the viper of her brood. Death had never entred but by sin, and sin had never ended but by death. Fourthly they are freed from the assaults of Satan and the world; for they by it doe not only flie into the wilderness to be free *for many daies*, as the Church, Rev. 12.6. but as the words are in the fifth verse, *they are caught up unto God, and to his throne*: and so as favourites pursued, are safe when they are in the Court, specially in the presence chamber: So much more here. Besides these freedoms, it brings great benefits. First, it is their passage into the presence of God, where is fulnesse of joy; an unpleasent gate, but to a Princely Pallace. Secondly, it is an herald that fetches them to their glory and crowning, from these earthly cottages, 2 Cor. 5.1. Thirdly, it restores our bodies more holy and pure unto us. *As length then what is death? Tis no more then to put off ones coate; the body is as a garment, and we lay it off but for a while by death, to put it on againe a fresh.*

Use

It is comfort to as many as finde and fee the assaults of Satan and sinne, tempting, and fighting, and rebelling in him, but not raining or ruling in him, or though sometime foiling him, yet not leading him captive, Rom. 6.12.13. Such may have comfort that they are redeemed by Christ, *Free indeed because the sonne hath made them free*, John 8.36. They must not measure their freedom, and so their comforts, by feeling no assaults: For as Hierom to Heliodorus: Then thou art most dangerously assaulted, when thou knowest not that thou art assaulted. We have to fight faith Saint Cyprian (*de mortalit.*) with covetousnesse, with unchastity, with wrathfulnesse, with ambition, with carnall vices, and with the enticements of the world. Hereupon saith Saint August. (*lib. 2. contr. Julian.*) God forbid that we should thinke holy Cyprian to have beene covetous, because he fought with covetousnesse, or wrathfull, or ambitious, or carnall, or a lover of this world, because he fought with them; nay, therefore was he none of these, because he fought and strongly resisted these evill motions.

Healing under his wings] It implies sickenesse among men.

Doctrine

Every man naturally of himselfe, and by himselfe, is sicke, full of diseases and sores; that is, of sinnes and corruptions, and of all spirituall diseases, Psal. 51.5. Ezek. 16. Rom. 3.10. &c. Ephes. 2.3. And of every person may that be spoken which is spoken of the whole people, Esay 1.6. *From the sole of the foote to the head, there is no soundnesse, but wounds, and bruises, and putrifying sores.*

Reason. I.

Because of naturall parents who communicate their sinne and nature; and beget in their owne likenesse, Gen. 5.3. and so, *That is borne of flesh is flesh*, John 3.6. Tis propagated more then any

any naturall diſeaſe, and outgrowes nature, for we finde children ſinning before they can either goe or ſpeake.

Beauſe they are without Chriſt who is life; as the body without the ſoule, ſo is the ſoule without Chriſt. The ſoule departed, the body is poſſeſſed of ſtinke, corruption, rottenneſſe, wormes, horror, and becomes deteſtable; ſo without without Chriſt the ſoule is full of the ſtench of guilt, the corruption and rottenneſſe of ſinne, the worme of conſcience, the horror of infidelity. So
Chryſologus.

Beauſe they are not regenerate, then that is true, Rom. 7. 18. *In me, that is, in my fleſh dwelleth no good thing.* And if no good, then much evil; for there is no *medium* twixt theſe which are more oppoſite then health and ſickenneſſe.

To let every man ſee what he is by nature, as blinde and darkenneſſe, ſo unholy, and ſickenneſſe, full of corruption and uncleanenneſſe.

This may teach us why men can ſo hardly endure the Miniſtry of the word, ſpecially that which reproveſ and threatens, why they account the Miniſters grievous and offenſive to them; and their enemies rather then friends, which labour to reforme them; tis becauſe ſinne and corruption is naturall to them, and men can hardly endure to have a naturall ſore, defect or infirmity pointed at or noted, much leſſe to be dealt withall when it is not to be cured or removed without force, without ſharpe medicines, cutting or ſearing, or the like. Is it any wonder it ſhould be ſo here, when to deale with ſinne, is like pulling out a right eye or cutting of an arme? ſpecially when cuſtome is added to nature, and pleaſure and profit to both. This makes them when they heare of ſinne, not to entertaine it as an admonition, but to ſhunne it as a reproach, and receive ſuch, not as Phyſitians that would cure them, but as enemies that would kill them.

The reaſon why they account the Law and Commandements of God, ſuch a burden, and the obedience of them ſo tedious, is, becauſe they are ſicke men and want health, and we know ſmall things are burdensome to the ſicke. *S. Paul* complaines, though he was in health, and had an inward man, Rom. 7. 22. 23. much more ſuch as have nothing but the outward and the carnall man.

And ye ſhall goe forth.] If Chriſt bring liberty, it intimates a bondage before.

Every man naturally is a ſlave, in captivity and bondage to Satan, ſinne, and death, Rom. 7. 14. *Carnall and ſold under ſinne,* Rom. 6. 16. *To whom ye yield your ſelves ſervants to obey, his ſervants ye are to whom ye obey.* John 12. 31. *The Divell is the Prince of this world.* 2 Cor. 4. 4. *The God of this world.* 2 Tim. 2. 26. *Who takes men captive at his will.*

Beauſe they ſerve and obey ſinne, then they muſt needs be in ſubjection

Reason 2.

Reason 3.

Vſe 1.

Vſe 2.

Vſe 3.

Doctrine

Reason 1.

subjection to it, especially when the service they doe is willing, John 8. 34. *Whosoever committeth sinne is the servant of sinne.* So Rom. 6. 16. and 2 Pet. 2. 19. *They are the servants of corruption, for of whom a man is overcome, of the same is he brought in bondage.*

Reason 2.

Because if they be slaves to sinne, then to Satan also; for sinne is the worke of Satan; and also to death, for *by sinne, death entred into the world*, Rom. 5. 12. Sinne the only cause (saith one) which enlargeth deaths dominions, and made all the world to become his tributaries; *Adam* had not died, had he not sinned.

Use 1.

This will teach us and warrant us what to judge of those men, whom we shall heare, if any man speake of liberty and freedome, to chalenge it as much as any, like those, John 8. 33. *We be Abrahams seed, and were never in bondage.* And yet they live very profanely and wickedly; no iniquity subdued, but sinne reigning, and they subjects to their corruption, yea captives to their lusts, uncleanness, ambition, pride, anger, &c. When they are Masters of families, Magistrates of Cities, Captaines of bands, Coronels of fields, Generalls of Armies, Commanders of countries, yea, Princes; yet one base, ambitious, or covetous, or voluptuous lust doth rule over them; miserable slaves, and if they feel not this, their bondage is the greater; sinne and Satan have the surer possession, when things all are at peace. The captivity is the more dangerous, the more willing; as the malignity of poyson, is neere the lesse, though it be sweet, if yet it be poyson.

Use 2.

This will confute the Doctrine of Popery, who teach that man hath free will to good, or (to use *Bellarmines* words) that a man may doe things morally good, and keep or fulfill the law, according to the substance of the things prescribed, without the help and assistance of speciall grace. But how should this be, if he be the slave of sinne? We deny not to any man free will, for else we should make him no man: But we must understand that free will is either good or evill, and so according to the distinction of *Bernard*: All that have free will but to evill, are their owne and Satans; all that have free will and to good, are Gods. *Gregorius Ariminensis* is expresse; that to affirme, that man by his naturall strength without the speciall helpe of God, can doe any vertuous action, or morally good, is one of the damnable heresies of *Pelagius*: or if in any thing it differ from his heresie, it is further from truth.

And grow up as young calves.] A further benefit promised of growing up and encreasing in grace and sanctification daily by degrees.

Doctrine

They who are Gods elect and called, shall grow up and encrease in graces, as in faith, hope, love, and such like. As the waters of the Sanctuary they shall rise higher, *Ezech. 47. They are branches in Christ that beare fruit, and are purged that they may beare more fruit.* Joh. 15. 2. Phil. 1. 6. Jam. 2. 5. 1 Cor. 1. 4. 5.

Because

Because he will reſtore in them by Chriſt, that which was loſt in *Adam*, and by him, his image of righteouſneſſe and holineſſe, therefore ſhall they encreaſe and grow up towards it, which muſt be got againe in long time and divers progreſſe, though it were loſt in a moment.

Reason 1.

Because ſome doubt eſſe may, be whether their graces they have, be true ſanctified graces, which generally ever encreaſe, though ſome let there may be, as a temptation or ſome ſinne, but they doe recover themſelves and encreaſe after the more, as fire kept down, *Mat. 25. 25. 21. 26.*

Reason 2.

This may put many a man to a *quere* with himſelfe, and his owne ſoule, if he encreaſe not, but rather goe backward, and thrive not under good meanes, but ſhame their maſter, as if they had no good food, like the blaſted eares and leane kine, that *Pharaoh* dreamed of. Theſe may feare themſelves, that if they approve themſelves in this condition and thinke all is well with them, they are not right; but if they diſlike their dulneſſe, and backwardneſſe in profiting and growing on in ſanctification, if they bewaile their wants, and earneſtly uſe the meanes, they may be perſwaded that what God hath begun he will performe in them to the end; and that he will fulfill the deſire of them that feare him.

Vſe 1.

To perſwade every one to endeavour to goe forward, and to grow in grace and piety, as the wicked grow worſe and worſe, *2 Tim. 3. 13. Phil. 3. 13. 14.* To preſſe forward, like runners in a race, who looke not how much they have runne, but how much remaineth. Upon which place Saint *Auguſt.* He had ſaid, I am not already perfect, and yet afterward he ſaith, as many as be perfect; perfect, and yet not perfect; perfect travaillers, but yet not perfect comprehenders: Let it alwaies be diſpleaſing unto thee to be as thou art; if thou meaſeſt to attaine at length to that which yet thou art not, for when thou thinkeſt well of thy ſelfe, thou goeſt no farther, but if thou ſaieſt it is well, thou art undone; forget what is paſt, looke not backe, leſt thou ſtaieſt where thou now art: Remember *Lots* wife.

Vſe 2.

V E R S. III.

And ye ſhall tread downe the wicked: for they ſhall be duſt under the ſoles of your feet in the day that I ſhall doe this, ſaith the Lord of hoſts.

AND ye ſhall tread downe the wicked.] The laſt thing promiſed to thoſe that belong to God, is victory over their enemies.

enemies. A comfortable promise to them that were oppressed and under the winde, that God would change the condition, and make them now aloft, and the other under. It is usuall with the Lord, when he promisetht redemption and comforts to his, to joine also a prophesie of the destruction of their enemies, lest they should be grieved with too much emulation at their present prosperity. Thus God workes patience in them, seeing he would give them after a while cause of triumph over their enemies, and that they shall be the Lords Ministers to act this judgement, *You shall treade downe the wicked*, they shall be made your foot-stoole: And it is added, *they shall be as dust.*] or ashes, shewing their utter and ignominious destruction.

In the day that I shall doethis.] Which noteth the time spoken to restraints their desires, who haply hearing it, would be carried headlong with it in their desires for it; therefore by this they are taught to wait with patience, till the time come when God wil effect it. And this day is partly in this life, but fully and perfectly in the other, when they shall with Christ judge the wicked and treade upon them.

Doftrine 1. The Lord he often descendeth to the infirmities of his, to let them see their desire upon his and their enemies for his sake, and to see their ruine and destruction. See a like point to this, Cap. 1. 5. Your eyes shall see it.

Doftrine 2. The Lord oftentimes destroyes the wicked, enemies of him and his Church, by the hands of his Church, and by their meanes. *Ye shall tread, &c.*

Vers. IIIL.

Remember the law of Moses my servant, which I commanded unto him in Horebin all Israel with the statutes and judgements.

R*emember the law of Moses my servant.*] Here is the second part of this Chapter, the precept commanding their reading and remembring the law; because from hence they were to have no more Prophets till Christs comming, when *Iohn* should be his forerunner; and therefore when they were without Prophets, they must give the more diligence to read and be exercised in the law, and to submit themselves to the doctrine of piety therein contained. Now, by naming the law, he doth not exclude the Prophets and propheties that were written, his own & others, but rather including them as commentaries of the law, & interpreters of *Moses*; So he leaves them not to their owne imaginations, but restraines them

them to that which was left written as being ſufficient to direct and governe them.

My ſervant] *Moses* was not the author of the Law, but only the instrument of bringing it. Therefore it is added,

Which I commanded unto him.] He was only Gods Miniſter to utter what he would have him deliver.

In Horeb.] The place where the Law was given, which ſome thinke to ſignifie the mount *Sinai*, others thinke by both is meant one hill, which in reſpect of that part, which lay towards the Eaſt was called *Horeb*: of that towards the Weſt, *Sinai*, and of this place the Prophet rather ſpeaketh; that he may make them call to minde the great Majeſty of God, which he ſhewed in that place; at the giving of the Law.

To all Iſraell.] He noteth the perſons to whom he gave it, even to themſelves, to make them the rather to regard it, and obey it above others, *Pſal.* 147. 20. And he ſaith *to all*, that no man might exempt himſelfe, whether learned or unlearned, baſe or noble, male or female, all ought to attend to it and remember it.

With the Statutes and Iudgements.] This he ſpeaketh the rather, to commend this care to them; ſeeing the law is for their profit and good, and containeth in it all directions for publicke affaires, to teach men to carry themſelves in all conditions.

The people of God muſt remember the whole Law; the Miniſter to teach it and deliver it to the people, and they to receive; learne, and know it. *Vide Cap.* 2. 6.

The people of God muſt remember this wholly and only.

The people of God muſt read, know, and be exerciſed in the Law. This extent, and all theſe degrees, are contained in the word, Remember. It is the character of the bleſſed man, *Pſal.* 1. 2. It was *Dauids* praier and praſtiſe, *Pſal.* 119. And Chriſt requires it, *Joh.* 5. 39. and Saint *Paul*, *Col.* 3. 16.

Be cauſe ſome are ſuch as muſt teach others, and ought to do it: *Deut.* 7. 7. No man can teach another what he knows not himſelf.

Be cauſe they cannot without it preſerve themſelves from ſin; ignorance being the fountaine of ſin, which made the Hebrewes call all ſins, *Ignorances*, for not knowing ſin they can no more avoid it, then the bird that ſees not the ſnare: but the knowledge of the word will ſecure and preſerve them, *Prov.* 7. 1. 2. 3. 4. 5.

Be cauſe whatſoever is done in obedience of God, cannot be good if it want knowledge, though it proceed from zeale, charity, devotion, or good intention; it is howſoever but a blind ſacrifice, condemned, *Mal.* 1. 8.

Uſes of this point; ſee, *Cap.* 1. 8.

Doctrin. 1.

Doctr. 2.

Doctr. 3.

Reason. 1.

Reason. 2.

Reason. 3.

V E R S. V.

Behold, I will send you Elijah the Prophet before the coming of the great and fearfull day of the Lord.

BEhold I will send you *Elijah*.] The third prophesie in this Chapter, touching the coming of *Iohn the Baptist*, of his office, and the fruit the Church should have by him, in this verse and the last.

In this verse we have, his sending, and in it we observe, by whom, and who is sent, his name and office, and thirdly the time when.

I will send.] This is here spoken of God the Father, which *Cap. 3. 1.* was spoken of the Son: And to the Father it is also applied, *Matth. 11. 10.*

Elijah the Prophet.] Not that *Elijah* who was taken up in a fiery Chariot, but *Iohn Baptist* who is here called *Elijah*, for the similitude of his minde and manners, his graces, gifts, and office: If we admit an heavenly interpreter to tell us the meaning, *Luc. 1. 17.* or Christ, *Matth. 17. 10. 11. 12.* who told his disciples that *Elias* was come: and we read in the next verse, verse 13. *That the disciples understood that he spake unto them of Iohn the Baptist.* Yet Christ revealed it at another time more plainly, *Matth. 11. 13. 14.* *All the Prophets prophesied till Iohn, and this is Elias which was for to come.*

*Ribera in
Lo.*

The Papists understand this of the true *Elijah*, and that he shall come againe in person. *Ribera* hath three reasons for it. First, The authority of *Chrysostom*, *Aug.* *Ambr.* *Theod.* *Cyrl.* *Aquin.* &c. We answer, one Angel is more then all these, especially Christ who is our sole Doctor, and hath otherwise interpreted. Secondly, The *Septuagint.* instead of Prophet reads *Thebise.* We answer, that the originall is Prophet, so *Ribera* himselfe confesses, and so the *King of Spains Bible* hath it. Must we then reforme the Fountaine by the Chanell, or this by that? Thirdly, His third reason is from the last words of the verse, *Lest I come.* &c. which are, he saith, understood of the second coming of Christ, because his first coming was to save, not to judge or destroy. I answer, It is not Christ that speaks these words, but the Father, who verse three, was called *The Lord of Hosts*, a title not given to Christ. And the words are not meant, of the destruction of the wicked at the last judgement, but of Gods plaguing them in this life, for contemning of Christ, as their owne *Montanus* doth

doth alſo interpret it : *Bellarmino* alſo would prove it as *Ribera* doth, that the words referre to Chriſts ſecond coming, becauſe that day is called *Great and fearfull*; whereas Chriſts firſt coming is acceptable; and a day of ſalvation. I anſwer, that Chriſts ſecond coming, in reſpect of no other thing, nor to any other perſons, is great and fearefull, then his firſt coming is, and *contra*, for his ſecond coming, to his owne, is a day of ſalvation, and they are bid to lift up their heads when it approaches : but to the wicked, both the firſt and ſecond coming are fearfull, and full of horror. Therefore *Montanus* interprets it thus : the day is great in reſpect of the good, & dreadfull in reſpect of the wicked; reſembling this place to that of *Iohn*, Matth. 3. 12.

But the reaſon why the Papists contend it ſhould be the true *Eliab*, is, becauſe they might prove that the Pope is not Anti-chriſt. This is one of *Sanders* his great demonſtrations to prove it, becauſe *Eliab* muſt reſiſt Antichriſt, but *Eliab* is not yet come to do it. *ergo*, But what Prophet, what Apoſtle, what Scripture, ever told them any ſuch thing. Papall traditions will leave nothing unknowne. they tell us things wherein Gods ſpirit is ſilent; they tell us the ſouldiers name who pierced Chriſt, the theeves name who were crucified with Chriſt, the hoſts name in whole houſe he celebrated the ſupper, and the names of the two witneſſes, Rev. 11. 3. to be *Enoch* and *Elias*, if we will believe them : but their folly is made manifeſt to all that will ſee.

Before the coming &c.] Here is the time when *Elias* ſhall come, immediatly before Chriſts coming; that is, his firſt coming, which though it may ſeem to be deſcribed contrary, when it is ſaid to be acceptable and gracious, yet this is ſpoken in reſpect of divers parties : that whereas there were ſome that contemned and made no account of the mercies of Chriſt, to them it ſhould be a dreadfull day, but to the godly, acceptable and gracious.

The coming of Chriſt is very terrible, to all naturall, wicked and impenitent men. That is, his preaching of the word, whether in his owne perſon, or by his Miniſters. So, *Eſa. 11. 4. He ſhall ſmite the earth with the rod of his mouth, and with the breath of his lips ſhall he ſlay the wicked* : which is again repeated, Rev. 2. 16. And by his Miniſters he doth it, 2. Theſ. 2. 8. 2. Cor. 2. 15. 16.

Becauſe he brings them by this to the ſight of ſinne, Rom. 3. 20. 1. Cor. 14. 24. 25. and ſo makes them to ſee, though unwillingly, how ugly and filthy lepers they are, how defiled in nature, in ſoule, body, mind, will, affections, in word, deed, actions, which muſt needs trouble them and ſtrike terror into them.

Becauſe by this he brings them to the ſenſe of that puniſhment which is due for ſin, ſo that though the ſight of ſin laſt no longer then they are looking into the glaſſe that diſcovers them, yet the ſenſe of the puniſhment may terrifie them.

Doctrines

Reason 1.

Reason 2.

By

Object.

By this he also troubles his owne, and the most penitent, as we see, Act. 3. 37. 38.

Answ.

He doth so, when he first brings them to repentance, or after, when they grow secure: But the difference is, that in these it is to salvation, in the other to their greater damnation and hardning.

Other things which might be observed here, are already noted, Cap. 3. 1.

VERS. VI.

And he shall turne the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the Earth with cursing.

*Vide brevem
expos. huius
versus, apud
D. Abbot.
Antich. De-
monstr. ca.
6 p. 133.*

AND *he shall turne the heart of the fathers.*] In this verse is described the end of *Iohns* comming before Christ, his office, which is to convert the hearts of the Fathers to the children, and to bring them to an holy union of faith, to worke repentance in all, and to turne them from iniquity to the living God.

He shall turne.] He shall be my instrument to turne or convert men; speaking honourably of the Ministry of the word, to shew how powerfull it is, when he worketh with it. The Ministers then convert, when they are Co-workers with God, 1. Cor. 4. 15. 1. Cor. 15. 10. but prevaile not when he denies assistance, 1. Cor. 3. 7.

The heart of the father to &c.] Saint *Aug.* and *Hierom.*, by the *Fathers*, understand *Abraham*, *Isaack*, and *Iacob*, and the Prophets, and by *Children*, the Jewes; when by the preaching of *Iohn* the Jewes should believe in Christ, in whom the Fathers had believed; then should their fathers hearts be turned and affected towards them, which otherwise were averse from them. Some understand by *Fathers*, the Jewes, and by *Children*, the Apostles and other Christians, according to that Psal. 45. 16. And when the Jewes were converted, by *Elias*, to believe as the Christians did, then were the Fathers and Children of one minde, consenting in one truth. But some understand by them all ages, orders, degrees of men, meaning that *Iohn* should execute his office with the like authority, gravity, and power towards all, and shall have and see the fruit of his labours in all sorts, and so it is interpreted, Luke 1. 17. That *Iohn* when he came, should finde many dissensions, many strange opinions and dotages, but he should gather them

them to God, and bring them from thoſe diſſenſions to true unity, that they may grow together in one faith.

Leſt I come and ſmite the earth with a curſe.] Theſe words menace as many as reſiſted *Iohns* Miniſtry. There were among this people many obſtinate and wilfull, who had need of this rowling and awakening: a threatening alſo, not only againſt particular men, but to deſtroy the whole Nation of the Jewes, by famine, peſtilence, war, and exile.

Repentance is wrought by the preaching of the word. *Vide, Cap. 3. 7.*

The Miniſtry of the word works upon all, old, yong, rich, poor, noble, baſe, &c. This was manifeſt by *Iohns* preaching, *Mat. 3. 5.* *Luc. 3. 10. &c.* By *Pauls*, *1. Cor. 1. 26. 27.* We read of Noble *Theophilus*, *Luc. 1. 1.* Of the Shop-keeper, *Act. 16. 24.* Of the *Isoler*, *ver. 34.* Of the devout Greekes and the honorable women, *Act. 17. 4.* And of the elect Lady, *2. Epist. Iohn.*

Becauſe God hath decreed to ſave of all ſorts ſome; then muſt the word needs worke upon them, it being the meanſ of ſalvation, *1. Tim. 2. 4.*

Becauſe that when he converts by it, the wiſe, rich, and mighty, he might ſhew his power, and the power of the word, in the weakneſſe of man; *1. Cor. 1. 25.* when by it he ſhall make them account their wiſdome, folly &c.

Becauſe when he calls of all ſorts, it might appeare that when they are not wrought upon, it is not their ſtate and condition that doth hinder them, as if God had given it them to ſnare them, but it is from the corruption of their own hearts who abuſe them, ſeeing others their equalls are converted.

To encourage the Miniſters in the diverſity of their hearers, as different in conditions as complexions, in hearts as faces; yet to go on and deliver the word with faithfullneſſe, expecting that the Lord ſhall make it profitable to the ſaving though not of all, yet of ſome of all ſorts; that as he wrought effectually in *Peter* towards the circumciſion; and was mighty in *Paul* towards the Gentiles, *Gal. 2. 8.* So he will this day be powerfull to ſome of the rich, the next to ſome of the poore; this Lords day to one of honour, the next haply, to one in diſgrace and vile, to all according to the pleaſure of his own working.

Doctrin 1.

Doctrin 2.

Reason 1.

Reason 2.

Reason 3.

770

A

A Table of the Contents.

The letter (a) sheweth the first Alphabet, the letter (b) the second, the figure sheweth the Page.

| A. | C. |
|-------------------------------------|------------------------------------|
| A Accepting of persons, a | Calling of Ministers b 26. 27. 49. |
| great sin b 74. 75 | 50. faithfulness in particular |
| Adversity b 158 | calling b 36. 37. How children |
| Adultery b 192 | to be ordered by their parents |
| Adultery annuls not marriage b 119 | for their callings. a, 66. Signes |
| Affection how farre necessary in | against ones calling are more |
| Gods service a 159. 160 | harmous. a, 120 |
| Affliction, a burden a 3 It befalls | Catholike Church, and the mem- |
| Gods dearest children. a, 8 | bers of it. b, 102 |
| Why it befalls them. b, 236. 248 | Children, their duty. a, 57. 58. |
| Almes of oppressors, a, 223. 224 | 60. 64. 67. 69. 71. 73 |
| 226 | Children of God their happy con- |
| Altar, what it is. a, 126 | dition. b, 237. 238 |
| Anger of God. a, 187. 188 | Christ, to whom he comes, b, 167 |
| Angels, the name to whom given. | his coming desired by Patri- |
| b, 166 | arkes. b, 168. his coming pro- |
| B. | mised long. b, 170. 171. he is |
| Banishment a prooffe of Gods an- | our Prophet. b, 172. 173. he pu- |
| ger. a, 29 | rifieth his people. b, 175. 176 |
| Blasphemy a great sinne. b, 152 | Church, now Catholike. a, 194. |
| It much displeaseth God, b, 153 | it is the most excellent society. |
| some kinds of it. b, 156. 157 | b, 178. it may erre, b, 59. 60. |
| 248. 249 | 61. it must be holy. b, 89. the |
| Blessings abused, aggravate sinne. | honour and prosperity of it. |
| a, 208 | b, 240. 241. |
| Bread, what meant by it. a, 126 | Church-robbers. b, 219. 220. 221 |
| Bondage of naturall men. b, 281 | 225. 228. 229. |
| 282 | Conference of godly. b, 261. |
| Bounty in Gods service. a, 150. | Creation binds us to Gods service. |
| 151. 152. | a, 91. 92. |
| Bounty of Idolaters. b, 213. 214 | Creatures have all power from |
| Burden, what it signifies. a, 2 | God. b 12. |
| | Credit, not got by sin. b, 17. 19. |
| | It |

The Table.

| | |
|---|---|
| It is gotten by honouring and
maintaining of Ministers. b. 239 | a. 98 99 the effects of Gods feare |
| Customes, injurious concerning
tithes. b. 225 | a. 101 servile feare, what it is,
with the effect of it a. 110 111 |
| D. | Forgetfulnesse of benefits a. 25 |
| Death and famine for sin b. 14 | Free will b. 138 181 |
| Death, how Gods children freed
from it b. 278 279 | G. |
| Deceivers in Gods service a. 231 | God, his power a. 37 his anger
a. 187 188 the Lord of hosts
a. 37 |
| Desire of Christ b. 179 180 | Godlinesse causeth prosperity
b. 250 |
| Disgrace brought by sinne, fore-
tells ruine, without repentance
b. 20 | H. |
| Divorces for needlesse causes
b. 122 | Hearing required b. 51 52 53 |
| Divorce may only be by authority
b. 118 119 unlawfull, but only
for adultery b. 141 142 143
144 | Heart must be kept pure b. 137 |
| Dominion of sinne b. 278 | Honour of God a. 97 |
| Donatives, their original b. 228 | Honour lost by sinne b. 19 |
| E. | Hopes of wicked men vaine a. 38 |
| Elijah who he is b. 286 287 | Hosts, God the Lord of hosts a. 37 |
| Election bindes us to Gods service
a. 94 95 | Husband may not grieve his wife
b. 105 106 |
| Increase in grace b. 281 282 | Hypocrisie a. 156 157 b. 187 188 |
| Error not to be taught b. 41 | It is a great sinne b. 220 |
| Excellency of the godly b. 267 | Hypocrites thinke all too much for
God a. 218 |
| Excommunication a. 129 130
131 132 | Hypocrites justifie themselves
when under judgements a. 251 |
| Executors of wills their sinne
b. 198 199 | I. |
| Exhort, we must exhort one ano-
ther b. 258 259 | Idolaters, liberall in their worship
b. 213 214 |
| Extraordinary providence of God
for his people b. 237 | Imitation of predecessors vertues
b. 58 |
| F. | Impropriations of Churches b. 228
229 |
| Famine for sinne b. 14 | Inconveniences must not hinder
obedience to God b. 45 |
| Fatherlesse children not to be in-
jured 198 199 | Ingratitude a great sinne a. 16 17
25 208 |
| Favour of God how to be esteemed
b. 205 206 | Injuriousnesse is against nature
b. 79 it is against religion b. 80 81 |
| Feare of God a. 97 98 the want
of it causes sinne b. 201 diffe-
rences of filiall and servile feare | Injustice is joynd with irreligion
b. 150 151 268 |
| | Invocation of Saints b. 181 |
| | Ironies, whether lawfull a. 167
168 |
| | Irreligion |

The Table.

| | | | |
|--|----------------------------|---|--------------------------|
| Irreligion | b 187, 268 | b 185 186 how to be obeyed | a 63, 82 |
| Judgements, are for sinne | a 41 | Maintenance of Ministers | b 215 |
| they should reſtraine ſinne | a 5. | 216 221 224 225 226 227 | |
| Of proſſiting by them | a 10, 11. | 232 233. What it is | b 216 |
| They profit not the wicked | b 13. | 218. How neceſſary | b 227 228. |
| How wicked carry themſelves | | A bleſſing to ſuch as maintaine | |
| in them | b 98. How vaine their | them | b 231, 232 |
| couſe is | b 98 99 Hypocrites | Marriage how children to ſubmit | |
| juſtifie themſelves under them | | to their parents in it | a 69 |
| | b 231, 252 | God is the witneſſe of marriage | |
| Judgements may be upon things | | b 115. The deſcription of mar- | |
| belonging to men, as well as | | riage | b 121 122. The author of |
| upon their owne perſons | b 235. | it | b 132. The end of it |
| No perſon freed from judge- | | Marriage with contrary religion | b 133 |
| ments | b 10, 11. The cauſes of | b 90, 91, 92. Vnfaithfullneſſe | |
| judgements | b 96. God brings | in marriage is ſinne againſt | |
| them not but upon knowne cau- | | God | b 112 |
| ſes | b 185 They are equal a 52. | Married perſons, their duty | b 120 |
| God will be juſtified in them, | a | Maſſe, whether one may be preſent | |
| 43 44 47 God hath glory by | | at it | a 157 |
| them | a 54. God can bring them | Meditation of the word | b 7 |
| with a word | b 16. The diffe- | Mercy of God only keeps off judge- | |
| rence of them on the godly and | | ments | b 203 204 |
| the wicked | a 45, 46 | Mighty men cannot withſtand | |
| Judgeing of others | a 146, 147, | God | b 273 |
| | 148. 149 | Mincha, what it ſignifies | a 199 |
| K | | Ministers, muſt put difference be- | |
| Kingdomes, diſpoſed of by God | | tween godly and wicked | a 129 |
| | a 40 | 130. They ſinne, if cenſure not | |
| Knowledge of God, how needfull, | a | the wicked | a 132. Contempt of |
| | 152, 153 | Gods Miniſters and his worſhip | |
| Knowledge excuſes not hearing | | goe together | a 214. Beſt Mini- |
| b 6. 7. God knowes the wicked | | ſters moſt contemned | a 216, |
| and their waies | a 184, 160 | They muſt apply doctrine | b 2, 3 |
| L | | what their care muſt be concer- | |
| Lame ſervice | a 156 | ning Gods worſhip | b 8, 9. A ſpe- |
| Law the falſe pretence of is en- | | ciall Covenant is made with | |
| creaſeth ſin | b 147 | them | b 24 25. They deliver |
| Liberality of Idolaters | b 213, 214 | whole truth | b 39 they muſt not |
| Long life a bleſſing | b 29, 30 | corrupt the word | b 41 they |
| Love the cauſes of it | b 77 | muſt be holy | b 42. They muſt |
| Love of God to his Church | a 19 | preach ſo as to convert men | b |
| M | | 45 they ought to be learned in | |
| Magiſtrates, when they neglect to | | the Scriptures | b 48 It is a great |
| puniſh, God will do it | b 94. | corruption, when they occaſion | |
| How they are to give judgement | | men | |

The Table.

| | |
|--|--|
| men to sinne b 67 when they are contemned and hated justly b 70, 71 what they are then to doe b 74 they are Gods Messengers b 166 so defraud them of their maintenance, is sacrilege b 215, 216, 219, 220, 221, 225. | Piety brings prosperity b 250. |
| Ministry of man ordinarily used by God a 12, 13. How to be esteemed a 13, 14. None may take it upon him without a calling b 26. The efficacy of the Ministry b 291. | Plenty, promised to the obedient b 31. promise to paiers of tithes b 231, 232, 233. |
| Nature teaches not to wrong any b 79. | Polygamie b 122, 129, 130. |
| O | Popes may and have erred b 61, 62 their Church robbing b 228. |
| Obedience due to God in all things b 45. How far due to parents a 62, 63, 64, 66. How far due to Masters a 80, 81, 82. How far due to Magistrates a 63, 82. | Portion, how children to submit in that a 67. |
| Old men, their duty b 30. | Poverty of Ministers b 226, 227. |
| Omission of duties b 208, 209. | Power of God a 37. |
| Oppression, God not pleased with sacrifices of it a 222, 224, 225. | Praise, God to be praised for deliverances a 35. |
| Oppressors not heard of God b 110. | Praier not heard, how great a judgement a 169, 170. When the season of praier a 170. |
| Originall sin b 126, 280. | How we must pray a 172. |
| P | What to pray for a 173. |
| Papists plea of bounty b 214. | Praier to Saints departed a 175. Praiers of wicked not profitable a 178. Where to pray a 197, 198. All need the praiers of others a 174. Praiers of Gods people accepted b 181, 182. |
| Parents to take care of childrens soules b 127, 128. | Preferring man before God how hainous a 160, 163. |
| Passion a 25. | Priest, how the word used a 203. |
| Patience under affliction a 45. | Professors, their sin most hainous a 210. |
| Patience in injuries b 108, 109. | Prophaneesse of heart, how knowne a 145. |
| Peace only to the upright b 45. | Prophets 3. sorts a 12. |
| People of God, may be punished a 8, 9, 10. Their privileges a 27. | Christ our prophet b 172, 173. |
| Person must be accepted, before his praiers are a 189. | Prosperity b 158, 159. |
| Perfection, whether in this life b 14. | Prosperity promise to piety b 250. |
| Perfidiousnesse, a great sin b 82, 83. | No note of true Church b 241, 242. |
| | Providence of God, not to be questioned b 160. To deny it, is pride against God b 244, 245. |
| | Whence it is that men doubt of it b 247, 248. Gods providence and protection a bond of service a 105. |
| | Publicke worship to be attended b 52, 53. |
| | Punishment |

The Table.

| | |
|--|--|
| Punishment, Gods owne people pun-
nishes a 8. wicked oft doe escape
unpunished long b 256. Purga-
gatory b 178 179 235 | Thoughts are known to God. a 138
Toleration of Papists. a 179
Truth, all of it to be delivered. b 39 |
| R. | V. |
| Redemption of the elect b 277 Re-
generate, their workes holy a 205
Reigning sinne what b 278 Reli-
gion teaches to do no wrong b 80
81 Remembrance, God remem-
bers our waies b 262 Repen-
tance onely removes judgements
b 6, 210, 211 Reproofs a 133
134 Revenge, the desire of it
a 49 Reward to obedience b 33
Riches, the way to attaine them
b 32 234 whether fit for Mini-
sters b 226 227 Wicked oft en-
crease in riches. b 254 255
Righteousnesse cannot be without
religion b 268, 269 Righteous-
nesse inherent b 276 | Virginity how to be esteemed of.
b 136
Vowes to be observed a 234 235
Vsurie b 85 |
| S. | W. |
| Sacraments, their efficacy a 142
the Minister of them b 28
Sacrifices of N. Test. a 144 what
Sacrifices required of Christians
a 202 Sacriledge b 212 215
219 220 221 239 240 San-
ctification of Gods elect b 275
276 Scoffing speeches, whether
lawfull a 167 Sencelesse
under judgements a 354 Separation
may not be from a Church
for the abuses of it. a 177 180
Servants their duty a 76 78 83
86 89
Service of God must be with best
a 150 183 Sicke service a 159 | Wages of hirelings, not to be de-
tained b 195
Wards, the abuse b 198 199
Watchfulnesse required of us
b 260
Widowes not to be oppressed b 196
197
Wicked though flourish shall be de-
stroyed b 272 273
Wife is husbands companion b 117
choice a of wife b 144 145
Witches not to be sought unto
b 189 190
Word of God, how to be preacht
a 6 7. How to be heard a 7.
must be applied b 23. must be
all delivered b 39. it must be
heard. publikely b 51 52. It
must be sought after b 54 55
All things are good or evil as
they are with or against the
word b 84. Wicked not able to
abide the preaching of it b 174
Workes no cause of justification
a 189
Worship of God must be holy a 127
Where that is abused, God is
abused a 138
Worship of God removed for con-
temps a 229
Worship of God furthered by
maintainance of Ministry b
227 228
Wrath of God a 44 45 |
| T. | Z. |
| Temple, people not bound to it in
prayer. a 197
Tempting of God, what. b 230
231
Tithes, whether still in force.
b 216. 217. 218. | Zeale. a 159 |

FINIS.

EXHIBITION

WILSON CASE

MALACCA

1897

1898

1899

1900

1901

1902

1903

1904

1905

1906

1907

1908

1909

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1911

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1914

1915

1916

1917

1918

AN
EXERCITATION
VPON THE
PROPHECIE
OF
MALACHY

Wherein,
{ The Context is illustrate by a cleare Analyse,
The originall Text is examined,
Most translations extant are conferred,
The expositions of the ancients and others are
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Together with some occasionall observations.

By
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the consent of his Executors by the same Author.



LONDON,
Printed by *Edward Griffin*, for *Daniel Frere*, and are
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Brittaine, 1640.

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Printed by Edward Gifford for Daniel Hawes, and sold
to be sold at his shop in Little
Brittain, 1740.

NOBILISSIMO
^{AC}
HONORATISSIMO
DOMINO,

D. EDUARDO,

COMITI DORSET, BARONI DE
BUCKHURST, Serenissimæ Dominæ Regi-
næ Domino Camerario, prænobilis ordinis Periscelidis
Militi, & Serenissimo Domino regi CAROLO,
a Conciliis secretioribus :

DEPV RATÆ ELOQVENTIÆ FACILE
PRINCIPI :

INGENUORVM OMNIVM STVDIORUM
fautori,

Mecænati Dignissimo :

IN OMNIBUS NEGOTIIS AD HONOREM REGIUM
ac Salutem publicam spectantibus, Vigilantissimo ac
prudentissimo Consiliario :

Hæc EXERCITATIONES in Prophetam
MALACHIAM,

Ut exile quidem, at Devotum tamen, perpetuæ
observantiæ & maximi obsequii Testimonium;

D. D. D.

Sacellanus ejus indignus,

Humillimus Servus,

Samuel Torshel.

NOBILISSIMO

HONORABILISSIMO
DOMINO

DEDOVANDO

COMITIBUS DORSETIENSIBUS

BUCKHURST & WOODHURST

in Comitatu Dorsetiensi

Miles & servus Miles & servus

Comitatus Dorsetiensis

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To the Reader

IT was not *choyce*, but *occasion* that cast me upon this *Sub-
ject*. Having the originall notes of the Sermons of that *reverend, learned and god-
ly Divine, Mr Richard Stock* upon this prophet *Malachy*, entrusted into my hands, and upon perusall of them finding many necessary points most wholefomely treated of; I thought it too great an injury both to his *Name*, and to the *publique*, to make them onely mine, and to keepe them to mine owne use; and therefore I resolved, (not without the judgement and approbation of other men) to communicate them unto the use of others. But withall observing, that his *aim* being only the edification of a *popular audience*, he had onely indeavored to apply the *Text* to the condition of his present *hearers*; and had left somewhat to be done to make it a *Com-
pleat Commentary*; I set my selfe to examine the *original*, to conferre *translations*,

To the Reader.

to inquire into the severall *glosses* and *expositions* of the *Ancients* and *Modern's*; and have thereupon made up what you see, by way of *Exercitation*. Not out of any opinion of mine owne ability, or an ambition to be upon the *stall*, or out of any more peculiar delight that I take in this kind of *study*, which yet is a *study* most worthy of a *Divine*, and which may exercise the most able; especially these more difficile pieces, I meane, the *prophecies*, which according to the *Hieroglyphique* of *prophecy* w^{ch} (they say) doth hang among other pictures in the *Vaticā library* at *Rome*, are like *Matrones* with their eyes covered. In regard of which difficulty it was, that *Paulinus Bishop* of *Nola*, (a man much commended by *S. Aug.* and *S. Hier.* and one that had not any resolution against writing, for he wrote other *tractes*, as *Verses* and *Epistles*,) would not bee drawne to write *commentaries*, though he were intreated by many of his friends, as deeming himselfe unworthy, though hee were indeed very able. I commend his spirit, though I follow not his example, and I have given you the excuse above.

I have every where followed the *Grammaticall*, which is the lawfull and genuine

To the Reader

genuine sense of Scripture. Men have been too wanton with *Allegories*. *Origen*, *S. Ambrose*, *S. Hieron* himselfe, and others of the *Ancients*, have been blamed for it by learned men. It were easy to multiply instances, but it were needlesse. I have also sought the most proper *gramaticall* sense, not alwayes the *first* but the most agreeable to the nature of the *context*; which while it hath not beene observed, many absurd interpretations have been made. *Corn. a lapide* *saith, hee heard one preach, *that Moses dyed kissing of God*. Because of that place *Deut. 34. 3*, *He dyed upon the mouth of the Lord*. Not observing the use of that phrase among the *Hebrewes*, which also the *Septuagint*, the *Chalde*, the *Vulgar Latin*, our *English*, and (for ought I know) all interpreters doe expresse, *He dyed according to the word of the Lord*. But I will not enlarge my selfe here, because I speake unto the same point in the *Epistle* before *M. Stock* commentary. I wil only request this of the learned reader, (if any such shall vouchsafe to bestow his eye so meanly,) that hee make a favourable judgement of what defect or other blemish hee may discern in a worke of this nature, w^{ch} could not bee smoothly wrought,

* *Jac. Armin*
Disp. priv.
Thef. 9

* *Corn. a lap.*
proleg. in
proph. min.

To the Reader

**Riber. Com.*
in *Hof.* 13.
Num. 12.

Sed vide
Gwil. Per-
kinsi prophe-
ticam. cap. 3.

nor wrought in all things to mine own satisfaction, having the use of no books but mine owne, and living almost an 100 mile from any *publicque library*. Yet such as *I* have, *I* have not neglected to consult: willing to cast off that untrue and slanderous aspersion which *Francis Ribera* hath throwne upon *Protestants Interpreters*; that they read not the Commentaries of the holy fathers, but being furnished with some poore measure of knowledge in the tongues, they read the Scripture as if they were to read *Livie* or *Cicero*.

Whatsoever it is that *I* have done in this, I submit it to the censure of this *Church of England*, of which *I* am a part & member, and in which *I* make my daily prayers unto Almighty God, that *truth* and *peace* may still be maintained, and that she may still flourish with *prosperity & reputation*, notwithstanding the ill will and ill-opinion of all sorts round about her.

S. T.

A Table of the Digressions.

| | |
|---|---|
| <p>OF Malachy; who he was, His Country, and parentage.</p> <p><i>A Discourse about the names of Angels.</i></p> <p><i>A discourse about the giving of names to children.</i></p> <p><i>A discourse concerning the name of Altar.</i></p> <p><i>Concerning the honor due to Gods house and service.</i></p> <p><i>Concerning the admitting of such only into sacred orders, as are fit and worthy.</i></p> <p><i>A discourse about Preaching and Catechising.</i></p> <p><i>Concerning the question; whether disparitas cultus, be an impediment of Matrimony.</i></p> <p><i>Concerning Polygamy, & the distinction of Bigamy.</i></p> <p><i>Of the question, whether a judge be bound to give sentence secundum allegata & probata.</i></p> <p><i>A discourse of the ancient severity against adulterers.</i></p> <p><i>A discourse of the care of Widowes and Orphans.</i></p> <p><i>A discourse of the discovery of Atheisme.</i></p> <p><i>Of the ill consequence of keeping the Clergy poore.</i></p> <p><i>Of Tythes. Their kinds, use, and how due.</i></p> <p><i>A discourse of the Division of the Bible into Chapters and verses.</i></p> <p><i>A discourse of the Phenix, and the enigmatical use of it.</i></p> <p><i>A discourse of Samson, how in his name, a type of Christ.</i></p> <p><i>A discourse of the necessity and benefit of acquaintance with Gods Law.</i></p> | <p style="text-align: right; font-size: small;">Malachy.
Ch. Ver.</p> <p style="font-size: 2em; line-height: 1;">}</p> <p>1. 1.</p> <p>1. 1.</p> <p>1. 7. 2. 13.</p> <p>1. 7.</p> <p style="font-size: 2em; line-height: 1;">}</p> <p>1. 8.</p> <p>2. 7.</p> <p style="font-size: 2em; line-height: 1;">}</p> <p>2. 11.</p> <p>2. 15.</p> <p style="font-size: 2em; line-height: 1;">}</p> <p>3. 5.</p> <p>3. 5.</p> <p>3. 5.</p> <p>3. 8.</p> <p>3. 8.</p> <p style="font-size: 2em; line-height: 1;">}</p> <p>4. 1.</p> <p style="font-size: 2em; line-height: 1;">}</p> <p>4. 2.</p> <p style="font-size: 2em; line-height: 1;">}</p> <p>4. 2.</p> <p style="font-size: 2em; line-height: 1;">}</p> <p>4. 4.</p> |
|---|---|

Table of all such Texts of Scripture
as are occasionally quoted, or illustrated in
the exposition of this Prophecy.

| Genesis | Malachy | Exodus | Malachy |
|--------------|--------------|------------------------|-----------|
| Ch. Ver. | Ch. Ver. | Ch. Ver. | Ch. Ver. |
| Ch. 2. 1. | Ch. 2. 1. | Ch. 2. 1. | Ch. 2. 1. |
| Ch. 2. 18 | Ch. 2. 18 | Ch. 7. 11, 12 | Ch. 3. 5 |
| Ch. 4. 3 | Ch. 4. 3 | Ch. 9. 35 | Ch. 3. 11 |
| Ch. 4. 14 | Ch. 4. 14 | Ch. 10. 2 | Ch. 4. 4 |
| Ch. 5. 24 | Ch. 5. 24 | Ch. 16. 18 | Ch. 5. 9 |
| Ch. 6. 4 | Ch. 6. 4 | Ch. 19. 5 | Ch. 3. 27 |
| Ch. 7. 11 | Ch. 7. 11 | Ch. 22. 18, 21, 22 | Ch. 3. 5 |
| Ch. 8. 12 | Ch. 8. 12 | Ch. 23. 6, 9 | Ch. 3. 5 |
| Ch. 14. 18 | Ch. 14. 18 | Ch. 23. 17 | Ch. 1. 14 |
| Ch. 16. 5 | Ch. 16. 5 | Ch. 23. 18 | Ch. 2. 3 |
| Ch. 17. 1 | Ch. 17. 1 | Ch. 29. 38, 39, 40, 41 | Ch. 1. 11 |
| Ch. 18. 21 | Ch. 18. 21 | Ch. 32. 26 | Ch. 2. 5 |
| Ch. 19. 6 | Ch. 19. 6 | Leviticus | Ch. 1. 7 |
| Ch. 22. 14 | Ch. 22. 14 | Ch. 1 & 2 & 3 | Ch. 1. 11 |
| Ch. 25. 23 | Ch. 25. 23 | Ch. 1. 1 | Ch. 1. 7 |
| Ch. 25. 30 | Ch. 25. 30 | Ch. 3. 11 | Ch. 2. 3 |
| Ch. 28. 17 | Ch. 28. 17 | Ch. 7. 32 | Ch. 2. 13 |
| Ch. 29. 31 | Ch. 29. 31 | Ch. 18. 18 | Ch. 3. 5 |
| Ch. 31. 7 | Ch. 31. 7 | Ch. 19. 33, 34 | Ch. 1. 7 |
| Ch. 38 | Ch. 38 | Ch. 22. 20 | Ch. 1. 14 |
| Ch. 41 | Ch. 41 | Ch. 22. 23 | Ch. 3. 8 |
| Ch. 50 | Ch. 50 | Ch. 17. 32 | Ch. 1. 11 |
| Ch. 32. 13 | Ch. 32. 13 | Numbers | Ch. 1. 11 |
| Ch. 33. 11 | Ch. 33. 11 | Ch. 4. 37, 45 | Ch. 1. 1 |
| Ch. 35. 2 | Ch. 35. 2 | Ch. 6. 21 | Ch. 2. 9 |
| Ch. 37. 10 | Ch. 37. 10 | Ch. 6. 25 | Ch. 3. 9 |
| Ch. 38. 11 | Ch. 38. 11 | Ch. 14. 22 | Ch. 3. 9 |
| Ch. 39. 35 | Ch. 39. 35 | Ch. 25. 7, 8 | Ch. 2. 9 |
| Ch. 41. 5, 7 | Ch. 41. 5, 7 | Deuteronomy | Ch. 1. 11 |
| Ch. 24. 33 | Ch. 24. 33 | Ch. 2. 8 | Ch. 1. 2 |
| Ch. 36 | Ch. 36 | Ch. 6. 1 | Ch. 1. 4 |
| Ch. 43. 11 | Ch. 43. 11 | Ch. 10. 18, 19 | Ch. 3. 10 |
| Ch. 47. 12 | Ch. 47. 12 | Ch. 15. 21 | Ch. 1. 7 |
| Ch. 49. 28 | Ch. 49. 28 | Ch. 18. 10 | Ch. 1. 5 |
| Exodus | Exodus | Ch. 21. 15 | Ch. 1. 5 |
| Ch. 10 | Ch. 10 | Ch. 24 | Ch. 1. 5 |

The Table.

| | | | |
|--------------------|----------|--------------------|--------|
| Ch. 24. 14. 15. 17 | Malachy. | Malachy. | 10 |
| Ch. 27. 15 | 1. 14 | | |
| Ch. 30. 3 | 31. 7 | Ch. 7. 1 | 1 |
| Judges | | Nehemiah | |
| Ch. 1. 15 | 3. 10 | Ch. 5. 14 | 1 8 |
| Ch. 7. 4 | 3. 2 | Ch. 13. 10 | 3 8 |
| Ch. 11. 10 | 3. 5 | Ch. 13. 21. 22. 23 | 3 10 |
| Ch. 19. 20 | 2. 11 | Ezra | |
| I Samuel | | Ch. 2. 7. | 2 11 |
| Ch. 1. 6. 10 | 2. 13 | Ch. 3. 1 | 3 16 |
| Ch. 2. 30 | 2. 8 | Job | |
| Ch. 3. 3 | 3. 1 | Ch. 2. 10 | 2 15 |
| Ch. 10. 10. 27 | 1. 11 | Ch. 16. 19 | 3 5 |
| Ch. 12. 15 | 3. 5 | Ch. 19. 3 | 3 5 |
| Ch. 23. 2. 1 | 3. 17 | Ch. 22. 23 | 3 15 |
| Ch. 28. 24 | 4. 1 | Ch. 29. 11 | 3 12 |
| Ch. 31. 9 | 1. 12 | Ch. 29. 18. | 4 4 |
| II Samuel | | Ch. 30. 8 | 4 6 |
| Ch. 8. 6 | 1. 11 | Ch. 30. 18 | 4 9 |
| Ch. 13. 12 | 2. 7 | Ch. 33. 6 | 11 2 9 |
| Ch. 13. 26 | 2. 15 | Psalms | |
| Ch. 17. 11 | 1. 8 | Psalme 1. 1 | 2 10 |
| Ch. 20. 3 | 3. 5 | Psalme 9. 5 | 2 13 |
| Ch. 21. 7 | 3. 17 | Psalme 10. 8 | 1 13 |
| I Kings | | Psalme 17. 8 | 4 2 |
| Ch. 8. 33. 35 | 3. 7 | Psalme 24. 5 | 4 2 |
| Ch. 9. 26 | 1. 3 | Psalme 35. 14 | 4 14 |
| Ch. 11. 1 | 2. 11 | Psalme 49. 9 | 3 5 |
| Ch. 18. 45 | 3. 14 | Psalme 51. 19 | 3 3 |
| Ch. 19. 8 | 4. 4 | Psalme 58. 9 | 2 14 |
| Ch. 21. 1 | 3. 1 | Psalme 64. 7 | 3 1 |
| II Kings | | Psalme 68. 5 | 3 5 |
| Ch. 3. 15 | 1. 1 | Psalme 76. 2 | 2 11 |
| Ch. 4. 3. 4. 5. 6 | 3. 19 | Psalme 80. 9 | 3 1 |
| Ch. 5. 26 | 2. 15 | Psalme 82. 3 | 3 5 |
| Ch. 7. 2 | 3. 19 | Psalme 84. 11 | 3 19 |
| Ch. 9. 25 | 1. 1 | Psalme 95. 9 | 3 15 |
| Ch. 25. 18. 21 | 1. 1 | Psalme 103. 17 | 3 1 |
| I Chron. | | Psalme 126. 2. 3 | 3 1 |
| Ch. 9. 23 | 3. 14 | Psalme 139. 9 | 4 13 |
| Ch. 16. 38 | 1. 8 | Psalme 141. | 1 11 |
| Ch. 42. 1. 20 | 3. 19 | Proverbs | |
| II Chron. | | Chapter 13. 24 | 3 1 |
| Ch. 8. 17 | 3. 13 | Chapter 18. 14 | 3 1 |
| Ch. 31. 4 | 3. 13 | Chapter 19. 6. 7 | 3 2 |
| Ch. 33. 6 | 3. 5 | Chapter 12. 23 | 3 8 |
| Ch. 35. 15. | 1 10 | Chapter 29. 8 | 3 15 |
| | | Ecclef. | |
| | | Chapter 2. 8 | 3 16 |
| | | Esaiab | |
| | | Chapter 1. 26 | 3 2 |
| | | Chapter 8. 11 | 1 1 |
| | | Chapter 9. 3 | 1 11 |
| | | Chapter 9 | |

A Table

| | Ch. Ver. | | Ch. Ver. |
|----------------------------|----------|------------------------|----------|
| Chapter 9. 9, 10, 11 | 1. 4 | Chapter 1. 8 | 1. 7 |
| Chapter 13. 5 | 4. 6 | Chapter 8. 12 | 2. 6 |
| Chapter 13. 22 | 3. 5 | Chapter 9. 21 | 1. 11 |
| Chapter 13. 19, 20, 21, 22 | 1. 3 | <i>Hosea</i> | |
| Chapter 21. 11 | 1. 4 | Chapter 7. 16 | 3. 7 |
| Chapter 28. 1 | 3. 14 | <i>Joel</i> | |
| Chapter 29. 1 | 2. 3 | Chapter 1. 4 | 5. 11 |
| Chapter 30. 13 | 3. 1 | 17 | 3. 10 |
| Chapter 40. 3 | 3. 1 | Chapter 2. 2 | 4. 2 |
| Chapter 42. 19 | 1. 1 | Chapter 2. 21 | 2. 5 |
| Chapter 43. 24 | 2. 17 | Chapter 2. 23 | 4. 2 |
| Chapter 47. 8 | 3. 5 | <i>Amos</i> | |
| Chapter 47. 14 | 4. 1 | Chapter 5. 21 | 1. 3 |
| Chapter 48. 10 | 3. 2 | Chapter 5. 27 | 1. 4 |
| Chapter 57. 14 | 3. 1 | <i>Obadiah.</i> | |
| Chapter 57. 19 | 1. 12 | Verse 3. 4, 5 | 3. 3 |
| Chapter 61. 4 | 1. 4 | Verse 10. 11 | 2. 2 |
| Chapter 62. 6 | 2. 9 | <i>Micah</i> | |
| Chapter 62. 10 | 3. 1 | Chapter 3. 5. 11 | 3. 8 |
| Chapter 64. 1 | 3. 1 | <i>Haggai</i> | |
| Chapter 65. 2 | 3. 7 | Chapter 1. 13 | 1. 1 |
| Chapter 65. 11 | 1. 7 | Chapter 2. 8 | 3. 1 |
| Chapter 66. 5 | 4. 6 | <i>Zephany</i> | |
| Chapter 66. 20 | 1. 11 | Chapter 3. 15 | 2. 2 |
| Chapter 66. 21 | 3. 3 | <i>Zachary</i> | |
| <i>Jeremiah</i> | | Chapter 1. 3. | 3. 7 |
| Chapter 2. 22 | 3. 2 | Chapter 3. 8 | 4. 2 |
| Chapter 6. 20 | 3. 4 | Chapter 5. 3 | 2. 2 |
| Chapter 9. 7 | 3. 2 | Chapter 7. 10 | 3. 5 |
| Chapter 22. 3. 13 | 3. 5 | Chapter 11. 8 | 4. 6 |
| Chapter 29. 23 | 3. 5 | <i>II Esdras.</i> | |
| Chapter 30. 9 | 4. 5 | Chapter 1. 40 | 1. 1 |
| Chapter 46. 21 | 4. 3 | <i>Tobit</i> | |
| Chapter 49. 9. 18 | 1. 13 | Chapter 1. 7. 8 | 3. 8 |
| Chapter 49. 11 | 3. 5 | <i>Matthew</i> | |
| Chapter 50. 11 | 4. 3 | Chapter 2. 2 | 4. 2 |
| Chapter 51. 5 | 3. 5 | Chapter 2. 4 | 4. 5 |
| Chapter 51. 52 | 2. 13 | Chapter 3. 2 | 4. 6 |
| <i>Lament.</i> | | Chapter 3. 12 | 4. 1 |
| Chapter 1. 1 | 3. 5 | Chapter 6. 11 | 1. 7 |
| Chapter 3. 40 | 3. 7 | Chapter 6. 24 | 1. 2 |
| Chapter 4. 21 | 1. 4 | Chapter 6. 26 | 2. 15 |
| Chapter 5. 3 | 3. 5 | Chapter 10. 5 | 1. 11 |
| Chapter 5. 18 | 1. 3 | Chapter 10. 37 | 1. 2 |
| <i>Ezekiel.</i> | | Chapter 11. 10 | 3. 1 |
| Chapter 1. 22 | 1. 11 | Chapter 11. 14. 15 | 4. 15 |
| Chapter 2. 3 | 1. 3 | Chapter 17. 10, 11, 12 | 4. 15 |
| Chapter 25. 13 | 1. 2 | Chapter 17. 24 | 2. 15 |
| Chapter 33. 3. 7. 15 | 1. 2 | Chapter 19. 11 | 2. 16 |
| Chapter 41. 22 | 3. 5 | Chapter 20 | 4. 1 |
| Chapter 46. 18 | | Chapter 20. 28 | 4. 2 |
| <i>Daniel</i> | | Chapter 21. 44 | 4. 5 |
| Chapter 1. 3, 4, 5 | 1. 8 | Chapter 23. 37 | 4. 2 |

The Table.

| | Ch. Ver. | | Ch. Ver. |
|-----------------------|----------|-----------------------|----------|
| Chapter 24. 27 | 4. 2 | Chapter 9. 11, 12, 13 | 1. 2 |
| Chapter 26. 58, 74 | 4. 1 | Chapter 9. 29 | 1. 4 |
| <i>Marke</i> | | Chapter 10. 21 | 3. 7 |
| Chapter 1. 1 | 4. 5 | Chapter 12. 1 | 3. 3 |
| Chapter 6. 3 | 2. 15 | Chapter 15. 11. 16 | 1. 11 |
| Chapter 11. 17 | 2. 15 | <i>I Corinth.</i> | |
| Chapter 1. 16, 17 | 4. 25 | Chapter 2. 5 | 4. 6 |
| Chapter 1. 76. 77, 78 | 3. 1 | Chapter 9. 8, 9 | 2. 15 |
| <i>Luke.</i> | | Chapter 10. 21 | 1. 7 |
| Chapter 2. 22 | 4. 26 | Chapter 16. 22 | 4. 6 |
| Chapter 2. 34 | 3. 1 | 2 Cor. 9. 6 | 2. 2 |
| Chapter 9. 9. 17 | 4. 5 | <i>Galatians.</i> | |
| Chapter 7. 5 | 1. 11 | Chapter 3. 13 | 1. 14 |
| Chapter 14. 1 | 1. 7 | Chapter 3. 19 | 3. 1 |
| Chapter 14. 20 | 1. 2 | <i>Ephes. 5. 2</i> | 1. 11 |
| Chapter 19. 44 | 4. 5 | <i>Philip. 4. 18</i> | 1. 11 |
| <i>John</i> | | <i>Coloss. 2. 14</i> | 3. 8 |
| Chapter 1. 1 | 4. 1 | <i>II Thessal.</i> | |
| Chapter 1. 6 | 3. 1 | Chapter 2. | 4. 5 |
| Chapter 1. 29 | 4. 1 | Chapter 2. 5 | 2. 15 |
| Chapter 2. 19 | 3. 1 | <i>I Timothy</i> | |
| Chapter 5. 35. 3. 7 | 4. 1 | Chapter 1. 20 | 4. 6 |
| Chapter 6. 23 | 2. 2 | Chapter 2. 8 | 1. 11 |
| Chapter 7. 24 | 2. 9 | Chapter 3. 16 | 3. 1 |
| Chapter 8. 16, 17, 18 | 3. 5 | Chapter 5. 3 | 3. 5 |
| Chapter 8. 56 | 3. 1 | <i>Hebrewes</i> | |
| Chapter 9. 22 | 4. 6 | Chapter 2. 2 | 3. 1 |
| Chapter 9. 39 | 4. 1 | Chapter 10. 5 | 1. 11 |
| Chapter 20. 28 | 3. 1 | Chapter 11. 5 | 4. 5 |
| <i>Acts</i> | | Chapter 13. 16 | 1. 11 |
| Chapter 3. 1 | 1. 11 | <i>James 5. 4</i> | 3. 5 |
| Chapter 4. 36 | 3. 2 | <i>I John 5. 16</i> | 4. 6 |
| Chapter 6. 2 | 3. 5 | <i>Iude 14.</i> | 4. 6 |
| Chapter 6. 7 | 3. 2 | <i>Revelation</i> | |
| Chapter 7. 53 | 3. 1 | Chapter 1. 6 | 3. 3 |
| Chapter 15. 20 | 1. 7 | Chapter 5. 8 | 1. 11 |
| Chapter 20. 21 | 1. 11 | Chapter 11. 3 | 4. 5 |
| Chapter 21. 28 | 1. 11 | | |
| <i>Romans</i> | | <i>FINIS.</i> | |
| Chapter 2. 9 | 1. 11 | | |

I shall desire the Reader to mend with his pen these few Errata before he read the Execution, which being short and the language of it rough, the least error will make him miscarry in the sense. Some other smaller faults he will finde, which will not hinder him.

PAge 1. Line 22. read, *Montan. p. 2. 1. 4. and 1. 7. read, अनुमान. p. 8. 1. 4. read, their p. 10. 1. 14. read because p. 14. 1. 14. read, Fifth, Gods. p. 15. 1. 25. read, Or as the p. 16. 1. 28. read, what they brought p. 29. 1. 26. read, Adon. p. 32. 1. 2. blot out, ju. p. 32. 1. 43. blot out, so cleave p. 60. 1. 13. read, that p. 65. 1. 18. read, shall not p. 74. 1. 4. read, as soon. p. 80. 1. 36. blot out, I contents to the. p. 82. 1. 43. read, The Sunne.*



A Catalogue of the Authori- ties here cited.

| | Malachy.
Ch. Ver. |
|---|----------------------|
| A Barbanel, apud Baxtorfium, | 1. 1 |
| Abben-Ezra, | 1. 1 |
| Rab. Abraham, | 1. 13 |
| Rab. Abraham Davidis, seu, Abr. bar Dior. | 1. 1 |
| Acts and Monuments of Engl. Martyrs, | 3. 5 |
| Christ. Adricomius, in Defer. Ter. S. | 1. 3 |
| H. Ainsworth, in Pentateuch, | 1. 9 |
| Card. Allen. Apolog. | 1. 8 |
| Alex. ab Alex. Genial. Dier. | 3. 5 |
| Jo. H. Alsted. Thesaur. Chronol. | 1. 1 |
| Paratitla Theolog. | 1. 7 |
| | 3. 1 |
| Theologia Naturalis, | 4. 2 |
| Theolog. Casuum, | 3. 5 |
| Supplem. ad Chamieri Panstr. | 3. 8 |
| Aluredi regis leges Ecclesiasticæ, | 3. 8 |
| Sixtini Amama, Gramm. Hebr. | 1. 2 |
| Anomal. Speciales, | 1. 13 |
| | 3. 9 |
| Antibarbarus Biblicus, | 1. 14 |
| | 2. 12 |
| | 3. 5 |
| | 4. 5 |
| Dissertatio de Keri, | 1. 4 |
| De rectaleet. L. S. | 1. 4 |
| Dissertatio de nom. Tetragr. | 1. 4 |
| Guil. Amesii, Anti-Bellarmin. | 3. 8 |
| S. Ambrosius, | 3. 1 |
| Andr. Althamerus, in Tacit. Germ. | 3. 5 |
| Lanc. Andrewes Bishop of Winchester his life, | 3. 5 |
| Ioh. Annius, de Antichristo. | 4. 5 |
| Aquila, | 1. 4 |
| | 2. 3 |
| Articles of Visir. | 2. 7 |
| Arator. | 4. 4 |
| Arabica versio, Alex. & Antiochena, | 1. 11 |
| | 3. 9 |
| | 3. 2 |
| Asterius, in Biblioth. Patrum, | 4. 2 |
| Athanasius. | 1. 1 |
| | 4. 4 |
| S. Augustinus, passim. & | |
| De Catechis. rudibus | 2. 7 |
| De Symbolo ad Catechum. | 2. 7 |
| g g | Bellar- |

A Catalogue of the

B

Bellarmin. *Gemitus Columbae,*
Controvers.

Benjamin in Itinerario,
Bertinus,
Theod. Beza, Annotat. majores,

Bibliotheca, Vaticana, Medicea,
Benedict. Colleg. Cantabr.

Ioh. Billii, Nov. Test. Gr.

Bizozeri, Summa Casuum,
Hem. Bocerni, de Invisdillione,

Ioh. Bodinus, de Republica,

Bonifacii Episc. Mogunt. Epist.

Jac. Bonfrer. In Iudic. Comment.

Onomasticon,

Annotat. in Choroq. Tabul.

Ordo Breviarii secund. Usus Sarum,

Mart. Bresseri, de Conscientia,

Gasp. Brackmond. System. Theol.

Hugh Droughton, Consent of Script.

Burgensis in Hoseam,

Ioh. Buxtorf, Lexicon,

Comment. Masoreticus,

Biblioth. Rabbinnica,

De Abbreviat. Hebr.

C

Cajetani, *Peccatorum Summula,*
Comment. in S. Luc.

Calvinus, passim.

Catecheses Cyrilli,

Catecheses Mystagogica,

Canones, Ioh. Pecham, Archiep. Cant.

Incerte editionis, apud Spelman,

Egberti Archiep. Eboracens.

Sub Edgare rege,

Cuncil. Clouesviensis.

Canoni Regis,

Malchy.
C. h. Ver.

1. 7

3. 8

4. 5

1. 3

1. 8

1. 4

4. 6

2. 9

1. 7

4. 5

3. 5

3. 5

3. 5

3. 5

1. 1

4. 2

1. 1.3

4. 4

1. 3

4. 2

3. 5

3. 1

3. 5

4. 5

1. 4

1. 1

4. 5

1. 4

1. 1

3. 5

4. 4

1. 1

4. 6

3. 5

4. 6

2. 7

3. 7

1. 1

1. 7

2. 7

3. 8

2. 7

3. 8

2. 7

2. 7

Elfrici,

Authorities here cited.

| | Malachy
Ch. Ver |
|--|--------------------|
| <i>Ælfrici,</i> | 2. 7 |
| | 2. 15 |
| | 3. 8 |
| <i>Eccles. Anglicana,</i> | 2. 7 |
| <i>Concil. Neocæsar.</i> | 2. 15 |
| <i>Concil. Calcuthens.</i> | 3. 8 |
| <i>Odonis Archiep: Cantuar:</i> | 3. 8 |
| <i>Gnil: Cantarelli Var. Quest:</i> | 2. 15 |
| <i>King Charles Injunctions,</i> | 3. 5 |
| | 2. 7 |
| | 3. 8 |
| <i>Chaldea Paraphrasis, passim.</i> | |
| <i>Christoph: à Castro, in proph:</i> | 2. 3 |
| <i>Sanct. Chrysostomus.</i> | 1. 1 |
| | 4. 1 |
| <i>Ludov: Capell: Histor: Apostolica,</i> | 1. 4 |
| | 2. 11 |
| <i>Is. Casanbon,</i> | 2. 7 |
| | 4. 1 |
| <i>Capitula Incertæ editionis, apud Spelman.</i> | 1. 7 |
| | 2. 7 |
| <i>Canuti Regis leges Eccles:</i> | 2. 7 |
| <i>Nic: Canssin: Holy Court,</i> | 2. 15 |
| | 3. 5 |
| <i>Dan: Chamier: Panstrat:</i> | 3. 2 |
| | 4. 5 |
| <i>Cæsarins, in Biblioth. patrum,</i> | 4. 1 |
| <i>Concilium Cloveshovienſe,</i> | 2. 7 |
| <i>Tridentinum,</i> | 2. 7 |
| <i>Neocæsariense,</i> | 2. 15 |
| <i>Quintum Generale,</i> | 3. 1 |
| <i>Romanum,</i> | 3. 1 |
| <i>Calcuthense,</i> | 3. 8 |
| <i>Wintoniense,</i> | 3. 8 |
| <i>Parisiense,</i> | 3. 8 |
| <i>Dorbrechranum,</i> | 2. 7 |
| <i>Constitutions and Canons, An. 1603.</i> | 2. 7 |
| <i>Ioh. Cochlai, Speculum Antiq. Devot.</i> | 2. 15 |
| | 3. 8 |
| <i>Rich. Cofin. Tabula polit: Eccl: Angl:</i> | 4. 6 |
| <i>Chemnitii, examen Conc. Trid.</i> | 1. 11 |
| <i>W. Chillingw: Relig: of Protest.</i> | 2. 7 |
| <i>Cicero,</i> | 2. 3 |
| <i>Cyrillus,</i> | 1. 10 |
| | 2. 3, 7, 12. |
| | 3. 1 |
| | 4. 1 |
| <i>Cyrus prodromus, in Biblioth. patr:</i> | 4. 1 |
| <i>Isid. Clarius, in Proph:</i> | 4. 5 |

A Catalogue of the

| | Malachy.
Ch. Ver. |
|--|----------------------|
| D | |
| P Damian: apud Chocleum, | 2. 5, 15 |
| Ioh. Davenanti Episc: Sarisb: Determin: | 2. 7 |
| Rab. David. | 1. 1 |
| Decrio, | 3. 5 |
| Ioh. Deodat. Ital. Biblia, passim. | |
| Diodorus Siculus, | 4. 4 |
| Acta Synodi Dordrechtii habita, | 2. 7 |
| Ioh. Drusii Lect. in Hoseam, | 1. 1 |
| Quaest. Hebraic. | 1. 4, 13 |
| | 4. 4 |
| Tract. de Tetragram. | 1. 4 |
| Steph: Duranti, de ritibus Ecclesie. | 3. 1 |
| E | |
| E Atmeri Histor. Novorum, | 3. 5 |
| Edmundi regis leges, | 3. 8 |
| Edwardi Senioris Leges, | 3. 8 |
| Ethelstani regis leges. | 3. 8 |
| Edgari regis leges, | 3. 8 |
| Egberti Archiep. Eborac. Excerptiones | 1. 7, 18 |
| | 3. 8 |
| Ekkehard, | 2. 7 |
| Elias Levita, | 1. 1 |
| Emenedi Loc. V. & N. Test. explic. | 3. 1 |
| Epiphanius, | 1. 1 |
| S. Ephraim. serm. de 2 ^a . Adven. | 3. 2 |
| Erasmi paraph. in Evang. | 1. 11 |
| Ensebius de locis Hebraicis, | 1. 1 |
| Euthymius, | 4. 1 |
| F | |
| R Ob. F. Herrey, Table of proper names, | 1. 1 |
| Forsteri Lexicon, | 2. 15 |
| Ioh. Foxi Martyrol. | 3. 5 |
| French Bible. passim. | |
| Fumi Armilla aurea. | 3. 5 |
| G | |
| T Ho. Gataker, Treat: of Lots, | 2. 15 |
| | 3. 5 |
| Ioh. Gagneius in Evang: | 4. 6 |
| Galaticus, de Arcanis, &c. | 1. 4, 13 |
| Genevenses Theologi apud Zanchinum, | 2. 11 |
| Geneva Translation. passim. | |
| Gilb. Genebrardi Chronolog: | 1. 1 |
| | 4. 1 |
| | Soloni: |

Authorities here cited.

| | |
|----------------------------------|----------|
| | Malachy. |
| | Ch. Ver. |
| Solem: Glassii, Philolog: Sacra, | 1.13 |
| Tho: Goodwyn. Mos. & Ar: | 1.11 |
| | 3. 8 |
| Gratian. Decret. | 2. 11,15 |
| | 3. 5,8 |

H

| | |
|--|-----------|
| I Of. Hall; Bishop of Ex. Old Religion, | 2. 7 |
| Columba Noa. | 2. 7 |
| Serm. at Dort. | 2. 7 |
| Rab. Hananus, | 2.16 |
| Dan. Heinss, Aristarch. Sacer, | 2. 9 |
| Exercitat. Sacra, | 2. 2,9 |
| | 3. 1 |
| Christ. Hilvici Chronolog. | 4. 1,2,6 |
| S. Hieronymus, Passim, & in Joctem, | 2. 5 |
| In Esaiam, | 1. 1,3 |
| Epist. | 1: 4 |
| S. Hilarius, | 4. 4 |
| Historicum opus, Basil. editum, | 4. 5 |
| Histor. Gallic. | 3. 5 |
| Hist. of the Council of Trent, English by St. Nathaniel Brent, | 3.11 |
| Homerus, | 2. 7 |
| Hortoman, | 4. 2 |
| Job. Huart. Examen: de Ingen. | 3.16 |
| Gordon, Huntlei, Epir. Controvers. | 1. 8 |
| Hugo Cardinalis, | 1.13 |
| | 1. 6, &c. |

I

| | |
|---|----------|
| K Ing James monit. preface, | 2. 7 |
| Th. Jackson, Triplicite of Rom. Blasphemie, | 4. 5 |
| Corn. Iansenius in Sirac. | 2. 7 |
| Doctor Jewel Bishop of Salisb. his Life, | 4. 5 |
| Ioh. Ioufoni Thaumatoqr. Nat. | 2. 7 |
| Fl. Ioseph. Antiquit. Iud. | 4. 2 |
| Bell. Iudaic. | 1. 4 |
| H. Isaackson, Saturn: Ephem. or Chronol. | 1. 4 |
| Isidor. Etymolog. | 1. 1 |
| S. Irenaus, | 1. 1 |
| Fr. Junii, nota margin. | 4. 4 |
| | 1. 1 |
| | 2. 5 |
| Parallel: | 4. 4 |
| | 3. 1 |
| Iustiniani Imper. Institutiones, | 4. 2,5,6 |
| Iustin. Histor. | 3. 5 |
| Iuvenalis. | 2.13 |
| | 4. 4 |
| | Tho. |

A Catalogue of the

K

| | Malachy.
Ch. Ver. |
|---|----------------------|
| T Ho. à Kempis, de Imit. Christi,
Conradi Kercheri Concordantia Gr: | 4 4
1. 4
2. 15 |
| Ioh. Knobhari vidua, Epist. ad Episc: Antuer: | 3. 5 |

L

| | |
|--|-----------------------|
| L Astantius,
Arth: Lake, Bishop of B. and W. his Life.
Sermons, | 4. 5
2. 7
2. 15 |
| Corn: à Lapide, passim. & Proem. in proph: | 1. 8 |
| Edw. Leigh, Treat. of Promises, | 3. 10 |
| Leonard: Lessius de Antickristo, | 4. 5 |
| Lucan Pharsalia, | 1. 3 |
| M. Luther, | 1. 8
2. 16 |
| Lyranus, passim. | |
| Guil: Lyndwood: provinc. Constit. | 1. 1
3. 8 |

M

| | |
|---|--|
| M Ath. Westmonast:
Maimon: Tr. de Sacrif.
Margin of the old English Bible,
Of Geneva, | 3. 5
1. 9, 11
1. 10
1. 2, 10
2. 13 |
| Magdeburg: Centurie, | 3. 5 |
| Maiola, Dier: Canicul: | 4. 2 |
| H. Mason, of Hearing and Doing, | 4. 4 |
| Martial. Epigr: | 1. 1 |
| Pet. Martyr: Virmill: Loc. Com: | 1. 1
2. 11 |
| Pet. Martyr of Milan, Decads of Ind: | 4. 5 |
| Jos: Meade Comment: ad Clavem Apoc: | 3. 10 |
| Menassch Ben Israel, Conciliator, | 4. 5
1. 4, 6
3. 10 |
| Mercerus, | 4. 2 |
| Steph: Menochius, passim. | |
| Joh. Minsbei Ductor in Ling. | 1. 1
2. 11 |
| Missale sec: usum Sarum, | 3. 1 |
| H. Mollerus in Psalm: | 1. 10 |
| Arias Montanus, passim. | |
| Tho. Mortoni, Episc. Dunelm: Antidot: de mer: | 2. 7 |

O

| | |
|---------------------------------------|------------|
| O Don: Archiep: Cant: Constit. | 3. 8 |
| Oecumenii Enarrationes, | 4. 1 |
| Offe regis Donatio, apud Spelman: | 3. 8 |
| | Ordinarium |

Authorities here cited.

| | Malachy.
Ch. Ver. |
|---|----------------------|
| <i>Ordinarium Div: Offic. sec: usum Sarum,</i> | 4. 2 |
| <i>Origen:</i> | 1. 1 |
| <i>Lucas Osiander, passim.</i> | 3. 1 |
| | 4. 5 |
| P | |
| P <i>Lauti Comed:</i> | 1. 13 |
| <i>Pagnini Versio, passim. & Lexicon,</i> | 2. 15 |
| <i>David Pareus, in Romanos,</i> | 1. 2 |
| <i>Proleg: ad Hof.</i> | 1. 1 |
| <i>Phil. Pareus, in vita Patris,</i> | 1. 1 |
| | 4. 4 |
| <i>G. Pafor: Eryma, nom. propr.</i> | 2. 11 |
| <i>Matth. Paris Hist.</i> | 4. 2 |
| <i>Gabr. Pennotti, propugnac: hum: libert.</i> | 3. 8 |
| <i>Bened: Pererius, in Exod.</i> | 1. 1 |
| <i>In Daniel.</i> | 3. 5 |
| <i>De Antichristo,</i> | 4. 5 |
| <i>W. Perkins of witchcraft,</i> | 4. 5 |
| <i>Joh. Piscator, passim.</i> | 3. 5 |
| <i>Prosa seu sequentia Eccl.</i> | 4. 2 |
| <i>Plin. Hist. Natural:</i> | 3. 2, 11 |
| <i>Plutarchi Parallel.</i> | 3. 5 |
| <i>Rich. Preston, New cov.</i> | 3. 18 |
| R | |
| D <i>Ottor Reynolds Confer. with Hart,</i> | 1. 8 |
| <i>Reginaldi, praxis fori penitent,</i> | 2. 11 |
| | 3. 5 |
| <i>Remigius,</i> | 1. 1 |
| <i>Quirin: Renteri Supplem. ad Zanch. in Thessal.</i> | 4. 5 |
| <i>Sergii Risi Archiep. Damasc. Arab. Versio,</i> | 2. 9 |
| <i>Andr. Rivet, prelect. in Exod.</i> | 3. 5 |
| <i>Dofl. Tho. Ridley, View of Civill and Canon Law,</i> | 3. 8 |
| <i>Fr. Ribera, passim, & in Obadiam,</i> | 1. 4, 5 |
| <i>Prælucl. in min. proph.</i> | 1. 1 |
| <i>Cæf. Rhodigini, Lect. Antiq.</i> | 3. 5, 10 |
| <i>Herbert. Rosweyd. in vita Th. à Kempis,</i> | 4. 4 |
| <i>Sir Benjamin Ruddiard, Sp. in Parliam.</i> | 3. 8 |
| <i>Rupertus, passim.</i> | |
| S | |
| S <i>Anchez in proph.</i> | 3. 2 |
| <i>Scaligeri exercitationes,</i> | 3. 11 |
| <i>Scaliger. nota apud Billianam N.T. in press.</i> | 4. 5 |
| <i>Shelford of Antichrist,</i> | 4. 5 |
| <i>Simon. Schardi Hist.</i> | 3. 5 |
| <i>Iob. Scapula Lexic. Gr.</i> | 1. 11 |
| <i>Scharpius de Antichristo,</i> | 4. 5 |
| <i>Valent. Schindleri Pentaglos.</i> | 1. 1. 4 |
| | 3. 6, 11 |
| | Seder |

A Catalogue of the &c.

| | |
|--|----------------------|
| | Malachy,
Ch. Ver. |
| <i>Seder Olam Zuta,</i> | 1. 1 |
| <i>Sepher Hakkabala,</i> | 1. 1 |
| <i>Ioh. Selden: de Dis Syris,</i> | 1. 4, 7 |
| <i>Septuag. Versio, passim.</i> | |
| <i>Rich. Sibb. Sermons,</i> | 3. 16 |
| <i>Silvest. Prier: Summa,</i> | 3. 5 |
| <i>Dom. H. Spelman: Concil: Pam. Brit.</i> | 1. 7 |
| <i>Archaeolog.</i> | 2. 7 |
| <i>Rob: Stephani Thesaur. Ling. Lat.</i> | 1. 8 |
| <i>Rich. Stock. Comment: on Malachy, passim.</i> | |
| <i>Syriaca Versio,</i> | 1. 11 |

T

| | |
|--|--------------|
| T <i>Aciti Descr. Germ.</i> | 3. 5 |
| <i>Thargum.</i> | 1. 4, 11, 12 |
| <i>Ioh: Tarnovii, exccrtation: Biblic.</i> | 2. 3 |
| <i>Paul: Tarnovii, Comment: in Ioh.</i> | 3. 1 |
| <i>Tertullian:</i> | 1. 1, 11 |
| <i>Tigurina Versio, Passim.</i> | |
| <i>Theodoret.</i> | 1. 1 |
| <i>Theodor: Mopsuestenus,</i> | 3. 1 |
| <i>Greg: Tholosani Syntag: Iuris,</i> | 2. 15 |
| <i>Tollet: Instructio Sacerd:</i> | 3. 5 |
| <i>Eman: Tremel. passim. & in Marg. ad Zach.</i> | 4. 6 |
| <i>Ioh. Tritenhem. de Orig. Franc.</i> | 3. 5 |

V

| | |
|--|-------|
| L <i>Aur. Valle Castigat. vulg. Lat.</i> | 3. 1 |
| <i>Fr. Vatablus, passim.</i> | 1. 10 |
| <i>Vigilius Papa,</i> | 3. 2 |
| <i>Kirgil.</i> | 4. 2 |
| <i>Gerard. Vossius in Sermon. S. Ephr.</i> | |
| <i>Iac. Usher: Archiep: Armachan. Antiq. Eccl.</i> | |
| <i>Vulg. Lat. Versio, passim.</i> | |

W

| | |
|--|-------|
| W <i>Alafridus Strabo de exord. Eccle.</i> | 3. 8 |
| <i>Mich. Waltheri Harmonia S. Scr.</i> | 2. 16 |
| <i>Ioh. Weemse, Exposit. of Moses Law,</i> | 2. 11 |
| | 4. 4 |
| <i>Christian Synagogue,</i> | 3. 8 |
| <i>Degenerate sonnes,</i> | 3. 5 |
| <i>Iodoc: Willichius in Taciti German:</i> | 3. 5 |
| <i>Ioh. Winckleman: Passim.</i> | |
| <i>Wierus, de praestig. Daemon:</i> | 3. 5 |
| <i>Ioh. Wolphius in addit. ad P. Mart. in Reg.</i> | 3. 5 |

Z

| | |
|-------------------------------------|-------|
| Z <i>Anchius in Epistol.</i> | 2. 11 |
| <i>De Divortio.</i> | 2. 16 |

The end of the Catalogue.



AN
EXERCITATION
VPON THE
PROPHEESIE
OF
MALACHY.



N the whole Booke of *Malachy* which seemes to be but one Prophecy or Sermon, we may (without any prejudice of others whose opinions the Reader may see, in *Ioh. Tarnovius*, in *Mal. proleg* 6.) observe as the parts of it.

First, The inscription or the preface *vers. 1.*

Secondly, The prophecy it selfe.

vers. 2. &c. ad fin. proph.

I. The inscription or the preface. *vers. 1. The burden of the Word of the Lord to Israel by Malachy.*] Which is the title or head of the whole prophecy, wherein we have,

First, The subject. *The burden of the Word.*

Secondly, The circumstances of the persons.

1. From whom, *The Lord.*

2. To whom, *To Israel.*

3 By whom, *By Malachy.*

I. The subject, or the subject matter of the whole booke. *The burden of the Word*] So our last translation, the *Geneva* English, the *Italian* of *Deodate* *, *Mintan*, *Winkleman*. *The Prophecy*] so *Pagnin*: and *Piscator*. *The burthensome prophecy*] so *Tremell.* The word is נֶסֶךְ, the roote in Hebr. *Nasa*, signifies *To lift or take up, so carry, to beare.* According to which wee

A a a

have

a Il Cariss.

have a phrase in Scripture, *To take up a proverb*. And so whereas the *Septuagint* sometimes renders the word, *ῥήμα*, *Verbum*, *The word*, sometimes *χρηματισμὸς*, *The Oracle or Divine answer*, sometimes *ὁρασις*, *The vision*, here they render it *ὑψιμαχία*, *The assumption or lifting or taking up the word of the Lord*. And they have exprest the Originall, *The lifting up of the Word against Israel*. Though the *Greeks* use the word *ὑψιμαχία*, and especially the *Latines* in another sense, among whom, *Lemma* is that word or short sentence, which is lifted up upon the head of the discourse, to bee the title or summary argument of the rest,

So the titles of *Epigrams* are called *Lemmata*, as in *Martial. Epigr. Lib. 14.*

*Lemmata si queras cur sint adscripta, Docebo;
Ut si m. hueris, Lemmata sola legas.*

If why the titles are ore-writ, you aske; I say;
The titles only if y' had rather reade, you may.

And in another place,

*Vivida componis epigrammata, Mortua ponis
Lemmata* ———

The *Epigramm's* thou dost compose are quick, but dull
The titles are ———

Much unto which purpose wee usually call the *Versus intercalaris*; or the foote of the ditty which ordinarily contains and repeates the chiefe summe, *The burden in the Song*. But wee must finde more in the use and application of the word *Burden*, here; the burden of the whole prophecy is a burden against and upon *Israel*: or, the inscription, title, head, or argument of this prophecy carries its signification with it, It is a burden taken up at the command of God by the Prophet, to bee layd upon *Israel*, to crush them, to make them sensible of their sinne and Gods wrath. And therefore the *Tigurine* translation (though it have, as the *French*^b also hath, mistaken the particle *אלי* which usually signifies *Ad, To*, and so both our english translations have it, according to most other translators, *To Israel*, and never^c as I can finde, *Contra Against*) hath exprest unto us the meaning of the Prophets phrase, in rendring it, *The burden against Israel*. And our old *English* autorised, before this last, for the *Church*, hath a marginall note (which short notes were made before those of *Geneva*) which gives us the same meaning; *The Burden*, that is, *The grievous and threatening prophecy, layd upon them as a Burden*. So in *2 Kin. 9. 25.* where the words are, *Nasa eth ham-massa*, which *Schindler* renders, *He lift up that prophecy against him.*

^b La charge
contre Israel.

^c See *Schindler*
pentagl. in verbo
אלה

him. And ſo alſo *Drufius* leſt. in *Nabum*. 1. 1. That we have in our laſt translation, *The Lord layd this Burden upon him.*

Secondly, the circumſtances of the perſons.

I. The Author, from whom; *the Lord. The burden of the Word of the Lord.*] There is no difficulty in the words; but for the emergent queſtions hence, *One*, that this booke is canonically, and from the Lord, I refer the Reader to the commentary: *Another*, that propheſying or divining is not natural, I referre to *Cornel. à lapide, Canones in min. proph. Can. 21.* And to a much larger diſcourſe of it, in *Gabr. Pennot. Propug. hum. lib. 1. lib. 10. cap. 7 8. 11.*

II. The Object. To whom. *To Iſrael*] the Jewes returned from the captivity, principally *Judab* and *Benjamin* with ſuch of the ten Tribes as were diſperſed among them, to which ten Tribes the name of *Iſrael* did properly and ſolely belong after the ſchiſme made by *Ieroboam*, and till the captivity; but after that, the names of *Iſrael* and *Judab* were uſed alike, and chiefly if not ſolely, for the two other Tribes of *Judea* and *Benjamin*. An obſervation that will give light to many places. Of the name *Iſrael*, the diverſe abſurd derivations of it among the fathers, and the true and genuine originall of it, ſee *Sextin. Amama* in his *Antibarb. Bibl. p. 428. 429. ad Gen. 32. 28.*

III. The Miniſter. By whom. *By Malachy, or, by the hand, or, In the hand of Malachy.*] or, as the French, *By the meanes of Malachy.* That is, by the miniſtry of *Malachy*, by his mouth; the Mouth being called the Hand, by a Catachreſis ſee *Exod. 9. 25. At the Lord ſpake by the hand of Moſes.* (1) by his mouth. *Num. 4. 37. 45.* Accordingly the ſpirit of prophecy in the mouth of the prophets, is called *The hand of the Lord.* *1 King. 3. 15. The hand of the Lord* (which the Targum renders, the ſpirit of prophecy from the Lord.) *Came upon him.* *Eſa. 8. 11. The Lord ſpake to me with a ſtrong hand* (or, in the ſtrength of hand) *and inſtructed me.*

By Malachy] *Tremell.* reads it *Maleaci.* *Piſcator* well findes fault with that; becauſe *Caph* having not a point in the belly of it, ſounds as *Ch*, and reads *Maleachi*, and ſo *Montan.* The vulgar *Malachias*, both our Engl. *Malachy.* For the ſignification of it, *אֱלֹהִים*, and thence *Maleach* is the ſame that *אֱלֹהִים* *Angel* is in the Greeke, that is, A meſſenger, or, One that is ſent. *Munſter* interprets it, *The Angel of the Lord*, compounding it of *Malach* and *Tab*, upon a miſtake, and miſtaking his author too, for hee cites *Idore*, the place he means though he name it not, is, *lib. 9. cap. 8.* and the words there though ſomewhat obſcure, ſeeme to mee to carry another meaning, for following the reading of the *Lxx*, hee gives

3.
d Par le moyen
de Malachie,
par le moyen
d'un ſeul
prophete d

that sense of the word that they doe, not *The messenger* or *Angel of the Lord*, but *אֱלִיָּאס מַלְאָכִי*, *my Angel*, which *Etymon* also *Hierom* gives in his Preface to *Ioel*, where hee derives the names of all the Prophets: and hee is followed not onely by the composer of the table of proper names to the *Geneva*, and by *Rob. F. Herrey* the corrector and enlarger of that table printed with our authorised translation, but our last translators also themselves have so rendred the very same word into English, in the Text of *Esa. 42. 19. Who is deaf* *מְבַרֵּר* *as my messenger.*

But to leave this, the greatest adoe is, who this *Malachy* should be.

First, the *Lxx* (as was said) turne it, *my Angel*, which reading as the ancients generally follow, so *Origen* tooke thence an occasion to conceive that it was an heavenly Angel in humane conversation whom God employed, and *Tertullian* seemes to be of that opinion.

2. But 'tis more generally received, and upon better grounds, that hee was a man. 1. Some say, some man of another name, and called an Angel for his office sake, and because of his eminency. The *Jewes*, some of them thinke he was *Mordecai*, some that he was *Zachary*, some (as *Deodate* notes because of that *Hag. 1. 13*) that hee was *Hagges*; but the most of them that hee was *Ezra*, according to *Buxtorfius* in comment: *Masoretica* cap. 3. who having set down *Elias Levita* his preface in *Hebr. rhytme* beginning, *Aala Ezrabu Mal'chi*, upon occasion of that quotes *R. David* in *Loc.* affirming it to be the generall opinion. Yet see in his 1. a. Chap. *Abarbancl* and *Maimony* alledged, who seem to be of another mind, reckoning *Malachy* and *Ezra*, as distinct men in the catalogue of the heads of the great Synagogue. But the most are, that he was the same with *Ezra*, a man indeed very eminent, who though he were not high priest was next, in dignity, and of great authority both with his own and the *Persians*, of notable sanctity, and of that age, that hee saw both temples: (see the learned *Bishop* of *Chichester*, now of *Normich*, his *Apparatus ad Orig: Eccles. App. vi. sect. 23.*) being borne to *Saraiab* before the captivity, as appeares *Ezr. 7. 1.* compared with, *2 Ki. 25. 18. 21.* and returned into the land about the 130. years of his age, about the time of this prophecy, where he dealt also in the same subject and against the same corruptions, which was one argument that led the *Jewes*, and after them *S. Hierom*, *Remigius*, *Rupertus*, & of late *Ribera* the Pontifician and our *Pap. Martyr*. (*Loc. Commun. Claus. 3. cap. 15. sect. 48.*) to be of that conceit, that he was *Ezra*, or at least that it is probable, as *Luc. Offander* and *Dav. Pareus* preleg. 1. ad *Hof.* Who would see the reasons, (such as they

e Ezra went
up, The same
is Malachy.

they are) for this opinion, I referre him to the following commentary, where they are alſo answered. Secondly, I follow thoſe that take this name of *Malachy* to be the Prophets own proper name. And ſo beſides that *Aben-Ezra* quoted by *Buxtorfius* in the place recited, *Athanaſius*, *Chryſoſt.* *Theo. Aug. Lyrar.* *Vatabl.* *Montan.* and *Genebrard* too (though hee ſpeake obſcurely, *Chro.* p. 180. 4.) diſtinguiſh *Ezra* and this Prophet; It ſeemes alſo to be ſo taken by the *Apocryphall Ezra*, lib. 2. c. 1. v. 40. who reckons his name among the other Prophets, and then adds the ſignification of it; for I aſſent not unto *Iunius* his reading and his note upon the place, which the reader may ſee. After the Captivity as they brought with them from *Babylon* the names of Angels, not proper names (as *Iacob Bonſerius* diſcourſeth it, comment. in *Iudic.* c. 13. v. 17. Where hee purpoſely handles the queſtion, whether Angels have any names :) but of their office, as *Gabriel*, *Raphael*, *Uriel*, ſo it is likely they might more uſually call their ſonnes *Angells*, that manner of language ſeeming to be very ordinary with them, and our Prophet oft uſeth it, ſo hee calls the Prieſt, *Cap.* 2. 7. and *Chriſt*, *Cap.* 3. 1. and *Iohn Baptiſt*, in the ſame Verſe. T'was his name, and I ſuppoſe given him, not by the people (as *Epiphanius* tells us in his liſe,) who becauſe of his comely forme and holy liſe, called him ſo, but by his father at his birth or circumciſion. It was a commendable praſtiſe of the *Iewes* to give their children the names of ſuch as had formerly exceld in vertue, (a cuſtome imitated by Chriſtians who uſed to call ſuch children, as were borne to them upon or neare the feſtiualls of any of the Apoſtles or others, by their names, which cuſtome *Philip Pareus* in the liſe of his father *David Pareus*, tells us was obſerved in his country, and that, for that reaſon his Father had that name given him) or for the remembrance of ſome event, or for the foretelling of ſome thing to come to paſſe; But however, uſually they gave them names of a good ſignification. Which though wee are not bound to imitate, (as ſome doe even unto ſuperſtition,) but have a liberty to impoſe ſuch names as are in uſe in our Country, though haply wee know not the ſignification of them; yet it hath beene alſo the piety of Chriſtian Churches, to provide that no unſitting names be given in Baptiſme; among others wee have a good conſtitution of *Iohn Pecham* ſometimes Archbiſhop of *Canterbury*. *Attendant Sacerdotes ne laſciua nomina que ſcilicet mox prolata ſonent in laſciuiam, imponi permittant parvulis baptizatis ſexus præcipuè ſeminini, & ſi contrarium fiat, per confirmantes epiſcopos corrigatur.* Let the Prieſts ſee, that they

suffer no wanton names which sound lasciviously to bee given unto infants in their Baptism, especially to the female sexe, and if there bee, let the Bishops change them at their confirmation. Lyndw. provinc. lib. 3. De Bapt. cap. Circ. Sacramentum. See also the glosse there. But this only by the way.

Who the Father of *Malachy* was we finde not, and yet that his Father was not a prophet is not to be concluded, for that rule of latter Hebrewes, That such Prophets whose Fathers are named were the sonnes of Prophets, and otherwise not; Is found to bee uncertaine by *Burgensis* in *Hof. 1.* and by *Franc. Ribera pralud. 4. in Expos. proph.* and condemned also by *Iob. Drusius. Lect. in Hof. 1. 1.*

The place also of his birth is as uncertaine, save that *Epiphanius* and out of him *Ribera, pralud. 5.* tell us it was *Sopha* a Towne of *Zabulon*, A place not at all mentioned or observed by *Eusebius* or *S. Hierom* in *Bonfrerius* his *Onomasticon*, nor by *M. Iohn More* in his exact map of the Land.

For the time of his prophecying, see the following commentary with which I sit downe in this point, unwilling to endeavour to reconcile Chronologers about the precise yeare. *Iob. Alsted. in Thesuro Chronol. Titulo 13.* places him. *An. M. 3537.* Our *Isaackson* in that diligent and industrious worke of his places him an hundred yeares sooner, not farre from which time the Hebrewes in their *Seder Olam Zuta* or briefer Chronicle, translated by *Genebrard*, doe pitch, setting his death, *An. M. 3404.* But the *Sepher hakkabala*, (writ by *R. Abraham Davidis*, as *Genebrard* calls him, who also tranlated some part of it, or *R. Abraham bar dior*, as *Buxtorfius* names him in *Bibliotheca Rabbinica, litera P.*) yet nearer to the yeare of *Isaackson*, and our commentary, about *A. M. 3450.* Let such as have leasure, and thinke it worth the time, satisfy themselves farther; to me it is plaine by the matter that he handles, that he prophecyed after the Temple was built (for he reproves their profaning of the Altar) and a little before the comming of *Ezra*, for he inveighed against their marrying with strangers, which *Ezra* by his authority did remedy. *Epiphanius* tells us hee was borne after the captivity and dyed young. As if he had beene an Angel, onely came and told his errand and presently returned. But thus much for the inscription, by way of preface, wee are next to consider the prophecie it selfe, from *Verf. 2.* to the end of the Booke.

I I. The prophecie it selfe: which containes diverse contestations with them all, both priests and people, for many things that were amisse among them. But being concise and patheticall, as most of the Prophets are, and abounding
in

in affection, hee intermingleth with his conteſtations and reproofes, ſometimes perſuaſions, ſometimes threatnings, ſometimes promiſes : Yet (ſaving the judgment of others who have handled this booke) I reſolve the whole prophecy into eight conteſtations.

First, for their ingratitude and contempt of Gods worſhip from *cap. 1. verſ. 2. to Chap. 2. v. 10.*

Secondly, for their unequall and unrighteous dealing with each other. *Cap. 2. ver. 10.*

Thirdly, for their marrying with ſtrangers and infidells. *Cap. 2. ver. 11. 12.*

Fourthly, for their polygamy. *Chap. 2. ver. 13. 14, 15, 16.*

Fifthly, for their blaſphemy againſt God, and his providence from *Chap. 2. ver. 17. to Chap. 3. ver. 7.*

Sixthly, for their impenitence. *Chap. 3. ver. 7.*

Seventhly, for their Sacriledge. *Chap. 3. ver. 8, 9, 10, 11. 12.*

Eightly, againe for their Blaſphemy and Atheiſme, from *Chap. 3. ver. 13. to the end of the Booke.*

I. The firſt Conteſtation.

He conteſts with the Prieſts and the people, for their ingratitude and contempt of Gods worſhip; from *Chap. 1. ver. 2. to Chap. 2. ver. 10.* In this,

1. He expoſtulates with them, *Chap. 1. ver. 2. to the 9.*
2. He threatens them, *ver. 9. to the end of Chap. 1.*
3. He amplifies the former expoſtulations and threatnings, *Chap. 2. ver. 1. to the 10.*

I. He expoſtulates with them.

1. For their ingratitude. *ver. 2. to the 6th.*
2. For their contempt and profaning of Gods worſhip *ver. 6, 7, 8.*

I. He expoſtulates with them for their ingratitude, *ver. 2. unto ver. 6.* They did not account of, nor ſo much as acknowledge Gods love. The Prophet therefore preſents the Lord reaſoning with them, and convincing them of it. We have,

1. The propoſition of Gods love.
2. The prooſe of it.

First, the propoſition of Gods love. *ver. 2. I have loved you, ſayth the Lord.* Tremell : reades it in the preſent, *I love you.* Not only as Hier : I have loved you, that is, the Jewes : while they loved me and kept my Covenant, they had testimonies of my love : but according to the force of the Hebrew, who by one tenſe ſignify all, I have loved you, and doe love you :

you : else they might object, what is that to us that thou hast loved our fathers, and hatest us?

Secondly, the prooffe of it. Where,

I. The occasion of it. There questioning with God.

II. Gods answer to it.

First, the occasion is, their questioning, and unthankfull denyall of his love. *Yet yee say*] *Genev.* And yet yee say. *Uul.* And yee have sayd. *Trem. & Pisc.* And yee say. *Uatable.* And yee will say. So he, because *Vau* turns the preter into the future. *Chald.* And if yee shall say. This variety yet alters not the sence. *Yet yee say, wherein hast thou loved us?* or dost thou love us? so *Trem.* What testimony is there of thy love? It is, the objection of the people, rising partly from their oscitancy and forgetfulnesse; partly from the observation and sence of their former and present miseries.

Secondly, Gods answer to their objection, by way of prooffe of his love.

I. That he chose them before *Esau* and his posterity. Hee chose their family and the father of it, and preferd him before *Esau*, though equall to him in other respects, being his brother, his twin-brother, yea his elder brother.

Was not Esau Jacobs brother, saith the Lord, yet I loved Iacob, and I hated Esau] The sence is, I have loved and chosen *Iacob* and you his posterity before *Esau* and the *Idumeans*. Which was true. First, When both the fathers of these families were in the wombe, before any desert or actuall fault. The History is, *Gen. 25. 23* *I have hated*, (1) lesse loved *Esau*, *Iacob* being before and above him. So *Leah* was sayd to bee hated, *Rachel* being preferd before her. *Gen. 29. 31.* And in that sence Christ will have us hate Father and Mother; that is, he will be preferd before them. *Luke 14. 20.* with, *Math. 10. 37.* See also, *Deut. 21. 15.* *Prov. 13. 24.* and, *19. 6, 7.* *Math. 6. 24.* And besides, *Esau* is to be taken, at least in this place, not so much personally as Originally, for some thinke *Esau* himselfe did not fall away to idolatry, though the *Edomites* afterwards did. (*Vide Apparatus ad orig. Eccl. 1. Appar. scilicet. 24.*) yet he was a prophane person, and if he remained impenitent, was reprobated; (so *Par: ad Rom. 9. Dub. 4.* But however it were with him, here the context sheweth the Lord speaketh of the posterities, and their whole posterities, the whole border or nation; but election is of certaine persons, not, of any whole nation. Secondly, when the *Jewes* were preferd before the *Idumeans*. They had the Law of God, and his ordinances, the Temple, and Gods worship, the ministry of the Prophets, yea and the rule and dominion over *Edom. 3.* And cheifely at that present when *Malachy* prophcyed,

Use. 3.
The Anomaly
in the word
אהב see in
Amama, Gram.
l. 1 c. 10.
Num. 21.

phceyed, when the *Jewes* were returned into their Country, and the *Edomites* left in captivity. Unto this temporall condition of theirs, the *Geneva* note applyes all, and so the meaning of the place seemes to be unto me, though the *Apostle* citing this place rises higher to treat of predestination. *Ro. 9. 11, 12, 13.* And what use hee makes of this place to that purpose, is more fit there to enquire, to the commentators on which I doe therefore refer the Reader.

Secondly, that he now shewed a different dealing toward them. That whereas they were now againe in their owne land (which is onely intimated here) yet *Edom* was left wast and un-inhabited. And they might the rather consider this as a testimony of Gods love to them, that this was done to *Edom* for their sake; for so wee finde it in *Obadiab, ver. 10. 11.* That their unmercifulnesse in *Hierusalem* destruction is payd home unto them. This desolation of *Edom*, is set out to bee,

1. Extreame. *ver. 3.*

2. Unrecoverable. *ver. 4.*

3. Notorious. *ver. 4, 5.*

I. Extreame. *I hated Esau, and layd his mountaines, and his heritage wast for the Dragons of the Wildernesse.* It is a circumlocution to expresse that *parabolica*, that totall ruine of *Edom*.

His Mountaines] (1.) The Mountaines of *Seir*, so named, not of *Esau*, but of *Seir* the father of the *Horites*. *Bonfrerius* argues against both *Engelins* and *S. Hieron.* in his *Onomasticon*. A stony and hilly Country, being part of *Arabia Petrea*, like unto *Tirolis* or *Helvetia* among the *Alpes*, or as our Country of *Wales*. So it is described to bee by all the Prophets that mention it, and prophecied against it, as *Jeremy, Ezekiel, Obadiab*. A large tract it is, though a barren, larger then *Christianus Adrichomius* hath described it to bee, as *Jac. Bonfrerius* proves against him (*Annot. 3. in Chetog. Tabulam,*) because *Elath* and *Ezion-gaber* which are seated upon the red Sea; were within it, as appeares, *Dent. 2. 8. 1. Kin. 9. 26. 2 Cro. 8. 17.* To which also agrees *M. Moreas* map. And his heritage,] The land which the posterity of *Esau* possessed hereditario jure; for as God gave the *Canaanites* to the *Jewes*, so hee gave the *Horites* the old inhabitants of that part, into the hand of the *Edomites*.

Wast] *Ruinous* and *desolate*. שׁממה the word here, and שׁממה and שׁממה all signifie the same thing, and when an utter desolation is to bee exprest, Two of them are sometimes put together, as *Ezek. 35. 3.* O mount *Seir*, I will make thee (*Shemama Umeshamma*) *wastnes* and *desolation*. Or as our English reads it, *wast desolate*. And *ver. 7.* of the same Chapter,

Chapter, two more are together ; *I will make mount Seir, (Shimama Ushemama) desolation and desolation; Or Wastnes and Wastnes : or as ours, most desolate.* And how that is wee see ver. 15. *Tbou shall be desolate O mount Seir, and all Idumaea, even all of it.* That is, no place fit for men to dwell in, but as it is in the next words.

For the dragons in the Wildernesse.] The French and Deodate, *Exposed to Dragons.* Another phrase to expresse an utter desolation usuall in the Prophets Lam. 5. 18. Esay 13. 19. 20. 21, 22. Which description of the ruining of Babylon, will give light to this phrase ; and of which place Benjamin, *In Itinerario*, observed and relates, *That that old Babylon is utterly overthrowne, in which Nebuchodonosors stately ruines are yet to be scene, but inaccessible for men, became of the diverse and harmefull kinds of Serpents and Dragons lurking there.* And they are here called *The Dragons of the Wildernesse*, either because where they abound they will turne a place into a Wildernesse, by driving men from their habitations ; Or, because they doe usuall breed and live in such uncouth and forlorne places ; or, (which wee may observe) because it was the Wildernesse of this Country of Edom, where the Israelites were stung with fiery Serpents, this Country a great part of it being Wildernesse and abounding naturally with Serpents, they should swarme and possesse the rest of the land ; which how great a judgement it is, wee have notably and excellently set forth by Lucan : in his *Pharsalia*, lib. 9. describing *Cato's* dangerous passage through the *Lybian* Desert. But for this utter wastnesse of Edom, see more in the Prophets, Iere. 49. 9. 13. Ezek. 25. 13. Obad. ver. 3, 4, 5.

Verse 4.

II. Unrecoverable. *Whereas Edom sayth, Wee are impoverished, but wee will returne and build the desolate places, Thus saith the Lord of hosts, they shall build, but I will throw downe.*] Their endeavours shall bee vaine and to no purpose to repaire their ruines, for I will crosse their designes ; and though they obtaine liberty of those in whose land they are held, to returne and restore things, yet they shall not be able. A like passage we have, Esay 9. 9, 10, 11. see the place.

Whereas Edom saith] so ours and Montan. Though Edom say : so Genev. If Edom shall say : so Pagnin. Pisc. and the Ital. the particle *⁂* will beare all these ; and the sense differs not.

Edom] a name of Esau which his father or some body else gave him upon his greedy desire, or mocking his intemperance, which made him double the word through earnestnesse ; Gen. 25. 30. *Esau sayd to Iacob, feed me, I pray thee (min-haadom haadom) with that red, that red pottage; therefore*
his

his name was called Edom. But it is here taken for the Country, or rather the inhabitants of the Country, Edomites.

(N.B. The Rabbins (cited by Galatinus de Arcan. lib. 4. c. 28.) usually by Edom understand Rome; and so render diverse places; as Lam. 4. 21. O daughter of Edom (the Thargum reads it רומי רשעה Roma Impia, wicked Rome) the cup also shall passe thorough unto thee. They say also that Julius Caesar and the succeeding Emperors were originally of Edom. S. Hierome on Esay 21. 11. where Edom is called Duma; gives us the reason of the Jewish error, their mistaking ר for ר, and ר for ר, and so read Roma for Duma. But their error hath more malice in it then meere mistaking, as will appeare by their applying of all places mentioning Edom, against the Christians under the name of Romans. See Ribera in Obad. ver. 1.)

We are impoverished] so ours, the Gen. Chald. Pagn. Mont. Vatabl. We are destroyed: so Vulg. *Russasus, ad extremam inopiam reducti*, brought to extreame want. ריש is, *possessione destitutus, exterminatus fuit*; put out of all, or, as wee use to say, thrust out of house and home. Their Townes of trading, and fields yielding increase being destroyed.

But] *van* is sometimes adversative, though usually copulative, as Montan. & Pisc. doe render it here, And.

Wee will returne and build] Piscat. puts it into one word *Reedificabimus*, wee will rebuild, as if שורב here in construction with another verb were used adverbially for *Russus*, againe. The Lxx, ἡμεῖς ἐπισκευήσομεν καὶ ἀνοικοδομήσομεν. We will turne againe and build againe.

The desolate places] Vulg. Those things which were destroyed. *Hbarabot, Solitudes, Wafts*, so the word is used, Esay 61 4. A metonymie of the forme. Wafts, that is wast places. Solitudes, Solitary or desolate places.

Thus saith the Lord of hosts] The Lord God of hosts. So Piscat. But Elobe, God, is not in the Text. About the name *Jehova* there hath beene much adoe, about the writing, pronouncing, and use of it. It would too much enlarge these notes here to undertake the examination. I referre the reader, to,

Menasseh ben Israel, his *Conciliator*, Quæst. 3. in. Exod. *Druſius*, Hebr. Quæst. lib. 1. qu. 56. lib. 2. qu. 68. 69. lib. 3. qu. 6. a. b. but especially lib. de Tetragr. Mr. Broughton, consent of Script. p. 1. and, ad An: mundi, 2741.

Beza, Annotat. Majores, in Apoc. 1. 4.

Sixtin. Amama, his *Dissertatio de Keri*, p. 26. and, *De recta lectione* L. 5. p. 57. but especially his *Dissertatio de Nom. Tetragram.* in his *Antibarbar. Biblicus*, at pag. 473. &c.

Mr. Selden,

Mr. Selden, *De dis Syris* 1. Syntagm. 2. Cap. 1. p. 110; III. 117.

The Lexicons of *Buxtorfius*, and *Schindler* in the word, יהוה.

L' Eternel.

The French bibles constantly render *Iehova*, *Eternall*, somewhat answering the signification of the word *Iehova*; but Mr. Deodate in his Italian doth still expresse it according to their usuall speaking, *Signore*, which is the same with the Spanishe *Senor*, and *Don*, and the English, *Lord*.

The Lord of hosts] many interpreters retaine the Hebrew word in their translation, *Dominus Zebaoth*: so doth the Lxx most usuall, κύριος σαβαωθ, (and the new Test. from them, as *Rom.* 9. 29.) But in this place, and so throughout this Prophecy, (which may be noted here once for all, See Conrad. Kircheri Concord. Gr.) they render it, κύριος παντοκράτωρ, The Lord omnipotent. Onely the fragment of *Aquila*, κύριος των στρατευμάτων, and so ours, Lord of hosts. *Zaba* is an Army or an host set in order; the plurall *Zebaoth*, *Gen.* 2. 1 And the Lord is thus called, having the command, First, of the Angels. Secondly, of the Starres. Thirdly, of all Creatures on the earth. This is his name, as it is, *Amos* 5. 27. *Saith the Lord, whose name is the God of hosts.*

They shall build, but I will destroy] you are repaired, but not they; Their labour is vaine. Here the Lxx againe use αποικοδομουντες, they shall rebuild.

I will destroy] the Lxx, καταστειλω, subvert. I will throw downe what they build. 1. *King.* 19. 10. *They have throwne downe thine Altars.* The same word that is here. Wee have an English word from the French *Harasser*, of the same sound with the Hebrew, and much of the same sence, To harasse. Thus their desolation is set out to bee extreame and unrecoverable, and in the last place, notorious.

III. Notorious. It is now and shall bee taken notice of to after times, that *Edom* your enemy is under my indignation. Notorious, 1. To the world, to all. 2. to you the *Jewes*.

First, To the world. *And they shall call them, or, They shall bee called*] An impersonall locution as wee say. That is, all that passe shall hisse and point at them and shall call them;

The Border of wickednesse, & the people against whom the Lord hath indignation for ever] The calamity of *Edom* shall goe for a proverbe. It shall lose its old name among men, and carry a name of infamie, and a marke of Divine vengeance.

The Border of wickednesse] A poore cursed land layd wast for sinne.

The Border] That is, the land of wickednesse, or, the wicked

wicked land. French, the Country of wickedneſſe, and ſo the *Ital. Contrada d' empietà*, the ſtreet, precinct, or Country of wickedneſſe. The border, or terme, or limit, being put for the land it ſelfe. Or it is ſo expreſſe, becauſe men ſhall onely come to the border or marches, and ſtanding there and entring no farther on, ſhall as it were point and ſay, *Abwicked, Abwicked place.*

And the people againſt whom the Lord hath indignation for ever] *Lxx. נאסותימתי*, The people againſt whom the Lord fights. The people whom he abhorreth and deſpiſeth. For the Orig. ſignifies to abhorre and contemne, as well as to have indignation againſt.

For ever] *עלמ* which uſually is tranſlated, *Ever*, ſignifies a long time, or, a time whoſe duration is hid from us: for the roote of it is *Alam*, to hide. Yet according to our uſe and ſenſe of the word, It is true, that *Edom* though it were a people againe after this time (as appeare by *Joſephus, Antiq. lib. 13. cap. 16, 17.* and *Bell. Judaici, lib. 6. cap. 7.*) yet the Lord had indgnation againſt it for ever; for, Firſt, Their captivity was never revoked by any decree. Some reliques only ſtayed in ſome few un-observeable places of *Idumaea*, and thoſe few and other colonies that came in (becauſe the land was open) encreaſed ſomewhat, and were called *Idumeans*, though they were *Miſtanatio*. Secondly, And theſe alſo ſuch as they were were ſubdued ſhortly by *Hircanus* the Jewiſh high Prieſt, & received (or as *Ludov. Capell. Hiſt. Apoſt. p. 93.* were forced to receive) circumciſion, and were made *Jewes*. So their eſtate was changed for ever. Thirdly, after the Jewiſh warre, their very name by degrees periſht, no memory of them being left in poſterity.

2. Notorious alſo in ſpeciall to the *Jewes*, the Church, the people of God. And your eyes ſhall ſee (the Italian ſupplies (Lo, It,) in a ſmaller character, ſhall ſee it,) and yee ſhall ſay, The Lord, will bee magnified from the border of Iſrael.] French; above all that are upon the frontiers of Iſrael. This Tremell. reads otherwiſe; which your eyes ſhall ſee from the border of Iſrael, and yee ſhall ſay, &c. The *Heb. From the border* or upon, or, from upon. The border; that is, the region of Iſrael, is oppoſed to the border, or region of wickedneſſe. God had indignation at that, but here they ſhall ſee that God will make his name great. Through his goodneſſe towards them; or as *Iob. T. arnovius*; Hee will manifeſt his goodneſſe from above from heaven upon their borders. See *Psalm 136. 3. Joel 2. 21.* The *Chald.* thus; Let the glory of the Lord be multiplied for hee hath enlarged the borders of Iſrael. To wit, the *Idumeans* being ſubdued, and made *Jewes* by *Hircanus*. Or

Verſe 5.

as some, the Lord will be magnified by enlarging the *Temes* borders over other nations. *Piscat.* seemes to encline to this. (How much God enlarged their borders, see in *Ribera comment. in Obad. ver. 19.* fully) Or as *Ostander*, let the Lord be praised who hath againe restored and made our land to flourish. Or, as others, in a yet different sense, the Lord will be magnified from beyond the borders of *Israel*, through the World. Thus much of their *Ingratitude*. In the next place,

II. He exhortates with them for their Contempt and Profaning of Gods worship; ver. 6, 7, 8. In which wee have,

First, Gods accusation of them. ver. 6.

Secondly, the debating of the accusation. ver. 6, 7, 8.

Thirdly, Gods accusation of them. more tacite and implied. 2. more open and expresse.

Verse. 6.

First, Gods accusation of them is more tacite and implied in laying a ground of discovery of their contempt; which ground is an Axiome in nature. *A Sonne honors his father, and a servant his Master.* A sonne honors, (1) loves, reverences, obeyes, and if need bee, sustaines and relieves his Father. *Hee will honour,* so *Moutan.* and *Pisc.* that is, *Honorare solet*. Not onely the divine law, but humane reason and nature teaches him it, and hee doth it. *And the servant his master;* Here is an *Ellipsis* of the verb, supplied by *Piscator*, *Reveretur*, Hee feares or reverences, *His Master;* the Hebr. *His Masters or Lords.* So *Ioseph* is called, *Genes. 42. 33.* The Lords. *And the name* (*Adone* haunets, *Domini* terre, The Lords) the Lord of the Country, *speaks unto us.* A verb singular is in construction with a nounce plurall. And it is observed to bee ordinary in this word, *honoris gratia*, to carry with it the dignity of the person.

Secondly, his accusation of them is more open and expresse;

III. In the application of that naturall law. *If then I be a father, where is my father?* that is, which is due to mee, you confessing mee to bee, and calling me father. *And if I be a Master* (*Adonis* plurall, as before; *Is* (as *Tarnovius*) it have not a father, meaning to set out the mystery of the Trinity) *Where is my father?* *I my reverence,* for *Tarnovius* *etymologia*, of the so fears and to reverence, and to venerate and worship. But *officiis* there are two names, *Tima* which is that *Tima* by which wee religiously worship God; and *Stora*, that feare whereby we are in awe of one that is terrible, and that is the word here.

II. The accusation is exprest in the direct accusation; where,

First,

First, who accuſeth. Tis God. *Where is my feare, ſaith the Lord of hoſts.* See ver. 4.

Secondly, who are accuſed. The Priests. *Unto you O Priests*] the Italian ſupplies, unto you O Priests I ſpeake. S. Hier. Theodor. Remig. Hugo. &c. thinke all the people are reproved for neglect of God and his ſervice. And they are ſo afterwards; but here 'tis more ſpecially directed to the Priests, Gods *primo-geniti*, his ſonnes, peculiar to him; which heighthens the accuſation. *Chohen* is a Miniſter in *politicis*, as well as, in *Sacris*. 2 Sam. 20. 26. *Ira the Iairite was (chohen) a prince or chiefe ruler about David.* See *Menaſ. ben Iſrael Conciliator*, Qu. 29. in *Exod.* But here the whole context is cleare for interpreting it, *Priests*.

Thirdly, the crime they are directly charged with, *you that deſpiſe my name*] this is the generall head under which the particulars, after mentioned are comprehended. The LXX, *ἡ φανίζετε τὸ ὄνομα μου*. Yee that eſteeme my Name at a low rate. The French, *ye miſpriſed my Name, My Name*] that is, *Me*, My glory or fame and Dignity. Renowned men are called, *men of name*, Genes. 6. 4. In oppoſition to which, *Base* men are called, (*Beli ſhem*) men of no name. *Iob.* 30. 8. Thus God accuſeth them, we have next,

2. The debating of that accuſation.

First, they traaverse it. They put him to the prooffe. *And yeſay*, (or, a the vulg. And yee have ſayd) *wherein have we deſpiſed thy name?* Doe wee contemne thy Name? ſo Tremel. The *Figurine* here is rather a paraphraſe then a tranſlation; In what thing have we counted thy Name vile, and is it diſregarded by us?

Secondly, Gods reply to convince them. ver. 7. *Yee offer polluted bread upon my Altar*] The Ital. Supplies it, *In as much as yee offer*, &c. Such as offer polluted bread upon my Altar, deſpiſe my Name. But you doe ſo. Therefore you deſpiſe my name.

Verſe. 7.

Yee offer] So *Pagnin*: alſo turn'd it, and 'tis agreeable to the mind of the place; though that of *Montanus* correction bee more to the letter, *ye cauſe to come*, or that of Tremel. *ye bring*; for ſo the word ſignifies. *Maggiſtim* of *Nagaſh* to come neare, or, *To bring*.

Bread] S. Hierom, Remig. Lyr. Hugo, underſtand *The ſhew-bread*, being not wheaten and unleavened, but contrary to the law, of barley, branny, and leavened; and therefore called *Polluted*, which was brought and ſet on the *Table of ſhew-bread*, for that they alſo meane by the *Altar*. But *Bread* here ſeemes to bee the ſame with the ſacrifices mentioned ver. 8. ſo that here is a *Synechdoche*, *Bread*, that is, the meate of the

B b b 2

sacrifices,

sacrifices, or polluted sacrifices. For *ἄρτος* signifies as well as *Bread*, all sorts of food. Therefore afterwards *ver. 12.* it is called, *meate*. So also in the other originall doth *ἄρτος* signify, *Mat. 6. 11. Luc. 14. 1.* This is also observed by *Steph. Menochius* in his short notes. *Deodate* here renders it *food*, in his *Italian*, and his *Margin* refers to *Levit. 3. 11.* where he saith, the sacrifices were called, *the food of the Lord.*

Polluted Bread, or unclean,] the sacrifices are so called, either being not according to the law. *Levit. cap. 1. 8, 2. 8, 3. 8 & cap. 22. 20, &c. Dent. 15. 21.* Or being polluted through the impiety of the offerers; Or that they brought *Idolothytes* for sacrifices, which in the new Testament, *Acts 15. 20.* are called *ἀλειτουργήματα τῶν ἰδωλῶν* *Pollutions of Idols*, and that is the word of the *Lxx* here, *ἄρτους ἰδωλουργίας*. And it seemes *Daniel* was afraid lest if he had eaten of the Kings portion, he might eate of the meate prepared in the feasts of the Idols whom the King worshipped and sacrificed unto, and so be polluted *Dan. 1. 8.*

Upon my Altar,] the Altar of burnt offerings.

Thirdly, the peoples answer againe. *Wherein have wee polluted thee?*]

The *Lxx*, *ἐν τίνι ἡλειτουργήσαμεν σοι*; But whatsoever it is that wee bring or offer, yet wherein have we polluted thee?

Fourthly, Gods arther reply, for the proving of the assumption of the last Syllogism which they denied, and to shew them how neare they touched himselfe in their profanenes. *In that yee say, The table of the Lord is contemptible.*] or as the *Geneva*, *Not to bee regarded.* As if it were no matter what brought and layd upon it.

The table of the Lord] So hee calls *The Altar*, because the sacrifice is as it were a feast, to the Lord, and for the Priests. And so the *Altar* is expressly called, *Ezek. 41. 22. The Altar was three Cubits, and hee said unto mee, This is (השולחן) the Table that is before the Lord* And no doubt, *The Lords Table* may also bee called an *Altar* in that harmelesse sense in which the fathers used it, before *Transubstantiation* was hatched or thought of. *Ioh. Alsted. Paratitla Theol. in verbo, Propositionis mensa*, observes that the Greekes use both names, but not for the same table; They have two tables, one upon, which the Bread and Wine stands before the consecration which they call *ἁγίασην*, and the *Table*: and another to, which the elements are carried from thence, where they are also consecrated, and that they call *ἅγιος βῆμα*, *The holy Seate*, and *δυσωστήριον*, *The Altar*. But the fruitlesse *Logomachy* in this point which hath beene already, hath beene but too much. The table is put for the Altar, (a metaphor) being like a Table, the Lord being

being feasted at his Altar. The Metaphor is cleare, *Esa.* 65.
11, *Tee are they that prepare a table for that troop*; That
make an Altar and sacrifice to good fortune; as Mr. Selden
interprets it in his learned booke, *De diis Syris. Syntag. 1. cap. 12.*
pag. 4. Such is that of the Apostle when hee calleth the *Idols*
the *Idra* (which wee have not a firebright word for, but wee
usually though unskily call) the Altar of Devils, *The Table of*
Devils. I Cor. 10. 21. *I say, The Table is contemptible.* The Lxx. here have the
same word againe; *μακρὰ ὡς τὸν οὐρανόν*. But tis in the
Hebrt. as ours have rendred it, *Contemptible.* Either, 1. They
saw the Sacrificing to be despised; sleighted through such
long dis-use; by reason of the 70 years Captivity they had
not recovered the fervour of former time to be so frequently
before the Lord: or, 2. They look't scornfully on the
meane building and ornaments of the Temple, for it did
not answer the glory of the former house; So *Turning* or,
3. Because the *Jewes* were newly returned and were yet but
poore, and could not bring such rich oblations, therefore
the Priests grew cold and careless in attending on the altar;
or, 4. Because they saw what was brought consumed with
fire, they thought any thing good enough for the fire, good
enough to be burnt. The truth is, The low and cheape opi-
nion of Gods worship, hath ever made a greater waste upon
religion, than an over-high; and there is lesse danger (though
there be danger) in superstition then in profanenesse. Hence
it was that the piety of ancient Christian times was so much
in their reverent demeanour in Gods house; though other-
wise their devotion had much feculence and dross admixt.
Among the many *Canons* to this purpose of other Churches,
and our owne, every where obvious, I cannot but here insert
that very devout one which I fell into my observation on the
time of the collecting of these notes, which Sir Simon Stylmas
hath imparted to the world out of *Jewes Calledge manuscript*.
Noli debere ad ecclesiam, &c. *Nec ordinem, nec open timo ma-*
re the Church for any other cause, shew's to praise God, and lauding him
servile; But Contendings, & Tumults; and mine teaching rideth all
other like visions, As when Syria winnes be. I suffered sinners to hold
place: For there where Gods Name is called upponed, Sinners are
suffered unto God; and where no doubtfull language frequent will
dangerous to doe or say any such thing as agreeth not to that holy
place. For if the Lord cast those out of the Temple which bought
or sold such wares, as were to be offered to him. A Jew must
worse offend will be cast out them who sell the place for a
for drunkenness, with wine drinking, with swearing, such like things.
The place is, Inter Capitula in certa editione f. 19. v. 18. f. 19. v. 18.

**a Pleadings
and masters of
arbitrement.**

Parab. pag. 591. Where you shall finde it both after the Latine and the Saxon Copy. A devout Canon of that an-
cient, but well nigh most corrupt age since Christ, if it were
made as *St. H. Spelm.* seemes to guesse by his placing it a-
bout *Ann. Dom. 1050.* And indeed all ages of the Church have
been tender in this point, but ours. But what a diseased
mind is it to finde fault with the serving of God with com-
lineffe and honor, and that it will not bee indured that wee
should bee splendid at our owne tables, and fordid at Gods,
as *Bellarmin* also complained even in that overdoting and
superstitious Church, of some prelates, that they would pro-
vide rich wines for their owne tables, and cared not what
Tap-lash was served at Gods. An instance that wee may ea-
silyer complaine of, then have remedied, at least in our
Country parish Churches.

*Bellarmin. in Ge-
mitu columbe.*

This profanenesse is argued to be, 1. against Gods Law.
2. against the rule of common honesty and comelineffe,
vers. 8.

Vers. 8.

First, against Gods law. And if yee offer the blind for sacrifice
(or, to sacrifice,) Is it not evil? And if yee offer the lame and
sore, Is it not evil? Thus also the *Lxx.* and the *Chald.* and
Tremell. reade it by an interrogation. But *Vatablus* with the
Tigurine on which hee noted (as *Cornelius* a lap. proem. in
min. proph. pag. 6 affirms, which I have not seene, but onely
those notes of his which being taken from his mouth by *Ter-
tullian* who succeeded him in his professorship at *Paris*, were
sewnt together with the *Vulgar* and *Pagnin's* version by *Rob-
stephen*, An. 1536. which I note here onely by the way, and
once for all) and *Pagn.* and *Montan.* the *French*, the *English*
of *Geneva*, and *John Targum.* (who here and usually follows
Luther) they reade it affirmatively, When ye offer the blind, &c.
Is it not evil? The authorized *Engl.* before our last, and *Piscat.*
supply it, when yee offer the blind, (yee say) it is not evil.
That is, It is well enough, though it be blind or lame. It is
not evil in your opinion; who rather then you would lose
any gaine, say, *Melius est si quid nil* (It is *Luceas* *Q. 12. 17.* time,
upon this place, *not mine*) better that which is ill, and bad
then nothing at all. But the sense is much clearer in the in-
terrogative, Is it not evil? That is, It is evil. And so it is the
first argument against their profanenesse. See the parti-
culars explicated in the commentary. The second is, that
is argued against the rule of common honesty and comelineffe.
Secondly, Against the rule of common honesty and comelineffe.
Offer ye not unto thy God, (or as the *Geneva*, to thy Prince,) a
sore and bruised thing, (or as the *Geneva*, will he be content
with that) or as the *Geneva*, with the Lord of hosts: that
is,

*quibusdā
to quibusdā
animo*

is, he will be diſpleaſed with thee, he will not accept at thy hand much leſſe will I ſaith the Lord.

Thy Governor] the Lxx. and the vulg. *Thy Captain*. The Genev. thy Prince. Thoſe that ruled in the time of the ſecond Temple, were not called *Kings*. But *Capitaines* or *Governours*, becauſe they were then under the power of other nations, and were not Kings or ſupreme Princes, but had praefecture granted unto them. Such an one Nehemiah was. *Neb. 5. 14.* and Zerobabel and others, who as Deodate obſerves, had their proviſion of beaſts and other food brought in for their uſe, and the maintenance of their houſe by the people. To which this preſent Text ſeemes to allude. Yet ſuch an one, (much leſſe a King) will not bee well pleaſed with a ſorry wortheleſſe preſent, or a neglective ſervice.

Accept thy Perſon] *Vulg.* and *Pagn.* *Accept thy Countenance* or *face*. Hebr. *Thy face*, but it is to bee tranſlated in the ſingular, for *Perſon* the ſingular is out of uſe; and it is here taken for the perſon, and ſo it is other where, as, *2 Sam. 17. 11. Goe to battell in thine own perſon*. Or, I counſell thee that thy face or preſence goe.

Accept thy Face] or, will hee liſt up thy face? for *Nu* here, is of *Nu* as was ſaid upon the firſt verſe; but when *Nuſa* is uſed *De facie alterius*, it ſignifies to honor one, or, to doe ſomewhat for his ſake. Will he honor thee, as great ones uſe to doe ſuch as bring them preſents that they like, will he gratify thee with his favour? will he be benevolous towards thee? He will not.

Lac. Oſiander here takes occaſion gravely to apply this paſſage againſt their ſinne, who deſtinate unto Gods miniſtry, ſuch as are of dull wit, and of defective or blemiſhed bodies, as if any were good enough and fit enough for God. The Papacy which (as *Card. Allen Apolog. cap. 6. ſayth*) is *Diſorderly managed*, is wiſe in this point, doing as the maſter of the Eunuchs under the King of Babylon, who choſe out of the *ſervantes* ſuch children as were without blemiſh, well ſaved, wiſe and ſkilfull, and had ability in them, that they might be taught in the art and tongue of the Chaldeans. *Dan. 1. 3. 4. 5.* Wee have this place notably applyed and enlarged by *Dr. Reynolds* in his preface to the Conference. It were to be wiſhed that that order which the ingenious Spaniard *Mercurius* in his *Examen de ingentibus* is the dedication to King Philip ſpeaketh of, were taken; that ſome men of great wiſedome were deputed to diſcover each ones propenſion in his youth, and ſo accordingly to diſpoſe of them. That they be ſubſet to the ſtudy of divinity that are fit onely for Carpenters or Taylors.

Taylors.

Taylor. For as hee well observes, They are such as have not a wit for Divinity that destroy Christian Religion. See his 10th Chapter. But of this by the way. And so much of Gods expostulating with them, in the next,

II. Hee threatens judgements against them. ver. 9. to the end of the first Chapter, Judgements, I. privative ver. 9. to the 14th. 2. positive, ver. 14.

I. Privative Judgements. 1. The rejecting of their prayers. ver. 9. 2. the rejecting of their sacrifices. ver. 10. 3. The removall of his worship. ver. 11, 12, 13.

Verse. 9.

First, he threatens, the rejecting of their prayers. ver. 9. And now I pray, beseech God, (or, the Face of God) that hee will be gracious unto us: this hath bene by your means; (or, from your Hand) will he regard your person, saith the Lord of Hosts. Many doe take this as an wholesome counsell to the Priests, or a serious advise, that they would repent, and fly to Gods Grace to avert his wrath, and to pray unto him that hee would be reconciled. So S. Hierom. and they that usually follow him, Theodor. Rupert. Lyr. Haymo. Menochius, as also Jo. Piscat. and the Geneva note. But I incline to Montan. Junius, Deodate, and the authour of this following commentary, That it is an Ironie; try now I pray, beseech God, see if you can prevaile; you have reason to try what you can doe, for you are they that have provoked God, but you shall not be accepted.

Beseech.] אלהי Weary God with your prayers. It comes of נאח To be grieved, To be sicke, To be weake, and when it is joyned with Panim, as it is here, Hballuná Pené-el; It is to weary one with prayer, to deprecate. The Geneva is, Pray before God,] which our commentary followes, and gives this sense, Pray before him in the place of his worship. But the Hebrew is as our Margin, beseech the face of God, the Face of your God, so the Lxx.

That hee will be gracious unto us.] That he may have mercy upon us, so the Gene. and Italian. It is the same phrase, which is used in that forme of prayer or blessing which was ordered for the Priests, Num. 6. 25. and haply this place alludes to that. (See Margin) alluded to by Amos. 4. 10. This hath bene by your means.] This is the same phrase, which is used in that forme of prayer or blessing which was ordered for the Priests, Num. 6. 25. and haply this place alludes to that. (See Margin) alluded to by Amos. 4. 10. So our old authorized English doth expresse it, and it seemes to answer to the interpretation of S. Hierom. and his followers, This hat not bene so much your fault, as theirs, since as yours, not so much the peoples as your was. Therefore you that have angered the Lord, doe you Pray.

Will

Will hee regard your perſons] Wee had the ſame phraſe in the former Verſe; ſee it there. Onely, the *Vulg.* taking this whole Verſe for a counsell, not an *Ironie*, reads, *If by any meanes he may receive you.* Others, *If by any meanes hee may take his face,* (1) his anger from you. And the word will beare that too, for *Nafa*, is *Auferre* as well as *ſuſcipere*. *Theodore* yet otherwiſe, Doe you thinke God will receive you to favour without repentance and Prayer? Others; will he regard you more then the reſt, will he be partiall? no, you ſhall ſmart alſo.

Secondly, hee threatens the rejecting of their ſacrifices. ver. 10. *Who is there even among you that would ſhut the dores* (for naught?) *neither doe you kindle* (fire) *on my Altar for naught. I have no pleaſure in you ſaith the Lord of Hoſts, neither will I accept an offering at your hand.*] *Winkleman* thinks hee paſſes here to a new reproofe, to condemne their *diſcord*, ſeeking diſhoneſt gaine even in *Minutiſſimis*. And ſo it ſeemes the compoſer of the ſhort notes in our old large Eng. bibles thought, whoſe margine hath onely this, *Againſt all thoſe that follow Religion for lucre ſake.* *St. Cyrill*, and *St. Hierom* ſeeme to take it as a provocation of them to ſerve God better; you doe nothing in my ſervice but you get by it, why then doe you neglect it? If nothing elſe, the reward might make you diligent. But moſt take it as a rejecting of their ſacrifices; though they goe not the ſame way, becauſe they differ in the reading of the Text. *Who is there among you that would ſhut the dores, that yee might not kindle mine Altar in vaine.* So the *Chald. Lxx. Theod. Vatabl.* I would ſome body would ſhut the doores, that they might not offer theſe polluted ſacrifices to no purpoſe. *Who is there that would ſhut the dores? And kindle not fire on my Altar in vaine.*] So the *Genua*, and their note is, God deſires they would rather ſhut the dores then receive and burne ſuch offerings. The author of the following commentary followes that; In which I muſt depart from him, becauſe wee in our laſt (and the beſt Engliſh) tranſlation, read the words otherwiſe, as above. Wee ſupply the word *with* (For naught) out of the following ſentence, as *Piſcator* alſo doth. *Who is there that would ſhut the dores for naught?* Unto which I will offer a double ſenſe. 1. There are none of you that would or did ſerve mee without recompenſe, and therefore being ſo ingaged to ſerve mee, and yet withall ſo unthankfull, I have no pleaſure in you or your ſacrifices. Or, 2. Who is there even among you, any of you, (for I will even make your ſelves the Judges) that would ſo farre gratifie the people, as to open the dores of the Temple, to pray for them; or to kindle the Altar,

Verſe 10.

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to

to sacrifice to make atonement for them; and yet not be respected by them, but doe all this for naught, they bringing you the refuse tythes, poore meane and corrupt offerings, as good as if they brought none at all? But so yee deale with mee, and despise my name, Therefore I have no pleasure in you, nor will accept your offering.

Who would shut the dores] (1) of the Temple. The word is דלתות *The double dores.* The difference betweene דלתות *Ianua* and דלתות *ostium* see in *Genes. 19. 6. Lot went out at the dore* (*ad ostium* id est, *aperturam* The dore place) and *shut the dore* (*Ianua*, The opening dore) after him. The Greeke expresseth the difference more clearly, *Lot went out* ἔξωθεν τοῦ θύρου, *to the porch,* (or outward dore,) And *shut* ἐνέκλεισε, *the dore,* (the inner dore) after him. But to returne to the Text in hand, these two-leaved dores of the Temple were daily to bee opened by the Priests of the familie of *Korah*, where they waited as it were to watch their watches there. See, *Cron. 16. 38. 26. 1. 2 Cron. 35. 15. & Henr: Mollerus in Psalmū 84. ver. 11.*

Neither doe yee kindle fire on my Altar] *Illustrate my Altar*, so Tremell. or as Montan. hath it, *Cause my altar to shine*: which also to the sense of our translation, because things kindled or set on fire, doe shine. According to that of *Virgil. Collucens ignis* — — — and *Mania respiciens, quæ jam infelix Elise collucens flammis* — — — The Lxx render it as we doe, *neque accenditis*, *ye kindle.* The Chalde paraphrase expresseth the meaning too, *ye offer upon my Altar.*

I have no pleasure in you] The *Italian*, I doe not esteene you a jot.

I will not accept an offering, &c.] The word here is, *Minbha*, of which see the next verse, in which,

Thirdly, he threatens the remoovall of his worship. *ver. 11, 12, 13.* where we consider,

Verse II.

I. The translation, in the word of illation, *For*] Tremell. reads it, *But*, and *Piscator* therefore would have it to be כִּי *for* כִּי But we need not so supply the originall, in which wee have a cleare context, in which God passeth from the former threatening to this, as alleadging this as a reason of the former; I will not accept their offering, for I have other people that more reverence me.

II. The threatening it selfe, set downe by a comparison of dissimilitude betweene the *Jewes* and the *Gentiles*, where,

1. The proposition, shewing the *Gentiles* care of his worship. *ver. 11.*

2. The reddition, shewing the *Jewes* neglect and profaning of it. *ver. 12. 13.*

First,

First, the proposition shewing the Gentile care of Gods Worship, and respect unto it. *ver. 11.* From the rising of the Sunne to the going downe of the same, my name (shall be) great among the Gentiles; and in every place incense (shall bee) offered unto mine name, and a pure offering; for my name (shall bee) great among the heathen, saith the Lord of Hosts. I will abolish your sacrifices, impure, and bounded in one narrow land; my name and my worship shall not bee confined in India; but the whole World shall bee my Temple, and all Nations shall worship with pure offerings, for my name shall and will be magnified among them every where.

From the rising of the Sunne, to the going downe; that is, every where, from East to West. And what if these Western parts of the World be particularly prophesied of, to enjoy the worship of God after the Iewes which were in the East. Or, what if these Islands of ours that lie in the Sea, into which the Sunne is said To goe downe, which is an expression of the old Greeke Poets, (see *Ioh. Scapula in Thom. 2m*), and the Prophet here useth such a word in the other originall, when the West is called according to the vulgar conceit The sun-set, or, The sunner going downe, or, Going in, *in latine solis occasus* of *כסא* To lie downe or, Goe in.

My name great] the Gen. supplies, *Is 3* we supply it; shall be great. Gods Name what it is, we saw, *ver. 6.*

Shall bee great] *Lxx.* *גדולתו* Glorified.

Among the Gentiles (in the end of the verse they are called the heathen, but the same word *גוים*). The Iewes themselves are also ordinarily called, *Gojim*. *Esa. 9. 3.* Thou hast multiplied the nation, (*Hagoi*). The *Thargum* there, the people of the house of Israel. *Ezek. 2. 3.* I send thee to the children of Israel; to a rebellious Nation. (*Gojim*, Nations) called so in the originall; because though they were but one people, they were many tribes, or, divided into many factions. But when the word is opposed to the Iewes, (as here) it denotes other people that are not of the seed of Abraham; who in the new testament are called *ethn.* as *Matth. 10. 5.* Go not into the way of the Gentiles, in *ethn. ethn.* *Rom. 15. 11.* Praise the Lord all ye Gentiles. *1 Cor. 12. 13.* This word the *Lxx.* use here, *בגוים* though this word also be used for the Iewes, even in the new Testament *Luc. 7. 5.* *בגוים* He loved our Nation. That is, the Iewes. But the Iewes used the word ordinarily to signify another people, and a people of another worship, and to this day they use to call a Christian, *Goy*. A Gentile. As we now also doe use the words, *Heathen*, *Claret*, *Pagan* for such people as are without Christ, (or, are without the covenant). And the Apostles time they ordinarily called all such as were not of

of the Church (or which used to be called *Gentiles*) ^{ἑλληνες} Greekes; because the greatest part of the East Country spake Greeke; and that people were the principall among the *Gentiles* which were knowne unto the *Iewes*. But the *Syriack* of the new Testament instead of *Grecians* usually turnes it *Arāmēans*. (see Tremell. Marg. ad Act. 20. 21. 21. 28. Rom. 2. 9.) And the difference of the *Græcian* and *Græcist* in the language of the new Testament see in Goodwyn, Mos. & Ar. lib. 1. cap. 3.

And in every place incense offered] So also the Lxx. Arab. Syr. Pagn. The Tigur. Arias Mont. For Kister and Ktora. & Ktoresh, and the word that is here *Mukfar* doe all signifie Incense or Perfume. It is spoken in the language of the Leviticall Law (which is ordinary with the Prophets) to set out the spirituall worship of God under the time of the Gospell. Yea under the Law it selfe, Prayer was resembled by the Psalmist unto Incense, Psal. 141. 2. And the same resemblance is used in the new Testament, Apoc. cap. 5. 8.

Offered] and so the Lxx. Pagn. Tigur. Put] so the Syr. the Arab. of Antioch, Made] but the other Arab. reads it, Brought.] All agreeable both to the signification of the word *Muggash* of Nagash, To drawe neare, Or, To come neare; (that which is offered it Drawes neare unto God,) and to the use of Incensing. Onely the Vulg. Lat. translates it *Sacrificed*, but improperly: Yet the popish interpreters make use of that translation for their purpose in the interpreting of the next words, of the *Sacrifice of the Masse*, though without reason, as wee shall see.

And a pure Offering] This I say, the Pontificians interpret of the *Masse*, for say they, the word here מִנְחָה *Mincha*, signifies specially that offering of fine flower, Levit. 2. 1. which was (say they) a type of the Eucharist. But, 1 *Mincha* doth not alwayes signify a sacrifice, as wee shall see after wards; And, 2. The words of the Prophet cannot ^{be} ^{literally} be understood of the *Masse*, for the popish Priests doe not offer *Fine flower*, and *oyle*, and *frankincense*, which goe all to the making of this *Mincha*, of which see the place Levit. 2. 1. 2. and Maimon. Tr. de Sacrif. cap. 13. § 5. And for farther answer to this interpretation, see the following commentary fully: together with Chemnit. Examen. parte, 2. lib. 6. de Missa, arg. 8.

There are diverse other interpretations. The roote of this Hebr. word, is *Manabb* an Arabique verbe signifying, To give; and *Mincha* is any solemne gift or present. To man; as Genes. 32. 13. Jacob took (Mincha) a present for Esau. So, Genes. 43. 1. 1 Sam. 10. 27. and, 2 Sam. 8. 6. The Syrians became servants

servants to David, & brought gifts. He. Mincha. gr. ^{offering} Mincha. But especially it is a present or gift to God, when it is of cattel it is called *Korban*; and when of things inanimate, as flower, cakes, wafers, &c. it is called *Mincha*. So, *Gen. 4:3. Cain brought of the fruite of the ground (Mincha) an offering to the Lord.* But most strictly it signified those particular kindes of *meate offerings*, mentioned, *Lev. 2*. There were five kinds of the in that Chapter; and among them that of *fine flower* which was to be offered every morning and evening. *Exod. 29. 38. 39. 40. 41.* This *Mincha* was primarily a figure of *Christ's Oblation*, who gave himselfe for an offering to God for us. *Eph. 5. 2.* So *Heb. 10. 5.* &c. The Apostle openeth the 40th *Psalme*. A type of *Christ*, but not of the *Eucharist*. Secondly, it figured the persons of Christians, who through *Christ* are sanctified to bee pure *Oblations* to God. Prophecyed of, *Esa. 66. 20. The Gentiles shall bee brought for an offering, (Mincha) to the Lord.* To which place, or rather to this of the Prophet *Malachy*, the Apostle seemes to allude, *Rom. 15. 16.* where hee calls the convertion of the Gentiles through the Gospell, *An oblation, or offering, or Sacrificing of the Gentiles unto God:* in which respect also hee calls his preaching a *Sacrifice*: as *Erasmus* reades it also, *Sacrificans Evangelium.* Though the phrase be obscure. *Hugo's* interpretation here was of the *Proselytes*, who should be an offering to the Lord to the Temple *Ex omni loco, from every place.* But it is not so in the Text, but, *In every place.* And this sense agrees better with the conversion of us the *Gentiles*. Thirdly, it figured the fruites of grace and good works, particularly, *Prayer*. The *Jewish* interpreters say, this pure offering is meant of the prayers of the holy *Jewes* every were disperst. So the *Chalde paraphrase*, *I will receive your prayers, and it shall bee like a pure offering before mee.* But the place speakes of the *Gentiles*. Therefore it is that *Tertullian* occasionally, and *Vatabl.* and *Calvin ad Loc.* understand it of Christians their performing of worship to God in the duties of holinesse and love. Hence, duties of *love* are called *Sacrifices*, *Hebr. 13. 16. Philip. 4. 18.* but chiefly the duties of *Holinesse*, prayes of, and prayers unto God; when *Every where there is a lifting up of pure hands to the Lord. 1 Tim. 2. 8.* And it is observable that the time of the *Mincha* which was dayly, morning and evening, was the time of *Set prayer* among the *Jewes*. *Dan. 9. 21. While I was speaking in prayer, Gabriel touched me, about the time of the evening oblation.* (*Mincha*). This is that which the *Rabbins* call, *Tephilla Mincha*, The prayer of the evening *Sacrifice*. Which was about Three of the Clock in the afternoone; called in Scripture according to the *Jewes* reckoning of the time, *The ninth* hour.

houre, which is sayd to bee, *Acts 3.1.* ὥρα τῆς προσευχῆς. *The houre of Prayer.*

Secondly, the other part of the comparison, or reddition, shewes on the Contrary the *Jewes* neglect, and profaning of that worship, which the *Gentiles* would so reverently entertaine. *ver. 12. 13.* This is set downe,

Vers. 12.

I. Generally. *ver. 12.* But yee have profaned it) But yee Priests and others, that have reason to entertaine and reverence my name and worship, yee have polluted it. *Lxx.* βεβαλῶτε αὐτὴν, Yee have dishonored it. And so *Pagn.* The *Geneva*, and *Deodates* margin.

II. Particularly. 1. In their thoughts. 2. in their words, and 3. In their deeds.

First, in their thoughts, or base conceit: for it is not so likely that they uttered it in words. In that yee say, *The Table of the Lord is polluted, and the fruite thereof, even his meate is contemptible.*] They had a base conceit and prophane, of Gods Altar, and the Sacrifices.

The Table] that is, the Altar. See before, *ver. 7.*

And the fruite thereof, even his meate] our old autorised Eng. hath it, *The fruite*, and in the margin, *Or, the word*, It is true that *ויב* *fructus*, fruit, is by a metaphor transferred to speech which is the fruite of the tongue, as *Esay. 57. 19.* I create (ויב) *the fruite of the lippe.* Where the *Targum* is *Mamlal*, and the *Lxx* *λογίζω*, and the sense seemes to bee so, I create speech, or the word of the lippes. But here it is in its proper signification, the fruite. The *Septuagint.* τὰ ἐπιβήματα. Which the *Vulg.* followes, *That which is put upon it, with the fire that doth consume it.* So the *Vulg.* mistaking the originall word, as if it were *אכל* *Comedens illum*, but the word is *אכל* *Cibus ejus*, His meate. The *Chald.* *The Table of the Lord is despised, and the gifts thereof.* The *Tigur.* *The provision thereof is vile,* because as *Vatabl.* notes, the fat and entrails that were offered were vile. *S. Hier.* otherwise, *The fruite*, that is, the fire, and the meate of the fire, that is, the victime or sacrifice. I rather take it as our translation hath exprest it, for two nounes put absolutely, or as wee say, *per appositionem*. Both the Altar and the fruite, even the meate upon it, were despised by them. *The revenue, The Income of it,* so the *Italian* in the Text; *Or, the fruite*, so in the margin.

Vers. 13.

Secondly in their words. *ver. 13.* Yee said also, *Behold what a wearinesse is it*] Besides what conceit yee have cherished, yee have also uttered enough to discover your hypocrisie and profanenesse.

Behold what a wearines is it] or, as the *Geneva*, *It is a weariness.* The *Vulg.* *Behold, this out of our labour.* Somewhat like

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to that of the Lxx. Behold, these out of our affliction. We are returned poore, & this is as much as our labour, or poverty can allow. But it is not *מְאִיזָה* De labore, of labour, but as *פָּגִיזָה* Vatabl. observe, and as it is in our best copies *מְאִיזָה* Malack. either there is a double *Hebraistricke* (as they call it) for it in two words, as *Rab. Abr.* would have it read, *מְאִיזָה מְאִיזָה* and so also *Sext. Amama* ad loc. in his *Anomal. Speciale*. *Quis Eabor*. Oh, how I am weary! How I pant in bringing it, it is so fat and heavy! or, how are we tired and spent in Gods service! This I take to be the sense. There are other interpretations, as that of *Winkelman*, the beast is not faulty, but opely it is weary. The Priests so hypocritically excusing themselves, in taking any offering that came to hand. Or, as some others, who also make these the words of the Priest, some one of them taking up the shoulder or the breast of some carrion sheepe, saying, See what we have for our labour, what a wearinesse is it to serve so fruitlessly. But I rest in the sense before.

Thirdly, in their deeds, expressed, *וְהָיָה כִּי יִשְׁנֹתֶם* More darkly.

I. More clearly.

First, more darkly. And ye have snuffed at it. Or, Where ye might have blown it away. your very cariage hath exprest your hypocrisie, and pride, and contempt.

וְהָיָה כִּי יִשְׁנֹתֶם Huntly the Scottish Jesuite contends from *Galatinus* that for *וְהָיָה* was formerly read *וְהָיָה*. For the vindication of the uncorrupted reading of which place, See *Solom. Glossius, Philol. sacr. lib. 1. Tit. 1. pag. 50.*

Ye have snuffed at it. Behold what a labour, and ye throw it down. So, *Pagnin*, As if they would take breath, pretending to be weary in the carying of it, being so fat and weighty. Yee say, Oh how weary! because the beast is fat and heavy, whereas ye might have blown it away being so thin & light. So *Tramell* expresth it, and *John Turnovius*. Oh, it is worthy to be blown away. So *Hier. Remig. Lyr.* you said it were weighty, but I blow it away with scorne. So also *Hier. Theodoret*. The Septuagint in editione Romana read it, *וְהָיָה* I have blown it away. But *Cornel. A Lap.* tells us that is the edition of the *Lxx* in *Bibliis Regiis* (which I find not) ye have puffed or blowne.

Ioh. Winkelman gives a singular sense. That the Priests by a kinde of writhing of their mouth, as if drawing in their breath, would though in a scornfull way, extenuate & lessen their fault, in receiving corrupt offerings. Why? The beast is not faulty, but only in carying. As if forsooth, &c. I rather will propound this sense, you blow and pant as if tired, and thinke all too wearisome, and

snuffe and shew dislike at it. *Snuffing* or *Puffing* with the breath being a signe of dislike and contempt, and pride. So the souldier in *Plantus*. — *Quos in legiones difflavisti. Quasi vultus folia aut paniculum telorum* So God shewes his contempt of his enemies, *Psal. 10. 5.* As for all his enemies he puffeth at them. So *Prov. 19. 8.* Scornefull men bring a City into a snare. Or, *Set a City on fire.* That is, with their breath. Or, *Diffiant civitatem.* As *Drusius* renders it, *Hebraic. Quest. lib. 3. qu. 22.*

Secondly, more expressly. And yee brought that which was torne, and the lame, and the sicke, Thus yee brought an offering: should I accept this at your hand, saith the Lord? yee cared not what you brought or offered. Thus yee brought (*Mincha*, observe that that word is used here too, as well as *verse*, 11. where the Papists so much contend for it) an offering indeed, such as it is, but such as I cannot, nor will accept.

That which was torne] That which you got by rapine and oppression; so the *Vulg.* Yee say, yee afford it out of your labour, but yeelie, It is what you steale; and of that too, not of the best. So that here are three sinnes discovered together, *Rapine*, *Irreligion*, and *lying*. And thus *S. Hier. Remigius*, and *Lyrans* understand it. That which was rent and torne: so *Tremet.* and therefore *Calvin* understood it, that they brought sheepe that were worried. But they brought the beasts alwaies alive, therefore the former exposition is received by most; That which you snatcht away by oppression. But how doth this agree with the description of the offering in the next words, lame and sick? I therefore encline to *Calvin*, and it might be worried and torne, and yet alive. *Deodati* in his *Italian* gives both senses, and leaves it to the readers choyce. Thus much of the threatning of judgements privative: we have in the next,

II. A positive judgement threatned, *ver. 14.* where,

Ver. 14.

First, the judgement threatned. A curse. But cursed be the deceiver] Cursed with curses temporall, spirituall, and eternall. *Lxx. & Vulg. & S. Hier. & S. Remigius.* Forespoken or execrated. The ordinary word of the *Lxx.* *Dent. 27. 15, &c.* And of the new Testament as *Gal. 3. 13.*

Secondly, the sinne. 1. generally 2. in particular.

First, Generally set downe. The deceiver] deceitfull against the faith of Religion, and against ordinary justice. *Tremet.* calls him *Murbinator.* Hee that can devise wayes of deceit covertly. The crafty deceiver. The *Lxx.* *Heb. 13. 4.* he was able. Taking the word in the Text, *Nobel* to come of *Israhel* potent, whereas it is of *Nachbi.* To deale perfidiously.

Secondly, in particular. Which hath in his flock a male and

voweth

Verse 1.

III. He amplifies the former expostulation and threatenings Chap. 7. ver. 4. to the 10th where, *First to whom he chiefly applies his speech, verse 1. And now O ye Priests, this Commandment is for you.* The French, *Is addressed unto you.* And so Deodatius Ital. also supplies it. Hee here returns his speech to the Priests whose avarice and profanenesse had bene the fountaine of much other evil and profanenesse among the people. *Cursed be the deceiver who ever he be.* But to you O Priests it is principally to bee applied. My name is dreadfull even among the heathen; If it be profaned by you that are more in their attendance and service, the curse is chiefly against you.

And now, as Tremell. *Now therefore.* Their objection is prevented; all that hath been said, touches the people, not us. Yes.

This Commandment is for you. Not, as Montanus, *To you.* This Commandment, this intimation, this intimation of my mind is for you. Or, this Commandment is for you; that is, of you I principally required and expected to be honored at my Altar, in my sacrifices.

Secondly, the matter of the speech, mixt of contestations and threatenings, or a conditionall threatening of many judgments unless they repented. We will consider,

Verse 2.

I. The conditions of exemption from his judgements. *If you will not heare, and if you will not lay it to heart, To give glory to my name, saith the Lord of hosts.* Here are three conditions of exemption. To heare God. To lay his Commandment on their duty to heart. To give glory to Gods name. The Summe of them is repentance.

Lay to heart. The phrase is usuall and frequent. The Geneva, *Consider it in your heart.* Chald. paraphrases, *untles yee put my feare upon your heart.*

Lay it. what? my precepts; so *Parable* your duty, so Tremell. my glory, so others.

2. The things that are threatened,

I. Set down more largely, vers. 3, 4, 5, 6, 7, 8.

II. Repeated againe with more brevity, ver. 9.

1. Set down more largely.

1. In generall, verse 2.

2. In particular, vers. 3, 4, 5, 6, 7, 8.

1. In generall, *I will even send a curse upon you.* The *only* I will even send upon you. And they translate it so, because that curse was usuall to the *Jewes*, & now being so lately returned and as yet not very warme in their nests, would be the greater curse, and because it would fitt with their covetousness. To say a little more for the *Vulgar Lat.* in the rendering of this place,

place; it is a saying of the ancient Hebrews, That all benedictions are amplifications and all curses are diminutions. Which Ben-Hismon hath observed upon Gen. 27. In the text of Job. 6. 2. in his drift exhortation to the sufferer, where the reader shall find: moments this purpose, to which I referre him Bar. 3. 1. (of evil or ill; To curse against; or Excrete) the last Chalde. Dabak. Egan. and both our Pages doe render it thus leaving the explicite meaning to the expositor. I will excrete you, or pronounce a curse against you. This is amplified further three wayes.

1. By an explication. *And I will curse your blessing.* It is the same word againe, *And I will excrete or curse your blessing.* The Targum interprets it by another word, *And I will curse you.* as if it were a curse laid on with an oath. So it is *And I will curse you.* where it is in our last English. *the curse which is gone forth.* I will lay an oath upon your blessing. You shall not prosper. It may be expounded, either thus: I will deprive you of what you have and enjoy, or are like to enjoy, so that you shall receive sparingly, *2 Cor. 9. 6.* so *Gen. 3. 10.* or *Gen. 3. 11.* I will curse and blast what you bless, as your beasts, houses, fields, to the Chald. *I will curse your benediction and will excrete it.* And this Saint Hierome also follows.

2. By the certainty of it, being even begun already. *I have cursed them already.* I have cursed them every one. The Chald. and Syriac make it but a repetition of the same thing, *I will curse your blessing, and I will curse or excrete them.* But the Hebrew and Targum read it as we doe.

3. By the cause briefly and anticipately inserted. *Because ye do not lay it to heart.* of which see before in the condition.

4. The things that are threatened, are set downe in particular, *vers. 2, 4, 5, 6, 7, 8.*

1. Famine, *vers. 2.*

2. Shame, *vers. 3.*

3. Gods breaking covenant with them, *vers. 4, 5, 6, 7, 8.*

4. Famine, *vers. 3.* Behold I will corrupt (or reprove) your seed. *Gen. 3. 10.* *Gen. 3. 11.* *Gen. 3. 12.* The uncertaine interpretation of *Gen. 3. 10.* and *Gen. 3. 11.* have caused variety of exposition. *Gen. 3. 10.* is *To Reprove or Reprehend with sharpe words and much noise,* especially when it is in construction with *as* *Gen. 3. 10.* *His father rebuked him.* But when it is in construction with an accusative, it is *To curse or Corrupt or Destroy,* as *Psal. 9. 5.* *Thou hast rebuked the heathen,* or, as the meaning there is, *Thou hast destroyed them,* as the next words doe plainly shew. And so that word is taken here.

The

Vers. 3.

The other word *וְאִם* is bee written *וְאִם* is said; if it bee written *וְאִם* it is. *As one of a man* so it is seen in the *Law* to be so. And hence the ancient fragment of *Aquila* I will reprove you with *hande or de*. As a Scourge, for in resemblance to whom an orator call on stretch forth his hand when he is vehement. (as *Seneca* speaks, *Brachia apertis et pedes iunctos* *quodammodo orationis*.) So *Hier* and *Jer* and *Menechius* much *chastise* I will throw away the right arme or shoulder of the offering, which was the Priests due *Levit. 7. 32*. That is, I will deprive you of your maintenance and strength. *Montanus* and *De Casus* take it as a threatening of rejection both of Priest and Sacrifice. I will cast away both the arme by which yee offer, and the seed (the *ritual*) the offering also. Most of these and the *Septuagint* follow the *Text* who mistaking *Ner* for *Ger* by reason of the likeness of it, and read it *Ger*. And for such as read the other word *Ger*, some understand it of their Seed, that is, Their posterity. That God threatens to destroy them and their line. Some understand it of the seed cast into the ground. And that sense I have given. That they should sow but not reape plentifully, which is a threatening of Famine. The next is,

Secondly, shame and ignominie. *And I will speak (or scatter) dung upon your faces, even the dung of your solemne feasts, and one shall take you away with it. Or, He shall take you away to it.* So our last together with the marginall reading. The French, and yee shall beare it. *Offender*. And it shall stick unto you. The *Vulg. Lat.* and the *Geneva English* and the *Commentary* following which used it, are here darker. The *Chalde* first offers us light to this place. I will reveale the confusion or shame of your sinnes to your owne faces. The *Text*, (though mistaking *וְאִם* for *וְאִם*, and reading it *וְאִם*. The belly in which the excrement or dung lies, which belly was part of the Priests due,) have given us also another hint of interpreting. Because yee despise me, and offer yee care not what, yee shall also bee despised. The people shall throw you the belly which is your due in the time of your solemne feasts, but with the dung or excrement in it, so that in the throwing of it, the dung shall fly in your faces, that being so sprinkled yee shall bee laught at by all, and you shall bee so like dung, your faces being fouled with it, that he that comes to cleave to cleanse the place, shall offer as if he would throw you out with it, or take you also upon his dung forke, or as *Prodicus*, you shall bee vile as dung, which is removed away into a place remote from the temple. So this is the threatening of shame and confusion to them, even

in

in their solemnity, their rejoycing feasts. *Hhaggeben* of *Hhagag*. Or else; *Hhag* is taken here *synecdochically* for the sacrifice it selfe offered in the feast, as it is sometimes taken, *Exod. 23. 18. Amos 5. 21. Esay. 29. 1.* The dung of the sacrifices. See *Ioh. Tarnovius Exercit. Biblic. pag. 127. parag. 4. edit. 12.* Howsoever the same sense stands good. The next is,

Thirdly, Gods breaking covenant with them, which is implied, *vers. 4. And yee shall know that I have sent this Commandment unto you; that my Covenant might bee with Levi, saith the Lord of Hosts.* Wherein wee have three points. 1. I intended it should have stood. 2. But it doth not or shall not stand. 3. And that because yee are unanswerable to it. Upon this hee takes occasion to remember them of the Covenant with *Aaron* or *Phinehas* and the tribe of *Levi*, and now their falling from it, and therefore Gods justice in forsaking them. So we have here,

Verse 4.

1. The parts of the Covenant. *vers. 5.*

2. The answering the conditions of the Covenant by the former Priests. *vers. 6, 7.*

3. The degenerating of these Priests. *vers. 8.*

I. The parts of the Covenant, betweene God and Levi. *verse 5.*

Verse 5.

First, On Gods part. A gracious promise and performance of life and peace. *My Covenant was with him of life and peace, and I gave them to him.* God promised prosperity, and performed a long prosperous and happy life to some of them; as to *Aaron* who lived 103 yeares, and to *Phinehas* (mentioned by *Vatablus* in his notes) who lived 300 yeares as it is thought, and as some *Chronologers* doe observe; (yea it is the conceit of *Pet. Damian*. From some *Jewish* triflers, that hee lives still, taking him for *Elias*;) And to *Iosue* or *Iesus* the sonne of *Iosedech* who (according to *Hebriens*) lived 110 yeares in the office of the high-priest-hood. To these and others was expressly fulfilled a covenant (*עברית* *עברית* as it is in the originall) of lives, that is, of long life, and of peace, and would have beene ready to have performed it to those to whom *Malachy* prophecies, had they kept Covenant with him.

Secondly, on Levis part, for feare & humility. *For the feare wherewith hee feared me, and was afraid before my Name.* Feare and humility, were the two conditions for which God did this for them. Their feare of God, which was to bee seene in *Aaron*, *Phinehas*, *Onias*, and other good Priests. And their being troubled and affrighted and grieved when they saw Gods name to be contemned and abused. See *Exod. 32. 26. & Num. 15. 7, 8.*

The

The *Vulg. Lat.* and the *Geneva*, reade it in another sense, And I gave him feare, and hee feared me] But not so agreeable to the originall. Tremell. renders the last words, *Because of my Name, It (that is, the Tribe of Levi) was broken.* And Junius his note is, that *Levi* was deprived of life and peace, because hee sanctified not Gods Name. But the whole context is against that reading and interpretation אָנִי (which is an *Anomalie*; and according to the rule should be אָנִי) is the præter tense in *Niphal* of אָנִי, which is, *To be dejected, broken, cast downe, &c.* and so metaphorically it is used to signifie, *To be amazed, affrighted, trembling, humbled.* Wherefore wee decline that of Junius, and rest in the sense offered by our last translation. See further in *Job. Tarnoz. ad Locum.* Thus of the parts or the Conditions of the Covenant next see we,

2. The answering of the conditions of the Covenant by the former Priests, ver. 6. 7. which is,

1. Particularly set down. ver. 6.

2. Amplified by a Theoreme. ver. 7.

Verse 6.

1. Particularly set down, *Verf. 6.* as it had been more generally in the former verse.

First, that they were studious in the law and skilfull in it. *The law of truth was in his mouth;*] *Aaron* and others taught truly.

The law of truth.] אֱמֶת for אֱמֶת (vide plur. de hoc nomine apud Valent. Schindlerum in Pentag. in verbo אֱמֶת) or, *The law of righteousness.* for this is opposed to unrighteousness or iniquity in the next member, *Iniquitie not found in his lips.* The law, the mistress of righteousness is called, *The truth*, Dan. 8. 12.

Secondly, that they seduced none to error. *And iniquitie was not found in his lippe.*] *Chald.* No falseness. No lie, error, fraud, hypocrisy, or flattery.

Thirdly, that they lived conscionably in peace and equity. *Hee walked with mee in peace and equity.*] *Aaron* kept Gods precepts, lived honestly and peaceably and justly, and so did others of them.

He walked with me.] *To walke*, is a knowne phrase in Scripture, used to signifie a mans manner of living, as *Psa. 1.* and *Psa. 119. 1.* But *to walke with God*, or before God, signifies to lead a life unblameable, as *Genes. 5. 24.* and *17. 1.* *Chylst. Sam. 9. 35.* it signifies barely *to minister*, and so the *Targum* in that place renders it, *using, in service, should minister, for Aaron should walke.* The Lord said, that the house of thy father should walke before me for ever. That is, minister unto me, or before me. But usually, and here, it notes the holiness and integrity of the service, as well as the service it self.

ed T

8. Fourthly,

Fourthly, that they brought others to God by their example and teaching. *And did turne away many from iniquitie* that is, they did cauſe many to returne. To which agrees the *Septuagint*, *πολλοὺς ἐκ τῆς ἀνομίας*, *Hee converted many. From iniquity* *למסל* from their *crookedneſſe* or crooked wayes into which they had turned aſide. It comes of *עָקָב* to be *crooked* or *contort*, which by a metaphor is uſed to ſignifie ſinne. So wee call euill manners *Curuos Mores*, crooked manners. We tranſlate it iniquity, the *Lxx*, *unrighteousneſſe*. *ἀνομία*. Thus the former Priests did, and this is,

II. Amplified by a theoreme, that ſo it ſhould bee with all other Priests. *ver. 7. For the Priests lippes ſhould preſerue knowledge, and they ſhould ſeeke the law at his mouth; for hee is the meſſenger of the Lord of Hoſts.* The Priests lippes ſhould preſerue knowledge] the *Vulgar Latine*, and our old autorized *Engliſh Bible*, reade, *ſhall preſerue*. And the *Pontificians* omit not the advantage of the tranſlation, in the queſtion of the Churches (but in the finall reſolution of the point) of the *Popes* infallibility in interpreting of the Scripture. To this queſtion beſides others that have dealt in it, ſee *Hiſt. of Council of Trent*, *Engl. lib: 2. pag. 158.* *Episcop. Dunelm. Antidotum de merito*, &c. *Epist. dedic. pag. 9.* 10, 11. and fully to the point and to this place, *Relig. of Proteſt.* in the Preface, *pag: 7, 8. and pt. 1. Chap. 2. ſect. 1, 84, &c. 93, &c. 110, &c.* See alſo *D. Jackson, The triplicity of Romiſh blaſphemy*, ſect. 3. *Chap. 1. paragr. 6, &c.* And the preſent moſt learned Biſhop, of *Salisb. Determin. queſt. 5.* which references I make, that I may not enlarge theſe ſhorter notes with the controverſie. Onely obſerve for the clearing of the preſent text, what *Amama* and *Casaubon*, and before them *Drusi* and others acquainted with the *Hebrew* ſpeaking, have obſerved, that among the *Hebrewes*, the future is often put to denote, not ſo much what ſhall be, as what ought to be, as, *2 Sam. 13. 12. No ſuch thing (ſhall be, that is) ought to be done in Iſrael.* Like that, *There ſhall bee no poore among you*; that is, there ought to be none, but yee ſhould provide for them. So it is here, the Priests lippes ſhall, that is, ought to preſerue knowledge, Which alſo is obſerved by *Franc. Ribera* the Jeſuite.

Knowledge] that is, knowledge of the law: as appears by the next member. The Priests duty is to be both furniſhed, and to bring out of his treaſure things new and old, To be much in preaching to the people. Accordingly tis thought that ſome of the *Chriſtian Fathers*, preached every day. However, it was provided for by *Canons*, that they ſhould preach frequently. Such a *Canon* wee have in the *Excerptions* of *Egbert Archbiſhop of Torke, Anno 750. Ut omnibus feſtis*

Verse 7.

festis et diebus Dominicis; Unusquisque Sacerdos Evangelium Christi prædicet populo. That every Priest preach the Gospel of Christ unto the people upon all holy dayes and the Lords dayes. And especially for the Lords day, in the *Canons* under King Edgar, Anno. 967. *Docemus etiam, ut Sacerdotes in qualibet die solis populo prædicent.* Wee require also, that the Priests preach unto the people every Sunday. Since the reformation, men have beene frequent in this duty, many *Bishops* being also exemplary to their Clergy. The publishers of the lives of D. Jewell sometimes Lord Bishop of Sarum, and of the late reverend and godly Bishop of Bath and Wells, have made it one of the heades of their Commendation, their assiduity in preaching. But especially the care of the ancients was much for *Catechizing*. Of Saint Markes Catechizing at *Alexandria*, and then *Clements*, and after him *Origen*, the histories are knowne. We have *Cyrill of Hierusalem's* Catechisms, and the *Catecheses Mystagogicæ*, which are printed with them, which if they were not his, are yet of some ancient author. We have a *Traict* of Saint *Augustin's* de *Catechizandis rudibus*; and another *De Symbolo ad Catechumenos*. And beside the practise of the fathers, many Councells ordaining it. But the care of no Church hath beene greater then that of ours, even in ancient times. In a councell held at *Chyffe*, Anno. 747. It was provided that every Priest should instruct his people in the *Lords Prayer*, the *Creed*, and the *Sacraments* in the *English tongue*. Can. 10. (see S. H. Spelman's margin ad locum) this Canon is inserted afterward by Egbert into his. Excerpt. 6. See also the Ecclesiasticall lawes of *Canutus*, cap. 22. apud Spelman: page. 549. an excellent and serious exhortation to this purpose, but too long here to transcribe. And the Canon 23. of *Ælfric* pag. 578. Yea it seemes by the *Capitula incertæ editionis* (which by S. H. Spelman's placing of them should bee about Anno. 1050) cap. 28. to have beene the custome of our *Bishops* here when they met in their *Synods* with their Clergy, to examine them in the manner of their teaching, and how they profited their people. After these times *Catechizing* was not much heard of till after *Luthers* preaching, when perceiving that the Protestant Churches wanne much ground by this kinde of diligence, the practise was renewed by a decree of the Councell of *Trent* in the *Romish Church*. For our part, what ground we got by *Catechizing*; wee are most likely to keepe and hold it by the same course; and to lose it all againe by the neglect, which was the observation of our judicious King *James*, That the cause, why so many fell to popery and other errors was their ungroundednesse in points of *Catechisme*. Upon such a reason as this

this it was that an elder Article of a former Synod was renewed in the Synod at Dort, That all pastors should Catechise in the afternoone on the Lords day. (Acta Synodi, ſeſſ. 14 & 15.) The very ſame with his Majesties Injunctions to the Clergy of England, and which is provided for by Canon, and enquired into by the Articles of Viſitations, but on all hands too much neglected: which hath given mee occasion to tranſgreſſe my purpoſe in theſe ſhorter notes, and to enlarge this diſcourſe, which yet I cannot leave till I have noted that obſerveable paſſage of the preſent Reverend Biſhop of Exeter in his Preface to his Old Religion, That there is nothing whereof hee repents ſo much, as that hee had not beſtowed more honours in publique Catechiſing. And, That in regard hereof hee could quarrell his very ſermons; And his ſermons are excellent ones, as all know that know them, to two of them, namely his Calumba Noe preached to the Engliſh Clergy in their Convocation here in England; and to another upon Eccleſ. 7. 16. preached to the Divines at Dort at their 16th ſeſſion, I refer the Reader, where hee ſhall finde an eloquent and zealous exhortation in this matter.) But of this point enough, I returne to the Text.

And they ſhould ſeek the law at his mouth] Here the Vulg. reades as before, as if it were a promiſe of their infallibility. But it is onely an intimation of the peoples duty: and the reaſon followes.

For hee is the meſſenger of the Lord of haſts] מַלְאָכִי the Lxx, and the Vulg. reade, The Angell. The Priſt is called ſo, 1. Becauſe hee miniſters to God, as the Angels doe before him, who ſtand before him, and prayſe him; but, 2. ſpecially and here, becauſe hee is Gods meſſenger to men from God, and from men to God. Accordingly the Tigurine here, Hee is Gods Legat or Embaſſadour. And that learned Knight in his Gloſſary or Archaeolog. hath obſerved to us out of Ekkhard, that the name hath been given even to the Embaſſadors of Kings, Cedamius Angelo Imperii. We have ſeen how the former Priſts caried themſelves, The next is,

III. The degenerating of theſe Priſts from the practice of their fathers, in regard of their covenant. verſe 8. In three particulars,

Fiſt, that they were gone from their piety. But yee are departed out of the way,] or, out of that way, as the Article is in the Hebr. that is, either out of my way, or, out of that way in which your fathers walked. You have diverted or turned out, or as the Lxx, ^{ἐκμίστατε} Declined. Your courſe is oppoſite to that of your fathers, They cauſed many to returne to me, you are returned and gon from me. But this oppoſition is more direct in the next member. D d d Secondly,

Verſ. 8.

Secondly, that they caused many to fall, by their example partly, and partly by their corrupt glosses: *Tee have caused many to stumble at the law. Or, To fall in the law.* The Geneva reads it, *By the law.* The Vulg. *Tee have scandalized many.* Montanus, *Tee were a stumbling block, or an offence.* Others, *ye have caused that men should stumble at the law; or, goe against the law; and so fall into sinne and consequently into calamities.* So Piscator. *Lxx.* *hduwato* Tee have weakened many in the law, yee have offended, shared, caused to strike, or dash, or stumble: for all these *hws* will beare.

Thirdly, that they had in summe broken the covenant. *Tee have corrupted the covenant of Levi, saith the Lord of hosts.* Geneva, yee have broken. *Vulg.* yee have made void. The *Lxx.* reads as we doe, *hduwato* corrupted.

The Covenant of Levi, that is, the covenant made with Levi. Armetonymy of the efficient. Thus we have seen the threatnings more largely.

Verse. 9.

II. Those threatnings are repeated more briefly again, together with the justnesse of them, shewed also in the repetition of the causes, *verse. 9.* where we have,

1. The judgements. *Therefore have I also made you contemptible, and base before all the people: the Covenant to bee despised, and vile. To be abject and humble, not in affection, but condition.*

2. The causes. According as yee have not kept my wayes, but have been partiall in the law.

According to *hws* for *hws*. For in this place *hws* is not O's, the mouth, as *Pagnin*: and *Tremell*: &c. rendering, *secundum* O's, &c. but an expletive particle, which useth to be added to the servile letters *S* and *S*, to make them distinct words, as *hws* is here, and elsewhere, as *Num. 6. 21. Job 33. 6. 30. 18.* and *hws*, *Exod. 16. 18. Genes. 47. 13.* and then they signifie, as not onely our translators in all those places and here, But the *Lxx* also have expressed it by *hws*, *Propter ea quod*, Because that, or according as.

Tee have not kept my wayes or watched my wayes, or beeste (as it is in the text, *hws*) watchfull or watching, to keepe my way. For so the word is, *Esa. 62. 6.*

But have been partiall in the law. Or, lifted up the face against the law. Or, Accepted favor in the law. The first of these is the text reading of our English Bibles; the two later are in the margin. To the last of these agree the *Lxx*, *Vulg.* and *Pagnin*: and *Deodates* *Itiniah*, *Tee have regard to the quality of the person in the law.* To the second, *Montanus*: *Most agree in the sense, you Priests that should judge according to the law; you accept persons; you respect the rich; you deale partially*

partially in the law in expounding of it, making it pinch the poore, and favour the rich. *You flatter the rich, ſo Vatabl.* You accept the rich mans lame ſacrifice, and have an evaſion for it in ſome glosſe; but yee reject the poores, and are precise in the letter: To this purpose, *Theodoret*, the *Syr*: and both the *Arabiques*, (which I finde in *Corn. a lap. ad loc.* who also in *proem. ad proph. min. pag. 5.* tells us, that the double *Arab.* version, one of *Alexandria*, the other of *Antioch*, are at *Rome*, both in the *Vatican*, and in the library of *Cardinal Medices*, translated into *Latine*, by *Sergius Riſus Arch-Bishop of Damascus*.) Yee accepted, or tooke the law in the face of it: yee looke but to the ſhell and ſkinne of the law, and are hypocriticall in it, wresting the law to ſerve men. So the *Phariſe's* dealt with *Chriſt*. The law allowed circumciſion on the *Sabbath*, that they approved; *Chriſt* did but heale a poore diſeaſed man on the *Sabbath*, and that in him they condemned, as if it were againſt the law. Therefore *Chriſt* bids them, not to judge, *Mat. 23.* (our tranſlation is, *According to appearance*, I underſtand it thus) according to the face, with reſpect of perſons, but to judge righteous judgement. *Ioh. 7. 24.* And I am confirmed, by the learned *Heinſius*, whom I conſulted after the collecting of theſe notes, in his *Ariſtarchus Sacer. pt. 2. ca. 8.* where he paralleleth this very place of our Prophet, with that of *Iohn*.

Thus we have ſeene the firſt conteſtation largely, for that ſupply which *Tremellius* makes unto the Text, by adding the word, *Saying*] ſo to joyne this to the following verſe, is both needleſſe, and obſcures the ſenſe. In the next verſe we proceed to a new head.

I I. The ſecond Conteſtation.

This ſecond Conteſtation is onely in the 10th Verſe, wherein hee conteſts with them for their unequall and unrighteous dealing, arguing it to bee, againſt nature and Religion.

First, againſt nature. All being of one fleſh. *Have we not all one Father &c.]* God (ſaith *Deodate*) or *Abraham*, according to others, and ſo he takes it. We come all of *Iacob*, or at leaſt of *Abraham*, or at leaſt of *Adam*.

Secondly, againſt Religion. Being all of one Church. *Haſt not one God created us?] or, made us? wee ſerve the ſame God*, the Creator.

Thirdly, another evidence againſt nature. *We are brothers of the ſame ſtock. Why doe wee deale treacherouſly every man againſt his brother?]*

Why doe we.] the Prophet includes himselfe, that his re-
prooffe may bee the milder; a rhetoricall communicating;
Why doe we, that is, Why doe yee.

Deale treacherously] the Geneva, why doe wee transgresse e-
very one against his brother? our *old English*. Why is every one
deceived of his brother? and so *Mont.* But *Pagn.* otherwise, e-
very one despiseth his brother.

Fourthly, another evidence that their dealing was against
Religion. By prophaning the Covenant of our Fathers? They
broke or violated the Covenant that their Fathers and An-
cestors entered into, to which they should have had regard,
and been answerable unto it in all equall and righteous con-
versation.

S. *Hierome* and some others, take this verse as a particu-
lar reprooffe of their injurious dealing with their wives and
taking others; and that here two arguments are brought to
reconcile their love, the Communion of blood, and the Com-
munion of Religion. And that it is the violation of the par-
ticular covenant of marriage, or the Covenant against mar-
rying of strangers which is here reprov'd, That they dealt
treacherously against their Brethren, that is, either the bre-
thren of their wives, or their wives themselves, the females
also among the *Hebrewes* being included under the terme of
Brethren. But I rest in the sense above, which is that also
which *Deodate* in his margin prefers, though hee give the o-
ther also, which is that of S. *Hierome* and comes in the next
verse to bee considered. The reader may finde another in-
terpretation in the learned *Tarnovius* the younger, which to
me gives no satisfaction, let the reader judge. And thus much
of the second Contestation.

III. The third Contestation.

Thirdly, hee contests with them for their marrying with
strangers and infidels. verse 11. 12. we have,

1. The sinne discovered. ver. 11.

2. The sinne threatned. ver. 12.

Verse. 11.

1. The sinne discovered. The marrying the daughter of
a strange God. verse. 11. It is discovered in many aggra-
vations,

1. From the persons.

2. From the subject place.

3. From the quality of the sinne.

4. From the effect.

First, from the Persons. *Judah hath dealt treacherously and
an abomination is committed in Israel and ierusalem.* Hee
exaggerates

exaggerates the same with more and sharper words; for Israel was now no other then *Judah*; *Judah*, that is, The *Jewish* people, the people of the returned from the captivity of what soever Tribe, as, *Ezra* 2. 5. *Mordecai* though of the tribe of *Benjamin*, is called *יְהוּדָה* *Judeus*, *Aion*. The word is here in the *Feminine Gender*; it being usuall to compare a Nation to a woman, and hence that ordinary phrase, *The daughter of Tyre*, *The daughter of Zion*, &c. The aggravation from the persons here is this, *Judah* the same of praise or confession; (as we finde the reason of the name in the imposition, *Genes* 29. 35. of *יְהוּדָה* *Confessus est laudabit*) he even *Judah* the same of praise; and he in whom I am well knowne, *Psal* 76. 2. hee hath done that which is unto my dishonour.

Secondly, from the subject place. *In Israel and Ierusalem* of *Israel* see verse. 1. *Ierusalem* was the Metropolis of *Judah*; It was first called *Salem* where *Melchisedec* was King; *Genes* 14. 18. Afterwards it was called *Jebus*; *Judg* 19. 10. being in the hands of the *Jebusites*; (which made our *Mishelem* compound it of *Jebus* and *Salem*, as if the name were *Jebusalem*; and for better sound the *B* changed into *R*.) But when *David* got it out of the *Jebusites* hands, he called it *Ierusalem* of *יְרוּשָׁלַם* and *יְרוּשָׁלַם* *Videbunt pacem*, They shall see peace. And I the rather assent to this derivation (then to that of *G. Pafar* in his *Etyma nov. propr.* at the end of his *Lexic. in N. T.* who would derive it of *יְרוּשָׁלַם* and *יְרוּשָׁלַם* *Timeat Schalemmum* *Feare, ye, Salern*, A name as hee thinkes given by the *Jebusites* to the place out of the confidence of their strength; which cannot bee made evident, neither doe his other reasons hold. See the place in *verbo* *יְרוּשָׁלַם*.) I the rather I say assent to the former derivation, because *David* built to the old City of *Jebus* or *Salem*, a new addition unto mount *Sion*, which was more *Moriab* lying in the midst betwixt *Sion* and *Salem*, the very place which *Abraham* long before had named *Irish*, with *Be*, as it is *Genes* 22. 14. Hee called the name of that place *Irish*, *The Lord will see*. Which haply is the reason why the name of this City hath a double forme; *יְרוּשָׁלַם* but ordinarily without *Jod* as it is here; *יְרוּשָׁלַם*, though it be singular, because it was made up of two parts or two Cities, the upper and lower. Concerning the Situation see *L. Weense*, *Expos. of Moses Lament*, *vol. 2. Lib. 1. in Exercit. 5. 17.* and, *Ind. Capell. Hist. Apost. pag. 146. c. 12.* The meaning of the place as it is an aggravation of their sinne is cleare enough both itselfe, and yet, said of Jerusalem, *be ylod sed of aslors bar* Thirdly, From the qualitie of the sinne, *quidam habet deum treacheransly*, An abomination is committed, and hath married the daughter of a strange God; Their marrying of strange women,

women, the worshippers of an heathen Idoll, was a treachery against the wives of their owne tribes, and against God; & an Abomination or an hatefull thing in Gods sight; a thing that he loathes. Concerning the question, *De disparitate cultus*, (whether it bee to bee reckoned *Inter Impedimenta Matrimonii*; besides what we shall finde in the following commentary, I referre to *Reginald praxis Fori. lib. 31. cap. 21. Num. 168.* and other *Casists*, who answer negatively. So doe the *Geneva Divines* in their answer to the 8 questions proposed to them which are inserted among *Zanchy's* epistles *lib. 1. ad finem Epistola 58.* and *Lucas Osiander ad hunc loc.* This question divided *S. Augustine* and *S. Hieronimus P. Mart. affirmer*, comment. in 1. *Reg. 3. 1.* Where hee hath a very large discourse against marriage contracted by those of diverse religions, yet allows it in conclusion; so that both parties doe meet in the beliefe of the maine Articles of the Creed; which he saith, hee puts in for the mitigation of the severer sentence; which yet was the sentence of the *Ancients* admitting no marriage with any of another faith: as it collected by *Gratian, causa 28. qu. 1. cave, &c.* and, *non oportet, &c.* But of this obiter.

[Hath married] *לָקַח*. The *Ulg.* Hath had. *Pagn.* Hath had to doe with. *Montan.* Hath tooke to wife. *Piscat.* Hath had an husbandly dominion over. The *Lxx.* Hath loved. *Schindler.* *Deamavit*, hath greatly beloved. The word will beare all these and more, but ours have translated it according to the prime, and most used signification of the word.

[The daughter of a strange God] They are called, 1 *King. 11. 1.* strange women. As the heathen Idolls are called, *Gen. 35. 2.* *אלהי אחרים* Strange Gods. No nation formerly but the *Yevies* did worship the true God; so that any woman of another Nation might bee called, The daughter of a strange God: which I suppose was the reason of *Deodates* note, A woman of a strange Nation or religion. The *Lxx.* here take no notice of *פְּלִיטָה*, or seem to have mistaken it for some other word, and have rendered the place, *invidiosus* is *Sally* and *orgie*, Hath become diligent towards other Gods. Fourthly, the last aggravation of their sinne, is from the effect of it. *Fori* *Indab* hath profaned the holiness of the Lord which hee loved. Or, ought to love. *Kodesch* The Holines, that is, the holy and separate land of *Indea*, the Country that God had chosen to bee holy and peculiar to him, they had defiled, and their owne dignity, who were a people holy unto the Lord and beloved. This interpretation is given by the commentary, which is that also of *S. Hier. Remigius, Blogo, &c.*

WOMEN

לָקַח

There

There are others, the *Vulg.* reads. *The Sanctification.* *Pug-*
nin. and the *Tiguri.* the holy place. The *Chalde.* Paraphrase,
 They have defiled their owne soule, which was sanctified to the Lords
 on before him, and beloved of him. The *Lxx.* The holy things.
 Some understand the Temple, so *Ofaniter;* some, the Law;
 some, Their Religion and the worship of God; some, as, *Notable*
Piscat. and many others, The holy or sanctified ordinance of
 Marriage made by the Lord. I assent to *S. Hieron.* as above.

II. The sinne thus discovered, is threatned, Verse 12. The
 Lord will cut off the man that doth this: the master and the scholar
 out of the tabernacles of Jacob, and him that offereth an offering
 unto the Lord of hosts. He threatens an utter disperſion even
 of the whole families of such.

Verse 12.

The Lord will cut off. The Lord will scatter him, so the
Lxx. or cut him downe, or loppe off his boughes.
Piscat. expreſſeth it thus, The Lord will cut off his children
 that doth thus, the children that he begets, of the daughter
 of a strange God. Haply hee had respect to those *Rabbins*
 who interpret this phrase To be cut off, To dye without children:
 which the Reader may see in a peculiar discourse of *Sixt.*
Amama Antib. Bibl. appendice ad *Genes.* 17. 14. pag. 954. &c.
 Where there is more of this phrase. Our commentary makes
 it a Metaphor from the use of Physicians, who cut off rotten
 members, or of the Sword or Axe which cuts off the head;
 and so wee have the word, 1. *Sam.* 31. 9. *וַיִּכְרְתוּ*. They cut off
 his head.

The man that doth this. *עוֹשֵׂה*. The word is feminine, but
 used Neutrally, and so it is by all interpreted. The *Lxx.* in
 the purall, *ὁ ποιῶν ταῦτα*. Hee that doth such, or these
 things; but it is meant particularly of this sinne of marrying
 Idolaters.

The master and the scholar. Or, him that wakeneth, and him
 that answereth. *עַרְוֵהוּ*. The master and the servant, so the
Geneva. The rayer up (or, the question-mover) and the an-
 swerer; so our old English Bible. He that is the author, and he
 that follows him, so the *Tiguri.* He that wakeneth, that is, he
 that studiously observes strange women, that he may marry
 whete hee likes, and hee that defends, that is, that defends this
 kinde of marriage; so *Piscat.* The French, As well him that
 begins as him that answers. The *Italian.* Him that wakes
 or, watchts on him that answers: which *Dreudre* in his mar-
 gin understands of the keepers, Apottots, and singers of the
 Temple, (who answered in course in singing according to
 the order of that sacred musick) who had polluted them-
 selves with such marriages. Others expreſſe it otherwise, I
 incline to *S. Hieron.* *Montanuz.* *Baradineus.* and our commentary,

23. I have given it above, That it is meant of a dispersion even of the whole families of such, one and other, Priest and people, master and scholler; which seemes to bee so out of the following words, *Out of the Tabernacles (or Tents) of Iacob.* And what if it were a proverbiall and ordinary phrase among the *Iewes*, to which the Prophet might haply allude and make use of it; But I submit the conjecture. Only here the interpretation of the *Septuag.* seemes to be singular, *I will cut off him that doth these, untill he be brought low out of the tents of Iacob.* Taking *untill* for *untill*; for *untill*; and missing the sense of the other word, *untill* signifying both, *To answer*, and *To bring low*.

And him that offereth an offering. That is, I will cut him off, yea though hee bee a priest that is faulty in this kind: so the *Chald.* and *Cyrill.* Or, though he offer an offering to reconcile me to him againe being displeased with such marriages; so others. And thus much for the third contestation.

IV. The fourth Contestation.

He contests with them for their *Polygamy*, ver. 13, 14, 15, 16. where consider,

1. The reproofe of the sinne, ver. 13, 14, 15.

2. A dehoration from the sinne, ver. 15, 16.

1. The reproofe of the sinne, ver. 13, 14, and part of the 15. where,

1. The sin. That they tooke other wives of the daughters of strangers, to their lawfull wives. This is not exprest in so many termes, or in that terme *Polygamy* by which Divines doe now ordinarily call it, but easy to be collected from the context of those 3 verses named before.

2. The aggravations of this sinne.

1. Injurious to their lawfull wives.

2. Hurtfull to themselves.

3. Against the ordinance of God.

First, the first aggravation of this their sinne is, that it is injurious to their lawfull wives, who were thereby grieved. *This ye have done againe, covering the Altar of the Lord with teares, with weeping, and with crying out.* That is, this sinne you have added, that by bringing in strange wives, you have vexed and grieved your lawfull ones, so that you have caused them to minne unto the Altar, to complaine and to weep there.

This ye have done againe. Furthermore this you have added: to the *Tigurine*. This you have done secondly, so the *Chald.* and *Pagn.* This second crime (the word is feminine

but

Verse 13.

but put neutrall) *Montan.* Yee have not onely taken ſtrange wives, but have taken them even to your other wives to vexethem. The *Lxx* here, *ye have done* (עשיתם) *Quæ oderam*) ſuch things as I hate. It ſeemes they had reſpect to *נישואי* To hate, and miſtooke it for *נישואי* ſecondly, or ſecond.

Covering the Altar of the Lord with teares.] The *Gencua* note is, yee cauſe the people to lament, becauſe God doth not regard their ſacrifices, ſo that they ſeeme to ſacrifice in vaine. So referring this to the former conteſtations with the Priests, An expoſition ſingular, and wide of the whole preſent context, and the matter that the Prophet hath in hand. That of *Lyran*: alſo ſeemes to miſſe the ſenſe, you continuing in your ſiſne goe to the Altar, and weepe there to beg pardon, but in vaine. That of *S Hierom, Cyril, Theodore*, and which our comment followes, is more agreeable; you ſo vilely uſe your other former wives, that they fly, or you cauſe them to fly, to the temple, and weepe before the Altar. See *Levit.* 18. 18. and *1. Sam.* 1.6.10. which texts will give light to this. But for the phraſe, *To cover the Altar with teares*: It is, either to weepe plentifully, or to weepe over the Altar: to throw themſelves blubbered and ſwolne with teares upon the Altar, even embracing it as it were; which was alſo the uſe of other Nations, in *Their calamities, ſolemne othes, and ſuplications*, to lay hold on the Altars. So *Aſinoe* in her extreame calamity and ſuſpition of her brother *Ptolomie* fraud and cruelties, cauſes him to come and lay hold on the Altars in the holyeſt Temple in *Macedon*, for her further aſſurance and ſafety when ſhee received his oath. As *Iuſtin* deſcribes the ceremony, *li. 24.* Thus *Virgil Enid. lib. 4.* brings in *Hiarbas* the *Libian King* imploring *Jupiter*.

Talibus orantem diſtis, Araſque tenentem

Audiit Omnipotens

And of *Eneæ, Enid lib. 6.*

Talibus orabat diſtis, araſque tenebat.

With ſuch words prayed he, and the Altar held.

Upon this neceſſity of laying hold upon the altars when they addreſſed themſelves to the Deity, *Robertus Stephanus* in his *Theſaurus* alleadges *Varro*, that the old Latine word for Altars was *Anſæ* (the eares or handles of a pot,) and after ward changed into *Ara*.

The Altar of the Lord] This is an amplifying of their griefe. Their injury was extreame, that they are driven to the laſt refuge: men repaire unto the Altar when all helpe failen. And further, at the Altar they ſhould rejoyce before the Lord as the cuſtome was when they came up with their wives to the Temple, *1. Sam.* 1. yet there, even there they are cauſed

caused to weepe. Tis called, the altar of the Lord, It is his standing place, the ordinary residence of God where these distressed women were confident to finde him and to complaine themselves to him: that is, more solemnly, and for a publique witnesse of their miserie; for else God who is everywhere doth every where observe the teares of them that are oppressed.

With teares, with weeping, and with crying out. Severall words are used for the farther amplification of their grieve. They wept, yea they roared out, and made great clamour and noyse, or sent out deep groanes, so the word is translated *Ierem. 51. 52.*

Secondly, the second aggravation of their sinne is, that thereby they did also hurt themselves in that they made their owne offerings not to bee accepted. *Insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand.* The teares and groanes of your wives move God more then your sacrifices doe; so that he regards them not, hee will not looke at them, or turne his face towards them. The adverb of denying is not here in the latter member, but it is to bee repeated *καὶ οὐκ* from the former member, and so to be supplied, as serving in common to both; he regards not, nor receives.

Thirdly, the third aggravation of this sinne, is in *vers. 14. 15.* That it is against the Ordinance of God. Where observe,

Vers. 14.

I. The transition, or the manner of the Prophets passing from the former head of aggravation unto this. God regards not your offering. *Tet ye say wherefore?* the *Vulg. And. Mont. But. But yee say, why not regard it?* An objection it is, proceeding from their blindnesse or petulancy, not willing to bee convinced. But the answer is ready, because the Lord hath seene that you have gone against his ordinance, as it is in the next words.

Vers. 15.

II. The matter which hee urges against them. *Because the Lord hath beene witnesse betweene thee and the wife of thy youth, against whom thou hast dealt treacherously; yet shee is thy companion, and the wife of thy covenant. And did not hee make one? yet had he the residue of the spirit: And wherefore one? That hee might seeke a godly seed.* This was their sinne, that they dealt treacherously against their wives in taking others, whereas the Lord had appointed and they had made promise to one another in marriage, and onely to one another, as God had ordained in the very first institution of marriage, when hee could have made many women for one man, but hee made onely one for one. This is the summe, but there be more

are

are many particular arguments against polygamy, which we shall observe in the examination of the words in the order as they lie.

Because the Lord hath been witness between thee, and thy wife.] Hee alludes to the use of contracting *Deo teste*; God being called to witness, and his name being called upon in the action. And he as it were protested then (the word is *testis* and that is as *Mont.* of *my protection or defence*) that his mind and will was, that marriage should bee infoluble to you two, and you two should remaine solely to each other. This sense *S. Hieron* gives, and those that usually follow him; *Theod. Remig. Eyr. Hugo*, but more clearly *Ricard.*

11 The wife of thy youth [Hebr. of thy youthies: Thy young wife; so
 12 **Rishon**: Or thy wife whom thou didst marry when thou wast
 13 young. In whom thy first love did rejoice: **Chayil** is that
 14 whole age of **Adulthood** or youth: from infancy till the 25
 15 years

The wife] The *Lxx* every where, *206* The woman. We render it here *Wife*, and that rightly; for *WIFE* A woman, when a Genitive follows is written *WIFE*, as it is here, and presently after; and then it constantly signifies a *Woman* a *Wife*. and it is so written once, *Psalm* 38. 9. though not in construction.

Against whom thou hast dealt treacherously. The Geneva, transgressed. The Chald. Lyed, Montan. Prauified, dealt cunningly and falsely. The Lxx, *transiung*, leauest or forfakest; that is, treacherously for another.

Yet is *shee thy companion*. Page. Thy partner. Page. Thy fellow. The *Tigre*, thy comfort; the name (as *Menochius* observes) by which the *Italians* doe call their wives. So *Eve* was made for *Adam*; that he might not be alone, *Geno. 2. 18*. The *Lxx.* *συνωβος*, (here used by them in the *Famillie*) *shee* partakes with thee in common.

And the Wife of thy Covenant,] The Wife with whom thou
didst Covenant. NOW as before.

And did not hee make one? **וְהִנֵּה הֵן נָשִׁי** Here is **נָשִׁי** for **נָשִׁי**. The note of interrogation is wanting, which is usual in Scriptures; 2 Sam. 13. 26. 2 King. 5. 26. Job. 21. 18. As I and **וְהִנֵּה** for **וְהִנֵּה**; and **וְהִנֵּה** for **וְהִנֵּה**, usually also in the new Testament. Matthew. 6. 26. and, 17. 24. Marke 6. 3, and 11. 17. 1 Cor. 9. 8, 9. 2 Thes. 2. 5. So also the *Latter* speake, as *Virgil*, Eclog. 3.

Non ego te Vidi Damonis pessime Caprum
 Excipere insidias? *Non for Nonne? But*
 besides, the various interpretation of this hath made the
 place very obscure: The *Vulg.* Did not one thus? *Pagnin:* boldly
 inserted

inserted *Abraham* here; Did not one *Abraham* thus as you doe? *Montan.* in his correction of *Pagnin* leaves out *Abraham*; yet seemes to understand it in the same manner; so doth *Vatablus*. Hence many stumbling at this stone interpreted it as a prevention of an objection that they might make for their owne excuse, that they did but as *Abraham* did, who had *Sarah* to his wife, yet hee tooke *Hagar* also. But *Abraham* did it having an excellent spirit, and knowing what hee did, expecting the promise of God concerning a blessed seed, and not knowing that hee should receive him of *Sarah*, therefore tooke *Hagar* that the promise might not bee voided; and he tooke *Hagar* with *Sarah's* consent; Hee had no children by *Sarah*, as you have; he despised not *Sarah*, as yee doe; so that his fact and yours are much unlike. The *Chalde* paraphrase seemes to have layd this stone, and led to this exposition, and most of them that use the *Vulg.* follow it, and among the protestants, *Winkelman* and *Oslander*, *Lutherans*. But *S. Hierom* found out a righter, and *Theodoret*, *Lyra*, *Remigius*, and of moderns, *Junius*, *Tarnovius*, The *Italian* of *Deodate* both in the text and margin, the *Geneva*, our old and our last English doe entertaine it; Did not he (that is, God) make one? God made one *Eve* for *Adam*, and therefore the first sanction of unity in marriage, is not to bee infringed. This sense also *Menochius* gives, though the translation that he is tyed unto, will not yield it.

Yet had be the residue of the spirit] or, The excellence, so our margin. But I am not satisfied why our most learned translators have put it in; for I find not *אין* in that signification. Yet I will not conceale that the *Tigurine*, *Vatabl.* and *Pagn.* so translate it; and not only *Alapido*, but *Comrad: Kireher* (in his greeke Concordance, who in the *Roote* usually follows *Forster*, but in this *Sanct. Pagn.* at the *Roote* *אין*) tells us that *אין* signifies both *Remainder* or *Residue*, and *excellencie*. However, the text reading of our last translation is here (as for ought I know every where else) to be preferred before the marginall. And the meaning is, God made but one Woman for *Adam*, though hee had the *Remainder* of the spirit or breath, so that hee could have made many. Hee gave part to *Adam* and the rest to *Eve*, and made no more in that extraordinary way, though it had bin easy unto him: as our old English and the *Geneva* expresse it, Hee had abundance of spirit. That is, that spirit or breath which hee breathed into Man.

And wherefore one? (*מה* for *למה*) That hee might seeke a godly seed.] or, A seed of God. That is, God requires you should cleave to your Wives, and not take the daughters of a strange God,

God, left your ſeed bee educated in Idolatry. So S. Hieron. But I ſuppoſe there is more in it. The very iſſue of Polygamy is ſpurious in ſome ſenſe, It is not a godly ſeed, or the ſeed of God, that is, which he appoints, but accuſed. Theſe very member of theſe two verſes have afforded ſeverall arguments againſt Polygamie. But all this is to bee underſtood to bee againſt Simultaneous Polygamy, but not ſucceſſive; againſt the having two wives at once, not againſt Second marriages, though troopes of the ancients (as Mr. Gataker ſpeakes in his Treat. of Lots cap. 8. ſect. 18.) have condemned them; yet as he ſaith, what Divine or other doth now make doubt of them. Not Proteſtants; See inſtead of all, that Sermon which upon this verſe the late Reverend and godly Biſhop of Bath and Wells, D. Lake, preached and applyed at the penance of a man that had two Wives together, to which Sermon I refer the Reader for more upon this 15th verſe. Nor Papifts, See Gregor. Tholoſanus, Syntag. Juris. lib. 9. cap. 29. Guil. Cantarell. Var. Quæſt. in Decal. lib. 1. cap. 98. Num. 426. 427. And if you will, that great pretender to devotion, Nio. Cauſſin the French Jeſuite, in his Holy Court. pt. 1. lib. 3. ſect. 37. Though hee diſcourſe a long while upon this argument like a Montaniſt; as indeed all the Church of Rome have a little tang of Montaniſme, in that, 1. They deny a bliſſing in the Church to ſecond marriages, (See Canones Alfrici, can. 9. apud Spelman: Conc. p. 574. but whether it bee agreeable to the Canon of Concil. Neocaſar. quoted by Gratian. cauſ. 31. qu. 1. De his qui frequenter: let the Reader compare the places with the gloſſe at the letters m and o; and judge) and, 2. That they put Bigamie (even ſucceſſive Bigamie) among Irregularities, as it to be ſeene in their Cauiſts and Canonifts. See excerptiones Egberti. ad An. Dom. 750. excerpt. 32. and 89. apud D. H. Spelm. in Conc. Fambrit. p. 261. The reaſon, ſuch as it is, we have in Pet. Damian, a devout Author in a moſt corrupt time, lib. cui titulus, Dominus Nobiſcum. cap. 12. apud Joh. Cochlei, Speculum. p. 156. who yet ſpeakes of it with a Quis non miretur, that Bigamy, (ſucceſſive Bigamie he ſpeakes of) allowed by the ancient Eccleſiaſtical Canons, ſhould bee a greater Irregularitie and ſinne, then Fornication, expreſſely condemned in holy writ. But of this alſo enough, being only obiter. And thus much of the reproofe of the ſin: we have next;

2. A dehortation from this ſin, in the latter part of the 15. verſe, and verſ. 16. which is,

1. Propounded.

2. Repeated.

First, the dehortation is propounded, verſe 15. Therefore

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take

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Verse 16:

take heed unto your spirit, and let none deal treacherously against the wife of his youth. Verſ. 16. For the Lord the God of Iſrael ſaith, That hee hates putting away; for one covereth violence with his garment, ſaith the Lord of hoſts.]

Take heed to your ſpirits.] The Geneva, keepe your ſelves in your ſpirit. Remigius and Lyra, keepe your ſpirit; your Wife is the reliſſue of your ſpirit, keepe and cheriſh her. The Tigurine, keepe and preſerve and tender your Wives, as dearly as you doe your owne ſoules. Corn. a lap. Take heed to your breath; you breath on one another, breath not on a ſtranger, keep thy ſelf ſolely to thy Wife. Conceited interpretations. Arias Montanus came nearer the ſenſe, Be wary and not raſh. I like beſt that of our Commentary, Be ſober and containe your ſelves, keep a watch upon your ſpirits and affections, to content your ſelves with your lawfull Wives.

And let none deal treacherouſly.] Or, unfaithfully. That is, In taking other Wives, and when you are convinced of the ſinfulneſſe of keeping two Wives, deale not treacherouſly to put away your old, pretending law for divorces, and that you may ſafely doe it; for the Lord hates this treachery in making needleſſe divorces, and thereby cloaking your ſin. And this I take to be the meaning of theſe and the next words.

For the Lord the God of Iſrael ſaith, That hee hates putting away, for one covereth violence with his garment, ſaith the Lord.] Deale not treacherouſly with your Wives, after your vexing them by taking other Wives unto them, then to put them away, and pretend that the law allowes you to give them Bills of divorce; for this is but the covering of your violence and injury with that garment or cloake; but the Lord is ſo farre from allowing divorces in ſuch caſes, that he hates them.

The Lord hates putting away. Or, To put away.] The younger Farnovius gives here the ſame ſenſe with us. The Lord hates your *thw Dmittle* (the imperative in *Piel*) you have *Dmittle, Dmittle*, much in your mouthes. *Put her away, Put her away*; but the Lord hates your *Dmittle*. So it is an ironical repetition of their owne uſuall word, which the Lord reſpects with indignation. Or elſe, he takes it for the *Inſinitive* in *Piel*, put for a *Noun*, Hee hates to put away, that is, putting away. And ſo is our text-reading. Our margin indeed is, *If he hate her put her away*. Pugin otherwiſe, *If ſhee* (that is thy Wife) *hate thee* (that is be perverſe) *Put her away*. The Geneva and our old Engliſh, *If thou hateſt her, put her away*. And ſo doth Zanchy read it in that diſcourſe of divorces which he wrote upon occaſion of *Andrew Pizzarchus* his divorce,

as indeed agreeing beſt with the matter hee undertooke to defend. And ſo read, The *Vulg. Vatabl* : and among others *Michael Walther* a Lutheran in his *Harmonia Scripture*, lib. 2. ſect. 185. Followes this reading of the *Vulg.* and therefore takes a needleſſe paines in reconciling this place to that of *Chriſt*, *Mat. 19. 11.* for reading it aright according to our laſt and approved tranſlation, there is no *diſcrepancy* at all between them. And *Montanus* tells us that *Rab. Huanus* a Jewiſh interpreter interprets it alſo as we doe, God hates him who puts away his wife.

For one covereth violence with his garments] The *Vulg. Latine*, But iniquitie will cover his garment. *Corn. a Lap.* who is bound to follow it, labours much to make good ſenſe of it. Firſt, he tells us, we muſt take, *His, for, Thine.* Put her away, but iniquity will (or ſhall) cover thy garment. But how is that meant. 1. Iniquity, that is, the puniſhment of thy iniquity ſhall cover thy garment, that is, ſhall be upon thy body in regard of diſeaſes, &c. 2. Upon thy garment, that is, thou ſhalt be puniſhed in thy cloathing, naked, ragged, &c. 3. puniſhment ſhall be upon thee, the garment taken for the man, Thou ſhalt be openly puniſhed. Thus he from others, for the *Vulg.* of which tranſlation *Steph. Menochius* a latter *Ieſuite*, gives another ſenſe. The *Jewes* excuſe themſelves, Why doe you reſpehend us, ſeeing the law permits us to put away our Wives, If thou hate her put her away. But (which he makes the Prophets answer) your iniquity ſhall thereby ſo abound and ſwell, that no garment will be able to cover it. The Law permitting it onely for the hardneſſe of your hearts, but not freeing you from ſinne, if raſhly and without cauſe you put them away. A better ſenſe then that of *A lapide*, but for which he is faine to take his farewel of the authorized *Vulgar* tranſlation. If thou put her away, give her ſome part of thy garments to cover her, ſomething to live on; So *Luther* occaſionally expounds it: which ſenſe *Offander* followes, give her a good dowry, that if ſhe be put away ſhee may marry another. Let him put her away, for while hee keepes her he covers his injury, and makes as if he loved her: ſo the *Geneva*, and *Winkleman*. Much like to the *Chalde paraphraſe*, Put her away, and cover not thy hatred with a pretenſe that thou loveſt her and keepeſt her, and makeſt her a drudge. *Vatablus* is ſingular, as if their fault were, that they put away their Wives and covered their iniquity under a garment, that is, diſcovered not their fault, as the Law required they ſhould, and ſo wanting a formall bill of divorce they were made uncapable of a ſecond marriage, and ſo they added to the injury. Some take it for an *Ironie*. Put

her away, doe so, but thy sinne shall overtake thee: All these mistake the sense. I rest in that above. The Lord hates needlesse divorces, and the more when the Law is pretended; for one, that is, the man that doth this, doth but daube, and colour and cloake his sin.

His iniquity [הַמִּצְוָה] oppression, or injury, or wrong. So Genes. 16. 5. *הַמִּצְוָה* My wrong be upon thee.

2. The dehortation is againe repeated. *Therefore take heed to your spirit, that yee deale not treacherously.* of which before. And thus much of the 4th Contestation.

V. The fifth Contestation.

Fiftly, hee contests with them for their contumelie and blasphemy against God and his providence, as if God were not just, or tooke no notice of the affaires of men. *verse. 17. to ver. 7. of cap. 3. where observe,*

1. Their blasphemy. *ver. 17.*

2. The answer that is made unto it. *chap. 3. verse, 12, 3, 4, 5, 6.*

Verse. 17.

First, their blasphemy and unworthy contumelies against God. *verse 17. Tee have wearied the Lord with your words, yet yee say, wherein have wee wearied him? When yee say, every one that doth evill is good in the sight of the Lord, and hee delighteth in him, or, Where is the God of Iudgment?*] you have added this sinne to the rest, that by your *Atheisticall* conceits and blasphemous speeches ye have wearied and vexed me, saith the Lord; in that you call in question, my being, and my justice, and my providence.

Tee have wearied the Lord] *Lxx*, provoked, *Chald.* Molested or cumbred. The *Tigur*: and *Arios*, wearied and toyled: *Vatabl.* Troubled. Wee have the same word, *Esay* 43. 24. *הוֹגַעְתִּי*. *Thou hast wearied me with thine iniquities.* Which is further set out in the words next before, *Thou hast made mee to serve with thy sins.* So here, yee have wearied and toyled mee that I am weary, I cannot beare your words.

Tee say, he that doth evill is good in the sight of the Lord] that is, accepted and approved of him. An usuall phrase among the *Hebrews*, which is cleare by the next;

And he delighteth in him,] An high accusation of God for injustice, that hee should justifie the wicked; nay more, take pleasure in him.

Or where, &c. Or, is either a new accusation of God; yee say thus, he delights in the wicked, or yee say thus, where is the God, &c. Or else it is their prooffe that they bring of their former accusation of Gods Justice, he delights in the wicked, or else where is the God of judgement: or as the French, *Other- wise*

wiſe where is the God of judgment. If hee did not delight in him, he would puniſh him.

Where is the God of judgment? *אֱלֹהֵי הַדִּינִים*, of that judgment. In Demonstrative, hath great Emphaſis; where is the God of that, (1) of that great, exact, free, juſt, precise, impartiall iudgment, which reſpects neither perſons nor gifts, but onely juſtice, (as his Character is uſually given by the Prophets) where is he. Lxx, the God of righteousneſſe. Chald. The God who doth judgment. This was their ſin, their blaſphemy againſt God. We have in the next Chapter,

Secondly the answer that is made unto their blaſphemy. Chap. 3. ver. 1. to the 7th. Yee ſay, where is the God of judgment, It ſhal appeare ſayth the Lord, that I am the God of judgment, when the Meſſiah ſhall come into the World, (as he ſhall come ſhortly) who ſhall diſpenſe mercy and comfort to the godly, but judgment and evil to evillmen. S. Hierom alſo and Theodoret allow of this context and reſolution. Wee have this layd downe in a prophecy of Chriſt and his Fore-runner, the comming of them both.

1. Thecomming of the Fore-runner, the Baptiſt.

2. Thecomming of the Meſſia.

I. The coming of the Fore-runner. Part of the 1. ver: where,

1. His comming.

2. His worke.

1. His comming. Behold I will ſend my Meſſenger. Behold; to the queſtion which (it appeares by in the demonstrative) they would have to bee taken notice of; they receive an answer which carries with it a note of Pregnancy, uſed by the Prophets concerning things eminent and certaine, to make men attent.

I will ſend,] It may bee taken to bee the ſpeech of Chriſt himſelfe, according to that of, Luc. 1. 76. Where Iohn Baptiſt is called his Prophet, or the ſpeech of God; as it is, Mat. 11, 10.

My meſſenger] or, Angel, for ſo it is in the He. of which ſee before, Ch. 1. 1. Ch. 2. 7. See alſo Dan. Heinsius his Exercit. lib. 3. Cap. 4. in Act. 7. 53. in which place, and Gal. 3. 19. and, Heb. 2. 2. by Angels hee underſtands the Prophets; as hee doth alſo, 1 Tim. 3. 16. exercit. lib. 14. cap. 3. Tome (I confeſſe) a new expoſition of thoſe places, having ſometime heretofore, In a briefe comment on ſome part to the Galatians; given an other interpretation; which the Reader if hee pleaſe, may there ſee, though I have there alſo noted that the expoſition which is now offered by that moſt learned Heinsius, was anciently St. Ambroſe his. If any ſhall vouchſafe to ſee my reaſons for interpreting the word Angel properly, in that

place of *Gal. 3. 19.* Let him please also to correct an error in the same page 163. where whether it were through the mistake of the Printer or the transcriber of my Copy, *The same Epistler*, is put for, *The same Apostle*. A title most unworthy of that great and chosen Vessell, being that which we use for sorry and worthles Letter-scriblers. But this onely by the way, because I would not leave any title of *Diminution* upon that great Apostle. To returne to the Text, *This Messenger* or Angel, is *Iohn the Baptist*, as the exposition is put out of all controversie by *Christ, Mat. 11. 10. This is hee of whom it is spoken, behold, &c.* None doubt but it is meant of *Iohn*, but who *Iohn* should bee hath been some doubt; Hee is called *An Angel*; and *Origen* thought he was one, and so thought the latter *Jewes*, because of his Heremiticall life: but *S. Hierom* concludes sounder, he was an Angell in office, not in nature. In nature he was a man, and we know whose sonne he was. *A man sent from God. Ioh. 1. 6.* from God hee had his instruction; wee finde no other teaching hee had. Some take *Messenger Syllepticè* for all the Prophets, if any, betweene *Malachy*, and *Christ*; but that it must bee meant of one, see *Iunius*, his *Parallel. li. 1. par. 50.* Thus of the comming of *Iohn*.

2. His worke. *He shall prepare the way before mee*] the French, accoutre or dresse the way. It is a metaphor from the use of Kings, who when they goe in progresse, their *Messengers* and *Harbingers* goe before them to fit and make all ready, and in the way, The greatest Ministers of state goe next before the King. Many Prophets went before *Christ*, but *Iohn Baptist* went next him, before his face, hard by, neare before him, as *S. Chrysostome* speakes on *Math. 11.* and therefore *Christ* calls him in respect of other Prophets, *The greatest borne of Women*: hee came as the *Deane of the Quire*, *Chorum prophetarum claudens*. He was borne a little before *Christ* was borne. It was the sixth moneth with *Elizabet* when the blessed *Virgin* conceived, and so hee came into the World but a little before his master, to prepare the way, by preaching repentance, by baptising, by giving testimony unto *Christ*, by taking up lodgings in the hearts of men for *Christ*. He shall sweep the way; so *Pagnin*. *הוה* is to remove all obstacles and impediments, and all filth out of the way and out of sight. *Zephani. 3. 15.* it is rendred, *Cast out.* Hee hath cast out thine enemy. *Psalme 80. 9.* To make roome. *Tremell.* reades it, *To cleare the way.* That is, to take out all stumbling blockes and obstacles. See *Esa. 57. 14.* and, *Esa. 62. 10.* And what *Iohn* was to doe, see *Esa. 40. 3. Luc. 1. 76, 77, 78.* Let mee also observe here; that because of this office of his *To goe before*

for *Chriſt*, and to ſerve for a *time or ſeaſon* till the appearing of *Chriſt*, who roſe as the *Sunne* doth in the morning, (and ſo hee is called *The ſunne*, in the next Chapter) that for this reaſon I ſay, *Iohn* is called, *A burning and ſhining light*, in whoſe light the *Jewes* did rejoyce for a *ſeaſon*, as it is, *Ioh. 5. 35.* Lights and Candles are of good uſe, and doe ſervice till the morning appeares or the *Sunne* riſes; and therefore *Lampes* were kept burning in the *Temple* till the morning, as we find, *1 Sam. 3. 3.* where it is ſaid, that the Lord called to *Samuel*, *yer or before the Lamp of God went out in the Temple*; that is, before it was morning. So in the darke night of things under the Law, The *Prophet*s were *lights*, and eſpecially *Iohn* was *A burning light for that ſeaſon*, till that *Chriſt* manifeſt himſelfe, and then it was day. And thus much of the coming & office of the fore-runner.

II. The coming of *Chriſt* the *Meſſiah*. We have,

1. His perſon. *ver. 1.*

2. His coming. *ver. 1.*

3. His power. *ver. 2.*

4. The effects of his coming. *ver. 3, 4, 5, 6.*

First, his Perſon. The Lord whom yee ſeeke, The *Meſſenger of the Covenant*, whom yee delight in] *Chriſt* the *Meſſiah* is ſet out unto them by theſe two names.

The Lord] *יהוה* *Ille Dominus*. The Lord by an excellence. *iniquis*. *Dominator*, as the *Vulg.* (Of this appellative *Adon*, ſee before *cap. 1. ver. 14.*) Some *Hebrewes* whom *Remigius* alſo follows, underſtand by the *Meſſenger*, *Elias*; and by The Lord, the *Dominator*; *Antichriſt*; but the following words declare the unſoundneſſe of this interpretation, where hee is called, the Angel of the Covenant. *Theodorus Moſpſiſtenus* infected with the hæreſie of the *Ebionites* who denyed the Divinity of *Chriſt*, (as *Arrius* after) underſtood by The Lord here, *Ezra*, or ſome ſuch perſon, who ſhould reſtore the *Jewiſh* worſhip. Which error was Damned by the *Fathers* of the *Fifth generall Council*, and about the ſame time at *Rome* under *Vigilius*. Of late *Eniedenus* the *Socinian* (in explic. *Lor. V. & N. Teſt.*) hath quarrelled ſuch Texts, in which the title of Lord is given unto *Chriſt*, as *Ioh. 20. 28.* for the vindication of which and the like Texts, ſee that late induſtrious Divine, *Gasp. Brockman. Syſtem Tom. 1. pt. 5. cap. 2. qu. 3.* The *Rabbins* alſo pervert ſuch places. See *Ioh. Alſtedi paratitla Theo. in verbo Dominus*.

Whom yee ſeeke] They had a certaine notion of the *Meſſiah*, and were in expectation of him. But the moſt part had hope and expectation of corporall deliverance only by him, as *Iohn Deodate* notes.

The

The Angel or Messenger of the Covenant,] *Christ* is here set out by his sacerdotall office. He that was covenanted for, or promised : or, He that should administer the Covenant.

Whom yee delight in] They delighted in his day though a farre off; according to that, *Ioh. 8. 56.* See the *Elder Tarnovius, In Dub. ad 4. partem, c. 8. Ioh. qu. 18.* The *Geneva*, *Whom yee desire.* We have that phrase, *Hagge, 2. 8.* He was 4000 yeares desired, and earnestly. See, *Gen. 49. 18. Esa. 64. 1.*

Secondly, his comming. *He shall suddenly come to his Temple, Behold he shall come, saith the Lord of hosts]*

Suddenly] It is the same word that is used, *Psal. 64. 7.* and *Esa. 30. 13.* The *Geneva*, speedily. Yet it was 500 yeares after *Malachy* before *Christ* was borne; a short time in respect of the long expectation of the *Patriarkes*. But after *Iohn*, *Christ* came *Suddenly*, hee was conceived speedily within a few moneths after *Iohn*, and borne speedily after *Iohns* preaching and baptising.

He shall come to his Temple.] *Pagnin.* had rendred it so, but *Montanus* in his correction, *To his pallace.* *היכל* signifies, a Pallace or A Court, *1. King. 21. 1.* *Naboths* vineyard was hard by the Pallace of *Ahab.* (*Hecal Ahab.*) And though the word bee used for the Temple, yet peculiarly for that part of the Temple which is called the pallace or the Court, which was the greater part, the middle part betweene the Porch and the Oracle; answerable to which, *is* A Temple, in the restrained use of the word is now onely taken, for the body of the Church. But the whole Temple is here called by that name, as *Christians* also have called the Churches or houses of God, *Basilicæ.* See *Steph. Duranti De Ritibus Eccl. lib. 1. cap. 1. f. 8, 9.* To the materiall Temple, and in the literall sense, *Christ* was to come as to the solemne place of his apparance, as when the Lord came to or among the people of old, Hee came into and filled his house with his glory: so *Christ* came to his Temple, when hee was presented there a child, *Luc. 2.* So the Church of *Rome* seemes to understand this, by appointing in her *Liturgy* (which we had, *Missale sec. usum Sarum; In offic: propriis, pag. 12.*) these words for the day of the *Purification*: but especially he came thither when afterward hee preached and wrought miracles there: for wee cannot understand by the Temple, either the *Wombe* of the *Virgin*, as *S. Cyril*; or the flesh and incarnation of *Christ*, according to that, *Ioh. 2. 19.* as *Theodore* and *S. Aug.* and to which the learned *Heimfius* (though hee also give that other sense of the materiall Temple) seemes to me to encline, *exercit. Sacra. cap. 2. in Ioh. 2. 19.* Yet I shall easily agree with the reverend

reverend Author of the following commentary, wherein alſo I thinke hee followes S. Hierom, That the end of *Christs* comming is alſo at leaſt intimated, that *Chriſt* comes to make up a ſpirituell Temple or Church of Chriſtians. To which agrees the Margin of the Italian Bible, he ſhal come to the Temple at Hieruſalem the figure of the Church.

Thirdly, his power verſ. 2. But who may abide the day of his comming? And who ſhall ſtand when hee appeareth? For hee is like a refiners fire, and like fullers ſope.] The power and Maieſty of Chriſt is here diſcovered by variety of expreſſion.

Verse 2.

Who may abide the day of his comming?] *Vulg.* Who can thinke, that is, who can thinke of all the glory, graces, benefits of that day. The *Lxx* and the *Chald.* Who can ſuſtaine? That is, Who can endure the light of it. Wee being as Owles unto the Sunne. Who will not bee aſtoniſhed and melt. *Vatablus* his note is, who will endure the tribulations of Chriſtians that will follow upon his comming. *Winkelman*, who will bee able to ſtand in the reſormations that *Chriſt* will proceed upon. Our Comment. The wicked will not bee able to abide *Christs* preaching, but will bee deſtroyed by it. ככלל in *Piel*, is, To comprehend, containe, ſuſtaine, beare. I ſuppoſe the word is to bee taken here in that ſenſe that it is, *Pro.* 18. 14. The ſpirit of a man, וכלכל, Will ſuſtaine his infirmitie.

And who ſhall ſtand when hee appeareth?] The *Geneva*, Who ſhall endure. Who is ſo hard and flinty or ſo made of iron, whom that fight will not breake, who ſo rebellious that will not bee wrought upon? ſo *Sanchez* in loc. But others take the place as comparing *Christs* comming to the Sunne in his riſing, at whoſe magnificence and brightneſſe all are dazeled and amazed. So the *Lxx*, *Chald.* *Vulg.* *Vatabl.* *Pagnin.* There are that underſtand this whole period of *Christs* comming to judgement, and among others *Gerard Voffius* upon *Ephraems* Sermon, *De ſecundo adventu Domini*. But moſt underſtand it of *Christs* comming in the fleſh: The ſeverall interpretations of which place, *Dan. Chamier*, *Panſtr.* *Tom. 3. lib. 26. cap. 4.* hath plentifully collected, where he clears this place, eſpecially the latter part of the verſe, from the fingers of ſuch as pervert it to eſtabliſh *Purgatory*.

For he is like a Refiners fire] *Geneva*, A purging fire. The *Lxx*, The fire of a forge. *Vulg.* A forging fire. *Deodates Italian*, As the fire of him that founds metalls. So wee have the word where the ſame metaphor is followed, *Eſa.* 48. 10. זרפתיך I have refined thee, I have choſen thee in the furnace of affliction. And, *Iudg.* 7. 4. I will try them. A boyling or melting fire; ſo

so Pagnin; as it is *Esay* 1, 26. *I will purge away thy drosse, and take away thy tinne.* So also, *Jerem.* 9. 7. See in *Corn*: a lap. five reasons why *Christ* is compared to fire.

And like fullers sope] *Lxx.* as washers hearb. *Vulg.* As fullers hearb. and so the *Tigurine* from *S. Hier.* in *Iere.* 2. 22. *Though thou wash thee with nitre, and take thee much* (כריה) *Sope*: who saith there, that *Borith* is an hearb growing in springing and moyst places of *Palestine*, and of the same use with *Nitre*. That which we call *Saponaria*, in English *Sopeweed* or *Sopewoort*. *Deodates Italian* in the text, renders it, *The Hearb which scoureth cloth*; In the margin, *Cudwoort* or *Cottonweed*, which the fullers use. *Vatabl. Pagn. Tremell.* render it, *Sope*. *Arias* leaves the *Hebr.* word untranslated, like fullers *Borith*. The word comes of כור to make pure, cleane, or white. Thence כור and כריה, Any thing that hath force to cleanse garments from spots or stains. Therefore the *Chald.* *Hee is like that by which cloths are made white.* But our last translation renders it *Sope*, here, and *Ier.* 2. 22. Which what it is, besides the ordinary knowledge of it now adayes, appeares by that of *Pliny*, lib. 28. c. 12. 7. *Prodest & sapos; Gallorum inventum ex sevo & cinere.* Both the *Arabicques* reade *Sulphur*, not (as I suppose) according to *Cornelius* a lapide, his conjecture, taking כריה for גפריה which indeed signifies *Sulphur* in the *Chalde*, but upon a much easier mistake in *unpointed Hebrew*, where the word is בכריה, and in the *Arabian* ככריה is *Sulphur*. But I submit this also as a conjecture.

3. The effects of *Christs* comming. *ver.* 3, 4, 5, 6.

1. In respect of the godly *ver.* 3, 4.

2. In respect of the wicked. *ver.* 5, 6.

I. In respect of the godly, the effect of his comming is very salutary and comfortable. *ver.* 3, 4. where consider,

1. His worke *ver.* 3.

2. The end of his worke *ver.* 4.

Verse. 3.

First his worke. *ver.* 3. *And hee shall sit as a refiner and purifyer of silver, and hee shall purifie the sonnes of Levi, and purge them as Gold and silver*] *Christ* comes to cleanse and purifie his people.

Hee shall sit] *Geneva*, *Hee shall sit downe to try.* Some refer it, to expresse *Christ* as a *Judge*, who sits to enquire and discern right from false. But the phrase rather notes the accurate, serious and assiduous doing of a thing. *Deodate* gives both.

As a refiner] *Vulg.* As a melter in a Forge.

And purifier] טהר is most ordinarily used for, *To bee cleane or pure from sinne.* And thence *Tahor* is *Pure*, *innocent*, or *holy*. But it is used also as here. *God* is compared to a *refiner* and

and purifier, as the Priests are in the next words to Silver and Gold.

And he shall purifie the ſonnes of Levi. and purge them,] Christ will make the Priests brighter. The French, He shall make neate, or cleane, the ſonnes of Levi. *Vulg.* Colabit, Hee shall ſtaine them, as ſome liquor or liquid matter is tranſmitted or ſtrained thorough a narrow veſſell, ſieve, or cloth, ſo that the purer part may goe through, and the dreggy may bee left. The *Lxx*, Hee shall powre forth as metall which is melted. *Pagn.* Hee shall melt them. *Montan.* Hee shall boyle them. The *Chald.* reades as we doe, He shall purge them. *Theodoret* underſtood this of the conversion of many *Levites* to the Faith of Christ, as *Iosef*, *Acts* 4. 36, and many Priests; *Acts* 6, 7. *S. Hier. Remig. Rupert. Lyr. &c.* underſtand it of a new order of *Levites* to bee inſtituted for the ſervice of the Goſpell. And we know that the *Miniſters* of the Goſpell are prophecyed of under that name, and of Priests, *Eſay* 66. 21. See the learned conference with *Hart*, chap. 8. *diviſ.* 4. pag. 470. But *Iob. Deodate* interprets it of all true Christians and refers to *Apo.* 1, 6 *Rom.* 12, 3. Him I aſſent to.

Secondly, the end of his worke, in purging them. That they may offer unto the Lord an offering,] The *Geneva*, that they may bring offerings. The word is *Mincha* here too, of which ſee before. Hee ſtill ſpeakes in the propheticall phraſe, They ſhall be purged, that they may ſerve God, purely, and acceptably, or offer an offering.

I. Pure.

2. Acceptable.

I. A pure offering. That they may offer an offering in rightconneſſe,] that is, holily and purely performed, according as is required, See the phraſe, *Pſ.* 51. 19.

II. An acceptable offering, ver. 4. Then ſhall the offerings of Judah and Jeruſalem be pleaſant to the Lord.] And ſo the *Vulgi* Acceptable, ſo the *Geneva*, *Chald.* ſhall bee entertained freely. *Vatabl.* and *Pagn.* ſhall bee ſweete. So wee have rendred it, *Ierem.* 6, 20. Nor your ſacrifices, *ſweet unto me*. That the place is meant of the Service of the Church as it is Now, I doubt not; but that Judah is the *Liſtine Church*, and Jeruſalem Rome, as *Ribera* would have it, I paſſe as a partiall fancy of a *Romiſh* interpreter.

As in the dayes of old, and in the former (or ancient) times,] As acceptable as were the Sacrifices, which *Abel*, *Noah*, *Melchizedec*, *Abraham*, *Moſes*, *Aaron*, &c. Offered.

2. The effects of his coming in reſpect of the wicked, exitiall and terrible, ver. 5, 6. where wee may conſider,

1. The judgement, ver. 5.

Verſe. 4.

Verse 5.

2. The certainty of the judgement. ver. 6.

I. The judgement, ver. 5. where,

1. What it is.

2. Against whom.

First, what the judgement is, *And I will come neare to you in judgement, and I will bee a swift witnesse against, &c.*] you said, where is the God of judgement? I will make it appeare unto you, that I am hee. The *Tigurine*, I will come and I will draw neare. A phrase like that, *Genes. 18. 21. I will goe downe and see, that I may punish.* A metaphor from the custome of *Itinerarie Iustices*, or *Judges* that hold *Affises* in their *Circuits*. I know this most interpreters, ancient and others, who understand the former of *Christs first Comming*, doe thinke this is meant of his *Second*; for which I cannot see reason, but rather thinke this to bee the sense, Though the comming of the *Messiah* bring so much comfort along with it, and bring *salvation* to the World; yet against such as continue in their sinnes, and thereby encrease the guilt of them the more, by how much, more grace is offered unto them; against such I will come to judgement, and will bee a swift witnesse against them. And thus I make it to bee the speech of God taken *Substantialiter* (who is in the end of the Verse againe called, *The Lord of hosts*, as all along the propheticke) and not *Personaliter*, for *Christ*. Which interpretation notwithstanding I doe submit, as I doe all the rest.

And I will bee a swift witnesse against,] An hasty witnesse, so the *Tigur. Vatablus*, Ready. *Tremel.* most speedy. The *Lxx* as we, *ἵσχυρος μαρτυρῶν*, A swift witnesse. The *Trope* here also is a *Metaphor*, and the affection of the *Metaphor* seemes to be a *Catachresis*, witnesse being put for *Judge*. I will soone upon the evidence of your fact give judgement against you. Among men, the witnes and the judge must be distinct. That of *Ioh. Bodin. De republ. lib. 6. pag. 1185.* is generally received; *If the fact be onely knowne to the judge, he may bee a witnes of it, but a judge hee cannot bee.* And to the question, whether a judge be bound to give sentence *Secundum allegata & probata*? The *Canons* speake affirmatively. *Gratian. Caus. 2. qu. 11. et 7. plerunque, &c.* and so also (to omit others) it is determined by the learned *Henr. Bocerus de Iurisdic. cap. 6. sect. 34.* and by *Ioh. Weems. Exercit. vol. 2. lib. 2. cap. 17.* And there is reason it should be so among men. But God, being infinitely present, an eye-witnesse of every fact; and infinitely wise, free from all possibility of error; and infinitely holy, out of all suspicion of being corrupted; may be, and is, both witnesse and judge. See for further light, *Gene. 31. 50. Iud. 11. 10. 1.*

Sam.

Sam. 12. 5. Job 16. 19. Jerem. 29. 23. Job. 8. 16, 17, 18. See alſo Job. Buxtorf. in Comment. Maſoret. cap. 14. in Litera 7. We have ſeen thus what the judgment is;

2. Againſt whom it is; againſt,

1. Sorcerers;

2. Adulterers;

3. False ſwearers.

4. Oppreſſors of hirelings.

5. Oppreſſors of Widdowes and fatherleſſe.

6. Oppreſſors of ſtrangers.

7. Such as feare not God.

First, *Againſt the Sorcerers.*] The Lxx. ἐν τοῖς φαρμακοῖς. Sorcerers; or Poſſoners. But of Pharmaci, and φαρμακία, ſee Rhodigin. Antiqu. Leſt. lib. 6. cap. 12. lib. 9. c. 23. The Hebr. is כַּשְׁפִּים, and that is, He that exerciſes deluſions and juggling ſleights, ſo that a thing is made to appeare otherwiſe unto ones eyes, then indeed it is. Exodus 7. 11, 12. Upon which two verſes, the Reader may ſatiffie himſelfe in the ſecond diſputation, and the nine following, of Ben. Pererius in Cap. 7. Exod. to whom, and to Delrio and Wierus, I refer him for curioſities of this argument. The word is here tranſlated, *A Sorcerer*, but uſually a *Witch*, as, Exodus 22. 18. 2. Chron. 33. 6. Dent. 18. 10. in which one text are reckoned up the ſeverall ſorts of *Divination* that are forbidden; all which are fully explicated by M. Gataker. in his *Tr. of Lots*; and all which are to bee underſtood here under this one head. Concerning which, and the ſeverall caſes about them, beſides the *Popiſh Caſuiſts*, Cajetan. Peccat. Summ. in verbo, *Divinatio*. Silveſter in cod. Tit. Tollet, inſtructio Sacerd. lib. 4. cap. 14, 15. Guil. Cantarell. Var. Queſt. lib. 2. Num 474. Bizoterus, Sum. Caſpt. 2. cap. 4. Memb. 5. 6. Fumi, Armil. Ancea, Verbo *Divinatio*. Reginald. praxis fori pœnit. lib. 17. cap. 16, 17. Martin. Breſſer. de Conſc. lib. 6. cap. 21. And ours, M Perkins, of *Witchcraft*; Job: Alſted, Theol. Caſ. cap. 13. ſect. 11. Andr. Rivet. Præſect. in Exodus 20. pag. 20. Gaſper Brockmond. System. Theol. Tom. 2. arti. 18. cap. 18. Caſ. 11, 12, 13. ad 20. See alſo many things to the purpoſe of this place; in Gabr. Pennot. Propugnac. hum. libert. lib. 10. Job Wolphius in Addit. ad Pet. Mart. 2. in Reg. 21. pag. 404. and in Weems. Degen. Jonnet, The Magitian.

Secondly, *and againſt the Adulterer*] The Lxx. tranſlate it into the feminine, πορνῆς, *Adultereſſe*. Tis the *Maſcul.* in the Hebr. Under this head alſo may bee referred all the ſinnes uſually treated of by Divines and Caſuiſts under the 7th Commandement. A ſinne ſentenced and ſeverely puniſhed by the Lawes of Nations, even the very heathen; for the Athenians, Lacedemonians, Romans, See Plutarck, in Parall.

F f f

paſſim.

passim. For other Nations, *Alex. ab. Alex. Genial. Dier.* lib. 4. cap. 1. and *Rhodigin. l. c. Antiqu. lib. 21. c. 45. 47.* For the old French, it is a notable story which is related by *Ioh. Tritemius de Orig. Francorum*, pag. 304 (in the first Tome of the *Opus Historicum* at Basil, collected by *Simon Schardius* as is thought and conjectured by the Printer) of *Basan* the King and highpriest of the *Sicambri*, who were ancestors to the French, that as his Lawes were severe against adultery and other like crimes, so hee also was so strict in the execution of them, that hee caused a sword and an halter to be carried before him whithersoever he went, and finding an accusation to be true against his owne sonne *Sedanus*, that hee had committed adultery, he judged him to death, and when his Nobles entreated him to reverse his sentence, he said; *Strive not against justice, you may sooner restraints the wind from blowing in the ayre, then turne Basanus mind aside from the law.* And turning to his sonne, hee said; *I kill thee not my sonne, but the law which thou hast broken.* And therewithall in zeale to justice, hee slew him with his owne hand. This was about 280 yeares before Christ. But especially for our owne ancestors, the old Saxons, it is an observable testimony which *Corn. Tacitus, Descr. Germ.* gives of their severity against this sinne, upon which place, *Andr. Alsbamer.* and *Jodocus Vuillichius* in their commentaries upon *Tacitus*, doe take occasion (and justly too in my opinion) to condemne the Remissenes of this age in punishing more sharply, what those times of ignorance did abhorre. But I would rather in this point commend unto the Reader, that zealous and effectuall Epistle of our country man, *Boniface Arch Bishop of Mentz* unto *Ethelbald King of the Mercians* here in England. where he relates that severity of the Saxons, and urgeth much against this sinne. The Epistle is in the *Magdenburg. Centur.* Cent. 8, cap. 9. and from them in *M^r. Fox Martyrol.* And it seemes there was much need of sharpe writing at that time, when the people generally by the Kings example were given unto this sinne, and like fed Horses neighing after their neighbours wives, as appeares by another Epistle from the said *Boniface*, to *Heresfrid*, a godly Priest, who as it seemes was sometimes called to preach in the Court of *Ethelbald*, and might worke upon him.

Thirdly, *And against false Swearers*] *Lxx.* that sweare by my Name upon a lye. *Pagn. n.* that sweare lyingly. *Vulg.* perjurers. What the sinne is, and how great; see the *Casusists*, and others on the third Commandment. And how God hath punished it, if there were no other example, the lamentable issue of the battell at *Varua*, where *Vladislaus* the King of Hungary,

Hungary, and *Julian the Cardinall* were miſerably defeated by the *Turke*, will bee a ſufficient monument to all ſucceeding times. We have alſo two pregnant inſtances in *Eadmerus* his *Hiſtoria Novorum* (published by the learned *Selden*,) lib. 1. pag. 5, 6, & lib. 5. page. 124, 125. But the ſinne here, is not onely *Perjury*, when an oath taken is not kept; but the very taking of a falſe oath. So *Piſcator* according to the *Hebr.* *That ſwear unto a falſe thing.* It may bee rendred adverbially, *That ſwear falſely*: and to that ſenſe our tranſlation. A ſinne it is of an high nature, for firſt there is a lie, and then an oath made upon a lye.

Fourthly, *And againſt thoſe that oppreſſe (or, defraud) the hireling in his wages.*] The *Geneva*. That wrongfully keepe back the hirelings wages. The *Uulg.* Who make cavills to detain wages. The *Chald.* and *Lxx*, Who take away wages by violence: and ſo *Pagn.* The word, פֶּשַׁע, will beare, all theſe, It is, to defraud by calumny (עוֹשֵׂה שָׁוְיָהּ) or by guile, or by force. This was *Labans* ſinne. *Jacob* complains of him, that he dealt hardly with him, and deceived him, and changed his wages ten times. *Genes.* 31. 7, 41. He changed his wages ten times, that is, often, as the phraſe is taken *Numb.* 14. 22. *Iob.* 19. 3. Or it may bee he did indeed ten times in *Jacobs* fixe yeares ſervice change his wages which by agreement was to ariſe from the *Lambes* that were yeaned, which in *Mefopotamia* (which was the Country where *Jacob* kept *Labans* flock) yeaned twice a yeere; but *Laban* partly thorough covetouſneſſe, and partly through envy at *Jacobs* thriving, might haply every half yeare be altering the agreement; which was *S. Auguſtines* conjecture, and is followed by *Innius* and *Pareus*, though they followed not his miſtake occaſioned by the *Septuagint* in reading the place, *Thou haſt deceived me of my wages in ten lambs.* Of which ſee *Sext. Amami* in his *Antibarb. Biblic.* pag. 427, 428, who cenſures both the reading and the interpretation. But to mee what ever becomes of the *Reading*, yet it ſeemes the interpretation may ſtand good. This ſinne cries in the eares of God, *Iam.* 5. 4. and hath a woe againſt it, *Ierem.* 22. 13. and was ſpecially provided againſt in the law under *Moſes.* *Dent.* 24. 14, 15. The wages of the labourer muſt be payed as ſoon as hee hath done his worke, becauſe hee ſetteth his heart upon, or liſteth his ſoule unto it, that is, he hath no other livelihood, nothing elſe whereby to maintaine his life, or to truſt unto.

Fifthly, *And againſt thoſe that oppreſſe the widow & the fatherleſſe*] So I reade it with this ſupply, though the verb bee not againe repeated, but is to be repeated from the former member to make the ſenſe cleare. The *Lxx*, Againſt them

who oppresse widdowes by their power, and strike or beate the fatherlesse.

The Widow אלמנה. The solitary, or silent, or forsaken, as Ierem. 51. 5. *Israel hath not been* (Hebr. widdowed) *forsaken*, and Esa. 13. 22. *Desolate houses*, are called in Heb. *Widowes*. See the metaphor, *Lament.* 1. 1. which is like unto that of *Virgil*, *Aeneid.* 8.

tam multis viduasset civibus urbem.

See *Genes.* 38. 11. 14. 2. *Sam.* 20. 3. *Esay.* 47. 8. or, the *Widow* in the Hebr. is called *Silent*, because her husband being dead, shee cannot so well speake in her owne cause, or for her owne defence. Therefore Gods care of *Widowes* was alwayes great, *Exod.* 22. 22. *Deut.* 10. 18. and, 24. 17. *Psal.* 49. 9. and, 68. 5. *Ierom.* 49. 11. And in the *Christian Church* the *Apostles* tooke care of them, and specially for their sakes ordained *Deacons* who might see that they should not bee neglected, *Acts.* 6. 1. A place pertinently observed and used by the *Widow* of *Iohn Knobbarus* the Printer, in her *Epistle Dedicatory* to the *Bishop of Antwerp*, before the late *Iesuite Bresserus* his booke *De Conscientia*. This care was continued by *S. Paul* 1. *Tim.* 5. 3. and after by many *Bishops* *. Yet at the last the *Pontifician* law grew streight and hard towards them, wherein as *Greg. Tholosan.* hath it, *Syntag. Iuris. lib.* 9. *cap.* 26. f. 14. It was provided that the mony bequeathed for pious uses to the endowing and marrying of poore Women, might in no case be bestowed upon *Widowes* marrying again, though they were poore.

The fatherlesse יתום is an *Orphan*, a *Pupill*, destitute of father or helpe. See it clearely, *Lament.* 5. 3. *Wee are* (*Ichthonien*) *Orphans* and *without father*. The *Lxx.* here, and constantly, translate it *ορφανος*, but in one place, namely, *Psal.* 82. 3. they render it, *πτωχος*, *poore*. The *fatherlesse* and the *widowes* are frequently joyned together in the same Texts, and so they are in Gods care. The ancient Church was tender of them, thence it was that *Brephotrophi* (as they were called) were appointed for the charge of *exposed infants*, whose fathers were not knowne; and *Orphanotrophi* to see to the bringing up of other infants. A practise worthily followed and imitated by the rare zeale and charity of our blessed *King Edward the Sixth*, who upon occasion of the *Bishop of London* Sermon, besides *Bridewell* and *S. Thomas Hospitall* disposed to other charitable uses, was the glorious founder of *Christi Hospitall* for the reliefe of *fatherlesse children*. It were easy to outvie the popish and to parallell the ancient times, with examples of charity in this kind since the *Reformation*. Among others that *Honorable & reverend Prelate*, *D. Andrews*

Lord

* Tis a Testimony of great honour, and a character fit for a Bishop, which *Mathew of Westminster* gives to *Gilbert Bishop of Chichester* in K. Edward the firsts time, that he was the Father of Orphans and the comforter of *Widowes*.

Lord Biſhop of Wincheſter, ſhines not more in his learned writings (which yet make him famous in the gates) then in his *Legacies* to the poore, among which this was not the leaſt commendable that he gave 50^l per Annum to the binding of poore Orphans to be apprentices. A man deſerving all the honor and right which thoſe honorable and learned perſonages have done him, who have gratified the *Engliſh Church* with the *Hiſtory* of his life. But I muſt take my ſelfe off from this argument, remembering that theſe *Excursions* will haply be judged by ſome to bee too frequent and not proper for theſe ſhort notes. I confeſſe it, yet who would not be large (upon the leaſt occaſion given) in the juſt commendations of thoſe rare examples, eſpecially when ſo many on the contrary doe build up their eſtates and houſes upon the ruines and diſtreſſes of Orphans and Pupils committed to their truſt; The ſinne that is here threatned in the text, and queſtionles a great ſinne, and provided againſt fully in the ancient law; ſo that in the *Inſtitutions* of *Juſtinian* we have fourteen titles, ΠΕΡΙ ΕΠΙΤΡΟΠΩΝ, lib. 1. Tit. 13, &c. And *Greg. Thoſan*. hath found enough to collect to make two bookes in his *Syntagma*, lib. 12. and, 13. with whom I leave the Reader.

Sixthly, And againſt thoſe that turne aſide the ſtranger] that is, from his right, as our laſt translation ſupplies it even in the text. The *Geneva* and *Vulg.* Againſt thoſe that oppreſſe the ſtranger. The *Lxx.* and the *Chalde.* That pervert the judgement of the ſtranger. See how it is expreſt, *Exod.* 23. 6. *Thou ſhalt wreſt the judgement.*

The ſtranger] Is he that dwells where he was not borne; or one that hath dwelt but a while where hee doth, and ſo through want of friends and of acquaintance with the Law, is more eaſy to bee wronged; for whoſe defence therefore God provided by many Lawes. See *Exod.* 22. 21. and, 23. 9. *Dent.* 10. 18. 19. *Levit.* 19. 33, 34. *Jerem* 22. 3. *Ezek.* 46. 18. *Zach.* 7. 10.

Sevently, And againſt thoſe that feare not me, ſaith the Lord] The particulars before mentioned are ſummed up in this, which is the fountaine alſo and head of other ſinnes, and that againſt which the Lord will come neare in judgement. As, *Primus in orbe deos fecit Timor*, and where the feare of God is, it will command the heart and reſtraine from ſinne; ſo the little or no feare of God, argues that men cheriſh little or no beliefe of God; when (according to the ingenious conceit of *Nic. Cauſſin* the *Ieſuite*, in his *Table* or picture of worldly policy (*Holy Court*, pt. 2. *The Statesman.* ſect. 2.) In a Chamber hideouſly blacke, the ſtudy of *Lucifer*, the brave

Spirits of the time, under the regency of Herod and Tiberius, doe study to finde out the way, How to believe in God no longer. The truth is, while most men, instead of contending for the faith, have but wrangled about the differences of Religions, they are growne Irreligious, and into a disposition unto Atheisme; which how it may be discovered & cured, will bee worthy the labour of all such who are set over men for the cure of their soules. Thus wee have seene the judgment threatned, and against whom.

Verse 6.

II. The certainty of the judgment. *verse 6. For I am the Lord, I change not, therefore yee sonnes of Iacob are not consumed.*] Or, as the *Vulg.* and *Montan.* and the *Geneva* read it, *I change not, And yee sonnes of Iacob are not consumed.* It is the reason of what was before said and threatned, you say I regard not to punish or reward: but though I deferre a while, yet I will come neare to judgement; for I constantly love good, and hate evill, I change not. So, *Cyril, Theodor. Remig. Rupert. Hugo, Lyr. Vatabl. &c.* For the latter clause of this 6th verse, I shall with submission take leave to depart from our learned translators, and reade not as they, *Therefore*, but as *Montanus* and as it is in the Hebrew, *And*,] *I change not, And yee sonnes of Iacob are not consumed.* And, that is, *And yet.* Though I threatned you, and change not, yet my patience is such, that yee are spared, and not yet consumed. But I leave this place to such as can better search the Prophets mind, for here I confesse I doe take off my owne unskilfull pen without cleare satisfaction in my selfe, about the coherence of this verse, especially this latter clause, with the verses precedent. The Reader may finde it somewhat otherwise expressed in *Tarnovius.* And thus much of the 5th. Contestation.

VI. The sixth Contestation.

Vers. 7.

Sixthly, he contests with them for their impenitence. *verse 7.* That they had sinned, and continued in sin, and yet would not be convinced.

I. That they had continued in sinning against Gods lawes. *Even from the dayes of your fathers, ye have gone away from mine ordinances, and have not kept them.*] He exprobrates their old and inveterate trade of sinning.

From mine Ordinances] *Vulg. A legitimis meis*, that is (as they tell us who being bound to receive the vulgar Latine as *Authentick*, doe study to make the best sense of it) *a legibus meis.* You are gon from my lawes. The *Tiger. My Statutes. Pagin. My institutes.* The things which I have described, drawne out, constituted, of *Psalm.*

2. That

2. That they would not yet be convinced: which is urged;

I. By a declaration of Gods Grace in exhorting them and encouraging them to Repentance.

1. Exhorting them. *Returne unto me saith the Lord,* that is, by Repentance. *ושוב* among many other uses that it is put unto signifies to repent, as *Deut. 30. 2.* *1 Kings 8. 33. Lam. 3. 40. Hos. 7. 16.* and in many Texts God though he might consume them, offers them mercy, and shewes them a meane to prevent his wrath.

II. Encouraging them, *And I will returne unto you, saith the Lord* that is, I will shew you favour. This is another use and signification of the word *ושוב* when it is applied unto God. So *Zach. 1. 3.*

2. By their stiffenesse and difficulty to be convinced. *But ye say, wherein shall we returne?* As if they were righteous, and needed no repentance. This is the nature of man, to make contradiction to Gods grace, and resistance to the motions of Gods Spirit, either convincing the world of sinne, or perswading to obedience. And this people did alwayes so, as Saint Stephen testifies of them, *Act. 7. 51.* and the Apostle, *Rom. 10. 21.* *To Israel he saith, all day long I have stretched forth my hands, unto the disobedient (or unperswadeable) and gainsaying people.* So the translation of the Septuagint, whom Saint Paul followed, did with severall words expresse that which in the Hebrew text, *Esa. 65. 2.* is delivered in one, *A rebellious people.* But thus much of the sixth Contestation.

VII. The seventh Contestation.

Seventhly, hee contests with them for their Sacriledge, *vers. 8, 9, 10, 11, 12.* both,

I. Arguing against their sinne, *vers. 8.* and,

2. Expostulating with them, that it were better for them, yea, even in their outward estates to deale righteously with God, *vers. 9, 10, 11, 12.*

I. He argues against their sinne, *vers. 8.*

1. From a ground of equitie.

2. By an application of their fact unto the ground.

1. He argues from a generall ground of right and equitie. *Will a man rob God? Yet ye have robbed me: Will fraile weake man (Adam) doe violence unto, or defraud (Elohim) the great and mighty God? Yet you have done so.*

Robbe] The French, Pillage; *Geneva,* Spoile: will a man spoile God? So also *Fagn,* and *Vatab,* Crucifie, wound, or pierce,

Verse 8.

pierce, so the *Vulgar*, and the *Tigurine*, and that is indeed the first signification of the originall word. So the Translator of the *New Test*; into the *Syriack*, useth the word, *Coloss.* 2. 14. *עבר* And nayled (or pierced) it unto his Crosse. But by a *Metaphor*, it signifies to Oppresse, or To rob, or To spoile, as *Prov.* 22. 53. The *Lxx.* here taking *עבר* by a *Metathesis* for *עבר* which is, To supplant or Deceive, reade, Will a man supplant his God? But in the sense there is an agreement. Will a man, or is it fit that a man should grieve, defraud, pierce, or spoile his God, as you doe who rob his Priests and Ministers of their maintenance, whereby you undermine and overthrow even Religion it selfe, and Gods worship. When the portions of the Levites were not given them, the Levites and Singers that did the worke, of Gods house, fled every one to his field: and so Gods work, that is, his worship was left undone: as *Nebemiah* observed, *Neh.* 13. 10. The truth is, When the Ministers of God are kept under the burden of Poverty, The Lords work is, either not done, or done deceitfully; when the Priests are forced to comply with their humors, from whom they expect their maintenance, and so serve not God, but them; flattering them that feed them, as it is, *Micah.* 3. 5. They bite with their teeth, and cry peace; which I interpret according to the *Chalde Paraphrase*, He that maketh them a feast of flesh, to him they preach peace: But hee that putteth not into their mouths, they even prepare war against him; And so they make the people to erre. And it cannot bee otherwise, whiles, as it is in the eleventh verse of that chapter, The Priests teach for hire, and the Prophets divine for money, that is, are faine to maintaine themselves with sordid and unworthy flatteries. To prevent which, it was a most pious and commendable care in King *Hezekiah*, which is recorded *2 Chron.* 31. 4. He commanded the people that dwelt in Jerusalem, to give the portion of the Priests and Levites (that they might attend upon the Law of the Lord; so the *Vulg.* That they might confirme themselves in executing the Law of the Lord. So *Tremel.* but as we reade,) that they might be encouraged in the Law of the Lord. Dependencie and expectation of arbitrary maintenance, is a great *Alay* to the pure temper, and spirit, and zeale, that ought to be in them that serve at the Lords Altar; in whom, (according to the usual *Apothegme* of a reverend Divine of ours) *Immocencie and In-dependencie breeds the best courage.* And by such is God best served. The scandals that are given by Ministers, doe much diminish the reputation of Religion, and undermine it, but *Scandalous livings*, are a great cause of *Scandalous Ministers*: Which was the observation of a learned Gentleman, and worthy member of the House of Commons, in the Parliament Anno

Anno 1628. who alſo promiſed, that he would never give over ſoliciting the cure and remedie of this, while Parliaments and he ſhould live together. And well may he or ſome other effectually purſue it, eſpecially having ſo much encouragement in it, by the pietie and tendernelle of our preſent Religious, and moſt gracious Sovereigne, who (according to the example of his Royall Father, for planting a ſetled competencie for the Churches throughout Scotland) hath ſhewed ſo much readineſſe and gracious diſpoſition this way, that (as he deſerves it) I doubt not but ſuch as ſhall deliver his reigne hereafter to poſterity, will among his other vertues, give him this Title, *The Patron and Father of his poore and injured Clergie*; and will mention that great Councellour of his in Eccleſiaſticall matters, with his due honour, for promoting it in him, with ſo much zeale to the welfare of this Church: But of this *obiter* and *Currente calamo*.

2. He argues againſt their ſin, by an application of their fact, unto that ground of generall right. *Tes yee have robbed mee; But yee ſay, Wherein have we robbed thee? In Tythes and in Offerings.* They deny the Aſſumption, and he proves it; That they robbed him, becauſe they dealt deceitfully about the portion of his Priests. The *Tythes* he had of old aſſigned unto them. There were three ſorts of *Tythes*; The firſt were given to the *Levites* for their alimanie; this was called, *Maaſer Riſhon*, *The firſt Tythe*. The ſecond was that which every man ſet apart againſt his going up to *Jeruſalem* to feaſt with the *Levites* and *Prieſts*, this was called, *Maaſer Shenij*, *The ſecond Tythe*. And laſt that ſhould be omitted, the *Tythe* of the Third year was to be given to the poore, to *Levites*, to widows, and orphans; and this was called *Maaſer Shilſij*, *The Third Tythe*, and *Maaſer anni*, *The poore years Tythe*, *Annus iudæus*. See theſe three ſorts mentioned, *Tobit* 1. 7, 8. And beſides, and before all theſe, *The fiftieth part* was given to the *Prieſt*, which was called *Eſochij*, *The firſt fruit*, and *Torunah gadla*, *The great offering*. *Tythes* were intended much unto the ſame uſe in the Chriſtian Church, one part for the *Biſhop*, another for the *Clergie*, a third for the *Poore*, a fourth for the *Repaire of the Church*: according to *Malactid*: *Strabo*, de *exord. Eccleſ.* cap. 27. publiſhed by *Joh. Cockle* in *Specula Antiq. Devot.* The diſtribution is ſomewhat otherwiſe, in the Excerptions of *Egbert*, *Archbiſhop of Yorke*, which the learned *St. H. ſpelman*, in his late diligent Collections of our *Britiſh Councils and Decrees*, hath communicated, *ad Annum Chriſti* 750. the fifth Excerption, *Let the Prieſts receive the Tythes, and ſet out the firſt part for the adorning of the Church; the ſecond for the uſe of poore and ſtrangers; the third part let the Prieſts ſerve*

serve to themselves. The very same order we find in the Canons of *Alfrick* (*Bishop of Yorke, as St. H. Spelm. guesseth at it, An. 1052.*) *Can. 24.* Hee that would see more concerning the care of our Ancient Kings about Tythes, may satisfie himselfe in that industrious and learned Author, *In Concil. Calchuth. ad An. 787.* where in the seventeenth Canon, *Ut Decime justè solventur*: This very place of our Prophet *Malachy* is alleaged; as it is also in the *Constitutions* of *Odo, Archbishop of Canterbury, An. 943. cap. 10.* Hee may see also, *K. Offa's gift, An. 793. pag. 308. K. Ethelwulph's gift, in the Councell at Winchester, An. 855. pag. 348. K. Alured's Eccles. lawes, cap. 9. pag. 377. K. Edwards the elder, cap. 6. pag. 392. K. Æthelstans, cap. 1. pag. 402. K. Edmunds, cap. 2. pag. 420. K. Edgars, cap. 3. pag. 444.* and the Canons of his time, *Can. 54. pag. 454.* Tythes they are *God's portion*: hence when the *Jewes* tythed their flocks, as the young passed thorow the doore of the fold, the *Levite* stood with a rod in his hand, and marking the *Tenth* that came out, said, *This tenth is the Lords.* According to that, *Levit. 27. 32. Whatsoever passeth under the rod, the tenth shall bee the Lords.* And so they have ever been accounted, although the Church have sometimes taken libertie to assigne them to other uses; as those *Decima Saladinides*, which the Councell of *Paris* granted to *Philip of France* for his warre against *Saladine the Mahumedan, An. 1189.* which (as *Matth. Paris, Monk of St. Albans* writeth,) *Richard 1. the King of England,* obtained also for the same purpose the next yeare: and others since, though the pretence were altered. But see the liberty of the antienter Church concerning Tythes, in *Gratian, Caus. 1. qu. 3. pervenit ad. caus. 13. qu. 1. & 2. caus. 16. qu. 1. Si quis Laicus, and Ecclesia antiquitas, and In canonibus in Gangrensi, and quest. 7. Decimas quas.* And for ours, for the times he writ of, and collected, see *Wilhelm. Lyndewood, Constitut. lib. 1. pag. 13. 2. pag. 14. f. pag. 15. o. &c.* and largely, *De Decimis. lib. 3. pag. 101. &c.* Concerning the Question, *Quo Jure,* besides the skirmishes of our men about it, and which you shall finde in the reverend and godly Author of the following Commentary, pertinent and full; I doe referre to *Bellarmin. Tom. 2. De clericis, lib. 1. cap. 25.* Against whom in that place *Guil. Amesius* sayes nothing, and *Job. Alsted.* in his Supplement of a Fifth Tome to *Dan. Chamier. Panstrat. lib. 4. cap. 10. Paragr. 2.* Confesses in a manner, that to object against him in this, is to seek a knot in a bulrush. See *D^r. Thomas Ridley* his learned Discourse of Tythes, In his *View of the Civill and Ecclesiastical Law,* pag. 124. &c. And in Offerings] *Terumah, The Oblation, Elevarion, Offering, or, First fruit,* did also belong to God; *The Terumah gdolah, The Great Oblation,* and the *Bikkurim.* The severall

verall sorts, and other matters worth knowing, concerning as well Tythes, as these Oblations. See in *Iob. Weene's, Christian Synag. lib. 1. cap. 6. sect. 4. paragr. 2. 3.* And more fully in our owne *Goodwyn, Mas. and Ar. lib. 6. cap. 2. 3.* And thus having argued against their sinne,

2. He expostulates with them their unreasonableness in this thing, and that it were better for them to deale righteously in the maintenance of Gods Priests, both,

1. For the avoyding of evill, *ver. 9. and,*

2. For the procuring of good. *ver. 10, 11, 12.*

I. In defrauding God of tythes, they brought themselves under the curse. *Tee are cursed with a curse, for ye have robbed mee, even this whole Nation.*] Not one, or few, but all dealt ill with God, in the matter of tythes, and therefore God brought a curse upon the whole Nation. The *Vulg.* and others, take it for a curse of penury and scarcity of victualls; a great curse in that land. *Meerab of Arar*, signifies penury, want, or, barrenness. *Winkelman* derives the word of *Maar*, To gnaw, or Pill: but not so soundly. The *Lxx* here take the word to come of *מאן*, and upon that mistake, render the place, *והאנשים אשר לא יתנו תענית*, (of the *Anomalie* in the word *מאן* in the Text, see *Sixt. Aman. in Anom. Spec. ad locum.*)

II. In bringing of tythes justly, they should finde,

1. Their estates blessed, *verse 10. 11.*

2. Their reputation cleared. *ver. 12.* So there are here two promises.

First, a blessing on their estates. *ver. 10. 11. Bring ye all the Tythes into the storehouse, that there may be meate in mine house, and prove mee now herewith, saith the Lord of hosts, if I will not open unto you the windowes of Heaven, and poure you out a blessing, that there shall not bee room enough to receive it. And I will rebuke the devourer for your sakes; and hee shall not destroy the fruites of your ground, neither shall your vine cast her fruit, before the time in the field, saith the Lord of hosts.* A place often and pertinently applyed and pressed, by such as have had occasion to declame on this subject, and surely of great force to such as have faith in the promises of God. A place which had well deserved more then a bare marginall note, from the late author of the profitable *Treatise of Divine promises. lib. 3. p. 231.*

Bring ye all the tythes,] Our old authorized English, *Bring ye every tythe.* Men have made distinctions of tythes, (and some of their owne coyning to save something from God) but ranke them under what heads you will, all must bee brought, and of every kinde.

Into

Verse 9.

Verse 10, 11.

Into the storehouse,] *Vulg.* Into the barne. The tyth-barne. So the word is *Isa. 1. 17* The Garners are layd desolate, the barnes are broken down. But it is usually rendred *Treasury*. *Beth haozar*, The house of treasure or store. It seemes they had a standing place for tythes, as it is called *Nehem. 13. 11. 12, 13*. see the place, and *1. Chron. 26. 20*.

That there may be meate in my house] *Vulg.* That there may bee spoyle, and the *Hebr. Tereph.* signifies so much. It is a *Synechdoche*, and the affection of the Trope is a *Catachresis*. Spoyle, that is, meate, there's the *Catachresis*, the spoyle which the beast makes to get food being put for meate: and then the *Synechdoche*, meate, put for all necessary provision.

Meate in my house] that is, in the storehouse for the use and necessity of my house; that is, of my Priests and Levites that serve in my house, my temple.

And prove mee now herewith saith the Lord of hosts] *Menasseh Ben-Israel, Quest. 3. in Dent.* makes the doubt how these words may be reconciled to those, in *Dent. 6. 16*. *Thou shalt not tempt the Lord your God*: and answers well, that *Malachies* words are not to be understood *Causaliter* but *Consecutive*, namely, that they should indeed finde by experience, that if they offered their tythes, they should finde the Lord gracious and bountifull. See him more fully in the place cited, in his *Canciliator*. So that here the promise of good things followes. In which let us observe the artifice used in persuading.

Prove me, &c. If I will not open you the windowes of Heaven,] whether I will not. *Piscat.* and our *Comment.* make this forme, (If I will not,) an oath. Which cannot bee cleare, with out some supply to the text, to make up the sense, which needs not, but the sense doth facilely offer it selfe thus, I will open them unto you, and powre you out so much raine (a great blessing in those hot and dry Countries) as if the windowes of Heaven were opened. A phrase noting great plenty. *2. Kin. 7. 2*.

The windowes of Heaven] *Vulg.* The Catarracts of Heaven. *Catarracts* are gulhings downe of much water with violence, of *campis illius Desfluere*. such as are those outrageous streames of fresh water (which *Peter Martyr of Millan* a Counsellor to the King of Spaine, describes in his *Decades of the new World*, Dec. 1. lib. 6.) which so violently issue and fall headlong into the Sea, that they drive back the salt water a good way, though rough and forced with contrary winds; They rush downe from the tops of the mountaines of *Paria*, which *Christopher Columbus* the first discoverer, was strongly conceited of; to bee the seate of *Paradise*. The *French* translate it here, *The Shuts*

Shutts. Melochius, expresseth the *Vulgar Cataracts*, by the *Port-Cullises*, The *Shuts*, or *Damms*, of Heaven. And so *Chil. Rhodiginus*, *l. 8. Antiqu. lib. 23. cap. 24.* doth expresse it, taking occasion to interpret that place in *Genes. 28. 12.* Upon which place, and *Genes. 8. 2.* See *Abbas. Hystor. Schol. 1.* The Clouds are the windows or flood-gates of Heaven; in the sense of this place.

And powre you out (or, empty you out) a blessing, that is, a shower of raine, bringing a blessing with it of plenty. Among the *Hebrewes*, A blessing as when it is used concerning words, it signifies a salutation, or good wish: so when it is used concerning things, it denotes some real good, or gift, as *Genes. 33. 11.* Take I pray thee (ברכה) my blessing which is brought unto thee, that is, my gift. So, *Judg. 1. 15.* Give me a blessing. The *Chald.* reads, A possession; and that appears to be her meaning by the next words, Give also springs of water. Shee desired some low grounds. And we also in our use of speaking have such a meaning, when we speake of A mothers blessing.

That (there shall) not (be roome) enough (to receive it) the *Hebr.* being concise, hath only, That not enough. The rest our English translation hath supplied. The *Geneva*, I will powre you out a blessing, without measure. The *Vulga*, A blessing even to abundance. The *Lxx*, Till it sufficeth. The *Chald.*, So that yee shall say, It is enough. The *French*, As much as you can have no more. The sense of all this variety of expression is the same and cleare. Your storehouses, roomes, and vessels, shall not bee able to hold and containe the plenty: like as the Prophet dealt with the widow, whose History wee have, *2. King. 4. 3. 4. 5. 6.*

And I will rebuke the devourer for your sake, that is, The Locusts, or other harmefull Wormes or Creatures. When there is much raine and plenty, many times these *Insects* cate up all; as we see, *Joel, 1. 4.* and in the History of the plagues of *Egypt*. It is among the most wonderfull stories and most lamentable, which the *Historians* doe relate of the plague of Locusts in *France* about the year 850. Whereforever they fell, they pitched their camps there, and devoured all for 20. Miles space in a day. And still a small company went about a dayes journey before the rest, as harbingers and guides of the rest to choose where the whole multitude should alight, which accordingly would follow and devour all before them.

Some Countries have beene almost layd wast by them. *Pliny* saith that in the *Isle Lemnos*, the magistrates were faine to take it into their care, to appoint unto every inhabitant

what measure of them to destroy; so to keepe them under. Yea Scaliger, *Exerc. 192. sect. 3.* tells us of a kind of *Insects* that usually in the Northern parts of *Norway* fall in showres of rain, which if they be opened, as some as they fall have raw and indigested hearbs found within them; and when and where they alight, they bite and eat up all that is greene. Against these *Devourers* the Lord promises to provide and to secure them.

And he shall not destroy (or corrupt) the fruite of your ground; neither shall your vine cast her fruite before the time in the field. *Vulg. Geneva;* and the French, your vine shall not be barren. Or, abortive, so others. The Buds and Grapes shall not fall off unripe. They are called *Orbi palmites* among the *Latines*, that beare not. The word is used, *Gen. 31. 38.* Thy shee-goates have not cast their young. And, *Gen. 42. 36.* Me have yee bereaved of my children. *Concl.*

Verse 12.

Secondly, a blessing of reputation or good name. *verse 12.* And all Nations shall call you blessed; for yee shall bee a delightful Land, saith the Lord of hosts. *]* All shall speake of your blessednesse, shall magnifie and prayse you. So the sense is, in *Job. 29. 11.* When the eare heard me, it blessed me, that is, It praised me. And thus the *Lxx.* *translation.* For yee shall bee a delightful Land. *Vulg.* a desirable. *Geneva.* a pleasant land. Your land shall be greene and flourishing; so *Cyri.* You shall inhabite a fertile land; so *Vatabl.* I rather take it as *S. Jer.* All Nations shall desire to live in your Land: a fruite of that reputation they should have if they honored God with their substance. And to this sense the *Lxx.* and our following comment. Yee shall be as a pleasant land, praised and commended by all that passe by you. Thus much of the seventh Contestation.

VIII. The eighth and last Contestation.

Lastly, hee contests with them for their blaspheming of Gods providence, for their Atheisme, and stubborn perverse contempt of Gods worship, and of repentance, *verse 13.* to the end of the Prophecy. We have,

1. Their blasphemous Atheisme proposed, *verse 13.*

14. 15.

2. Answered, *verse 16, &c. ad fin.*

1. Their blasphemous Atheisme is proposed and set downe,

1. In generall, *verse 13.*

2. In particular, *verse 14, 15.*

Verse 13.

First, in generall, *verse 13.* Your words have beene stout against

gainſt mee ſaith the Lord: yet yee ſay, what have we ſpoken ſo much againſt thee?] They thought and ſpake proudly of and againſt God.

Your words have bene ſtout,] Lxx. troubleſome. Vulg. they have prevailed over me. (1) againſt me. Chazk. your words are ſtrong, confirmed, or as the French hath it, enforced againſt me. You perſiſt ſtoutly and clamorouſly in your blaſphemy; ſo Lyr: your words are troubleſome and preſſe me as a load ſtone; ſo S. Hier. Remig. &c. Your words overcome me and mine, you pervert more then my Prophets can prevaile with to the contrary; by your ſaying; It is in vaine to ſerve the Lord, &c. ſo the Tigurine.

Tet yee ſay, what have we ſpoken ſo much againſt thee?] They deny the accusation. The Geneva, what have wee ſpoken againſt thee. But there is more in the word. נִפְחָל in Niphal ſignifies a continuall ſpeech, as our translators have well expreſt, what have we ſpoken ſo much againſt thee. And ſo the Targum or Chalde paraphraſe, in what have we multiplied ſpeech againſt thee?

Secondly, in particular, verſe 14, 15. Tee have ſaid, It is vaine to ſerve God: and what profit is it, that wee have kept his ordinance, and that wee have walked mournfully before the Lord of hoſts? And now wee call the proud happy: yea they that worke wickedneſſe are ſet up, yea they that tempt God are even delivered. This is the prooſe of the accusation againſt them. Theſe were their ſtout words againſt God.

Verſe 14,
15.

Tee have ſaid, It is vaine to ſerve God.] Vulg. He is vaine who ſerveth God. There is nothing got by it. A profane atheiſtical conceit now adayes alſo entertained of many.

And what profit is it, that wee have kept his ordinance] or, his obſervation, ſayth our margin. The Geneva, his Commandement. The Hebr. is, Shamarnu miſhmartb. That wee kept his cuſtody, or, his ward, that is, the office impoſed by him upon us. So, Eſay 21.8. I am ſet (Miſhmarti) in my ward whole night. 1 Chron. 9. 23. They had overſight by wards. (Miſhmartb.) The prieſts were divided in 24 Miſhmartb. Cuſtodies or Wards, which they entred upon by their turnes every Sabbath. To which here ſeemes to be an alluſion.

And that we have walked mournfully (or in black) before the Lord? Pagn. and the Geneva, that we have walked humbly. The Lxx, ſuppliant. The Chald. With a ſpirit caſt downe. Piſcat. Mournfully before, that is, for feare of Iehova, that we might reconcile him unto us. The French, that wee have walked in poore eſtate. The word is קָרַבָּה obscurely, in mourning, or in black. We have the word, 1 Kings 18.45.

Ggg 2

The

The Heavens (Hitbkaddern) were black with Clouds. And, Ps. 35. 14. (Koder.) I bowed downe heavily as one that mourneth for his mother. Black is the colour of mourning. Our comment : gives this sense, What profit have we, that we have walked humbly, that is, that wee have not resisted, nor revenged our selves, but referred all to God, what have wee got by it ?

Now then, (or Therefore) we call the proud happy] They who tread upon modest men, and rayse themselves high, and worke their own ends confidently, and daringly, they thrive, and therefore them wee call, that is, count happy. Hierom here calls them, arrogant men. Boyling, raging men, swelling and presumptuous. Zedim, comes of a roote that hath all these significations.

Tea they that worke wickednesse, are set up] or, built up, that is, They have children, houses, lands, and honors, &c. Chald. They are established. The Lxx, ἀνορθώθησαν, are reedified. They prosper, and have all things well about them. As the word is, Tob, 22, 23. If thou returne to the Almighty (תבונה) thou shalt be built up, that is, Thou shalt prosper.

Tea they that Tempt God are even delivered] The grudging and blasphemous speeches of these wicked men are still continued: those that continue in sinning, and ad sinne to sinne, and as it were dare God, to try what he will doe, or how hee will deale, yet they are delivered; we see them to bee safe, secure, bold, and prosperous See Ps. 95. 9.

2. This blasphemy of theirs thus discovered is answered,

First, by opposing the contrary discourse of the godly, *verse 16.*

Secondly, by shewing Gods taking notice of both. *ver. 16. latter part.*

Thirdly, by declaring gods gracious promise to deale well with the godly, *ver. 17.*

Fourthly, by warning the blasphemers, that Gods dealings shall be manifest even in their eyes. *ver. 18.*

Fifthly, by a further amplification of that point of Gods manifest dealing. *chap. 4. ver. 1. ad fin.*

Verse 16.

First, their Atheisme and blasphemy is answered, by opposing to these blasphemous conceits and words of wicked men, the contrary opinion and discourse of the godly. *ver. 16. Then they that feared the Lord spake often one to another.]* In the greatest apparent *Ataxy* and disorder, and in the time of the stoutest language and behaviour of ungodly men, They that feared the Lord, being acquainted with his wayes and manner of working, spake often for their mutuall encouragement

courageous and otherwise to one another, that there would come a day, or that God is righteous, or, that he only deserves, or such like things they spoke, whereby they defended the cause of God against wicked Atheists. This I conceive to be the sense of these words, but for the manner of the Prophets bringing them into his discourse, interpreters have not satisfied me. I conceive him in the midst of his discourse, wherein in the person of God he bends and directs his speech all this while to them that were before him, the wicked whom hee laboured to convince. Now hee breakes off, and turns his speech to God, or to his owne soule, or to the godly, yet with an intention in a fine and insinuating way to instruct the wicked blasphemers that heard him. In this manner; your words have bin stout, yee have said, tis in vaine to serve God. That men thrive most by wicked courses, but oh my God thou knowest, or, oh thou my soule thou knowest, or, oh yee that feare God yee know, whatever these blind and profane men use to thinke and say, yet then in the greatest seeming disorders, yet then they that feared God, have other conceits, and encourage one another, and speake otherwise; and thou oh God takest notice of them; or, oh my soule thou knowest, or, oh yee that feare God, yee know that the Lord hearkens and heares, and sets downe all in his booke, &c. But this conceit upon the place, I doe with all submission leave to the judgement of those that can more clearely, and with more facility give satisfaction to themselves about the coherence of these words.

Secondly, he answers their blasphemy, by shewing Gods taking notice of the different speeches and cariages of men. *ver. 16.* The latter part of it. *Then the Lord hearkened and heard it, and a booke of remembrance was written before him, for them that feared the Lord, and that thought on his Name.* I take not these to be the words of the godly, as Tremell: (*Tarnaviu*, and generally all) understands them, by supplying the text, with the word; *Saying*; *They that feared the Lord spoke to each other, Saying, The Lord hearkned, &c.* But I conceive, as I said in the former member of the verse, that they are the words of the Prophet, who answers their blasphemy by telling them (in that way of rhetorique that I have expressed above) that God is not so regardlesse, as they imagine and speake, but hee heares both their Atheisme, and likewise what defense the godly doe make; and puts it downe as it were for a remembrance, to reward it in them. I herein follow S. Hierom, and desire leave to depart from the reverend author of our commentary, who interprets them as

the speeches of the people, according to the supply in the
Travellian Bible.

And a booke of remembrance to be written before him for them.
 Eccl. 1. It is a Metaphor from the use of Kings to set downe
 the good services done unto them. As we have an instance
 of that custome, *Esth. 6. 1.* Wherein Mordecai's service was
 remembered. And *Cornelius* tells us, that the Pope hath a
 booke of the merits of his Prelates, wherein hee promotes ac-
 cordingly. The prophet speaks *with hyperbole*; not that
 God needs any memoriall, but because men doe keepe such
 bookes; and the Lord will as surely remember to reward
 his, as if they were written in a register. *Sephor Dicaron*.
 The Lxx. *liber memoriarum*, A booke of memorialls. A Chronicle.
 An history. As God hath a booke for his peoples weales, so he
 hath a Chronicle for their sufferings.

Verse 17.

Thirdly, he answers their blasphemy, by declaring Gods
 gracious promises, of dealing well with the godly, and such
 as feare him. *Psalm 7.* And they shall see mine, saith the Lord, In
 that day when I make up my Jewells, and I will spare him as a man
 spareth his sonne that serveth him. A text of most sweete and
 comfortable contents. But for the choyce and practicall
 Notions which it doth afford for the encouraging and sup-
 porting of the soule, I doe refer to a discourse upon this verse
 by that excellent preacher my Reverend and worthy friend
 D. Richard Sibbs, now with God.

They shall bee mine, *Vulg.* and *Genev.* They shall be to me.
In that day when I make up my Jewells *Vulg.* They shall bee to
 me in the day in which I doe (that is, Doe judgment, as they
 that follow the vulgar make good the sense as well as they
 can,) for peculiar. The *Genev.* they shall be to mee in that
 day that I shall doe this, for a flock. The old *authorised English*
Bible, They shall be to me in the day that I shall doe judge-
 ment, a flock. And *Peculium*, the word of the *Vulg.* Latine,
 sometimes signifies a flock. As in *Plautus Asinar.*

Quonquam ego sum fordidatus, cum illis villosis bovis
Frugis rariis suis, nec potest peculium numerari.
 But properly it is that part of the flock, which the fathers
 granted their children, or the masters to their servants, as a
 flock whereon to exercise their industry: according to *Ho-*
man. A flock of cattle peculiar. And so it somewhat agrees
 with the Hebrew, *Segula* a select portion. So, *Deut. 6. 6.* The
 Lord hath chosē thee to be (*Segula*) a speciall people unto him-
 selfe. But it is properly some rare or deare treasure, a brooch
 or rich tablet, onpendant, a Jewell, a rich and peculiar
 treasure. As *Eccles. 2. 8.* I gathered me (*Segula* *melachim*)
 the peculiar treasure of Kings. *Exod. 19. 5.* yee shall bee a pe-
 culiar

Chapters. And *Euthymius* quoting *Math.* 26. 38. calls it the 65th Title, and quoting *Mat.* 26. 74. calls it *The 66th Title.* Their Titles were as our *Chapters*, and their *Chapters* much what as our verses. For instance, *S. Mathew* which we divide into 28 *Chapters*, they divided into 68 *Titles*, and 359 *Chapters*. But all distinguished not alike. As the *Jews* had their *Paraschies*, as namely, *Benischit*, *Noah*, &c. according to which they cited the Scripture of the old Testament; So the fathers, some of them divide bookes according to the *Histories*, as *Cyrus Prædromus* makes his *First title*, [*In the beginning was the word*]; his *second Title* [*There was a marriage in Cana*]. His *third Title*, [*Christ's night disciple Nicodemus*], &c. Some divided them according to the miracles, as *Gregory*, one *Title*, *Of the marriage in Cana*, another, *Of the five Loaves*, &c. *Cyril* as hee wrote 12 bookes upon *Iohn*, so hee divides the *Evangel*, the first begins at *Ioh. 1. 1*. The second, at *Ioh. 1. 29*. The third, at *Ioh. 5. 23*, &c. *S. August.* makes a *Period* in every *Tract*; and *S. Chrysost.* in every *Homilie*. *S. Hierome* on these small prophets, oft begins a booke in the middle of a *Chapter*, as we have them now divided. In *Oecumenius* his *Enarrations* hee hath 40, where we make 28 *Chapters* on the *Acts*; hee hath 20, where wee make but 16 in the *Epistle to the Romans*, &c. many of them indeed oft end their *paraphrases* and *discourses* where our *Chapter* end, But that is, because the matter in hand breakes off there. The truth is, *Distinguishing* of the Bible into *Chapters* and *verses*, much helps the reader, but it is so divided as sometimes obscures the sense, as we oft finde in reading the Bible; and of which the learned *Isaac Casaubon* complained. In many places those things are now divided, which were better to be read together; for example, *Mat. Chap. 20.* is ill divided; for the first 16 verses doe manifestly agree with the former *Chapter*. So this *fourth Chapter of Malachy* were haply better to be continued to the former. Yet I will not presume to alter in these notes, what our owne Bibles direct mee unto, though I consent to the I content to the judgement of those great men, I meane *Casaubon* and *Heinsius*, that wee are not superstitiously to adhere to our late division. *Casaubon* wisht that some great Divine would take the paines to restore the *Ancient division*, and *Heinsius*, *prolegom. ad Exercit. pag. 20.* though he take no notice there of *Casaubons* desire, wishest too that it were done exactly, and promises to doe it. Which surely will bee of great use; for much depends upon a right division, else the sense may be much darkened. But of this enough, and too much by way of *Digression*, unlesse the nature of *Essay* or *Exercitation* (which this poore labour of mine is) will beare it

it out, and allow it, But I returne to the Text, wherein, The different dealing of God with the wicked and the godly, is ſet out by evident comparifons. For,

I. To the wicked, The day of the Lord ſhall be terrible, *Verſ. 1. For behold, the day commeth that ſhall burne as an Oven, and all the proud, yea, and all that do wickedly ſhall be ſtubble, and the day that commeth ſhall burne them up, ſaith the Lord of hoſts, that it ſhall leave them neither root nor branch.*] The word, *For*] ſhewes the inference of this upon the propoſition in the former verſe; yee ſhall diſcerne between the righteous and the wicked, for the day comes that will be terrible to the wicked, as to the godly it ſhall be comfortable. This coherence *St. Hierome*, and the ancient Expositors allow. The comming of *Chriſt*, which is prophecied of, even his firſt comming in regard of the iſſue of it, and upon mens unthankfulneſſe, and unbeliefe, and refuſing of mercy, ſhall be terrible. So it is alſo deſcribed to be, *Matth. 3. 12. Ioh. 9. 39.* Chriſt who is *ἡ ἀνάστασις*, for the riſing againe of many in *Iſrael*, is alſo *ἡ κατακλιση*, for the fall of many, that is, of ungodly and unbeleeverſ, *Luc. 2. 34.*

The day commeth that ſhall burne as an oven] That is, The day ſhall be when wicked men ſhall be burned: as we uſe to ſay, The grand Affizes will hang many, and make a gaole-delivery; that is, The Judges at their Affizes. Now whether this *Burning* ſignifie onely Chriſt the Judges wrath, as *Hier.* and *Remigius*; or properly, and ultimately, that fire which ſhall burne the world, and afterward in hell, as *Lyrus*, *Vatabl.* &c. to mee is not materiall: For though I underſtand with *Montanus*, the whole courſe of the prophecie contained in this period, and that of it which is of moſt difficulty, *verſ. 5.* to be meant of Chriſts firſt comming, yet the execution alſo of Chriſts wrath upon unbeleeverſ in the very day of Judgement, may be lookt at, without any prejudice to the ſafe and warrantable interpretation of theſe things, as Chriſt himſelfe applyes them, *Matth. 11. 14.* and *17. 10, 11, 12.* to his firſt comming, as we ſhall ſee when we come to the fifth verſe. And therefore I interpret it without any Reſpect, only in this generall ſenſe, as a prophecie of Gods judgements againſt the wicked, who will not receive Chriſt, when God ſhall ſend him for the reſtauration of the Church.

And all the proud, yea, and all that doe wickedly ſhall be ſtubble] Though in this life they be iron and braſſe, ſtout and proud againſt God, yet they ſhall be weake and unable to make reſiſtance againſt him. See *Eſa. 47. 14.* *They ſhall be as ſtubble* (*Chalde, hhalafhim chekaſh, weak as ſtubble,*) *they ſhall not*

not deliver themselves from the flame. As little straws, and small sticks; stubble, that by reason of its lightnesse, may be driven with the wind, *Jerem. 13. 24.*

And the day, &c. shall burne them up, &c. It shall leave them neither root nor branch.] It is an amplification to shew the full and utter destruction of the wicked, as when the root is stockt up, the tree can grow no more. Which, I say, may, not unsafely be understood of the day of Judgement upon *Christ*; comming the second time; though *Winckleman*, *Osiander*, and some others doe think the place fulfilled in the destruction of *Ierusalem*, and the calamities that came upon the unbelieving *Iewes*, upon their refusall of *Christ* in his first comming; which is also a probable exposition.

Verse 2, 3.

2. To the godly, the day of the Lord shall be full of comfort, and an happie day, *vers. 2. 3.* But unto you that feare my Name, shall the Sunne of righteousness arise, with healing in his wings; and yee shall goe forth and grow up as calves of the stall. And yee shall tread downe the wicked, for they shall be ashes under the soles of your feet, in the day that I shall doe this, saith the Lord of hosts.]

But, unto you] That adverbative forme, shewes the opposition of these, to them that were mentioned before, and the manifest difference of Gods dealing.

Shall the Sun (our old English Bible, That Sunne) of righteousness arise.] In his first comming (according to *Theodore* and *Montanus*) *Christ* arose a Sun of Righteousnesse. Hee came forth as the Sun doth, as a Bridegroom out of his chamber. In his *Nativitie*, and as a Gyant to run his course, In the course of all his conflicts and sufferings; He went under a cloud in his *Passion*, and brake forth in his *Resurrection*, and darts forth beames of righteousness; for he came to justifie the world, to enlighten, to enliven all beleivers. And in his second comming also, (according to *Hierome* and others) he will bee full of Majestie and brightnesse; Hee will declare hid things, The secrets of all hearts, and after a long time of gloomie weather, will break out to the chearing and refreshing of his Saints, to the driving away of all darknesse, sinne, and error, to make ever after a continuall day-light, and to astonish and dazle the eyes of his enemies. As I said, I see not but *Malachy* might respect all this, and prophecie of *Christ*; whole administration from his *Nativity*, till his rendering of the Kingdome to his Father:

The Sonne] *Christ* is called שמש *schemesch*, The Minister of God, The Sunne which ministers, and imparts light and heat; for the word is of *schemesch*, to serve or minister to God or men; according as the *Syriack* version of the New Testament

Testament uſeth this word, Matth. 20. 28. The Sonne of man came not, (39. *denſchlammeſch, dazumkum*) that hee might be miniſtered unto, but (*denſchemmeſch, dazumkum*) that he might miniſter. So Chriſt is the Sonne of Righteouſneſſe, becauſe hee doth benignly impart righteouſneſſe or goodneſſe, for I explicate one word by another, as it is *Pſal. 24. 5.* Hee ſhall receive the bleſſing and righteouſneſſe (that is, Goodneſſe) from the God of his ſalvation: And *Pſal. 103. 17.* where for, Righteouſneſſe, The Lxx. have *impuſionem*. See our laſt Translation in the margine, at *Joel 2. 23.* In the Prophet, *Zach. 3. 8.* where Chriſt is called, The Branch; The Lxx. read *adrad*. And *Iunius* (*Paral. lib. 1. par. 50.*) parallels this place of Malachy with *Luc. 1. 78.* where Chriſt is called *adrad* iſt *ſon*. The dayſpring from on high; ſo ours: The Orient, or Eaſt, *Matth. 2. 2.* and *Matth. 24. 27.* But *adrad*. The Eaſt, or Riſing, is by a Metonymie of the adjunct, put for the Sonne in that place; The Eaſt from on high, that is, ſaith *George Paſer* (*Lxx. in Nov. Teſt. ad Thema, ὁ ἀπὸ τοῦ ὀρίαντος*). The noone-tide Sonne; or *ἡ ἀποτρίαντος ἡμέρας*. The Sonne it ſelfe riſing; as *Dan. Heinsius*, *Exercit. lib. 3. cap. 1. ad Luc. 1. 68.* Of this glorious Sun, *Samſon* was the Type, as in other things, ſo in his name; whether it ſignifie, *Their Sun*, as *Saint Hierom* interprets it, and as it is interpreted in the rythme, or Church-proſe:

Samſon dictus, Sol eorum;

Chriſtus lux eſt electorum,

Quos illuſtrat gratia.

Samſon [Their Sun] did bight,

Chriſt 10th' elect is light,

On whom he ſhines with grace.

Or whether it ſignifie, *A little Sonne*, as ſeemed rather to *Mercerus* and to *Bonfrerius*. And truly *Samſon*, though hee warmed and cheared the hearts of men in that darke time of idolatry and hard time of affliction and oppreſſion, eſpecially in his Noone of full ſtrength; yet he was but a little Sun, in reſpect of him whom hee did Type, who is The Sonne of righteouſneſſe, full of glorious beames, able to dazle the beholders with his brightneſſe, to exceeding great, that God thought fit to inure the peoples eyes, by looking firſt on a leſſer light, *Iohn the Baptiſt*, that ſhining light, which came before Chriſt aroſe. This point the Reader may haue not inelegantly expreſſed (if hee thinke it worth his paines to looke into ſuch forgotten books) in the *Order of the Breviary*, or the *Ordinarium Divin. Offic. Secundum uſum Sarum*. In the fifth Leſſion appointed for the Feaſt of *Iohn Baptiſt*, which is folio XLIX. And I the rather note it, becauſe the *Reſponſe* and

Concerning the ſignification of this name, ſee my Lord Primate of Ireland, in his moſt learned Hiſtory of the Antiquities of the Britiſh Churches, chap. 5. page 84. by occasion of the mentioning of *Samſon*, Biſhop of S. David in Wales.

and Kerſicle appointed together with this *Leſſion*, are the words of the *Angel* to *Zachary* concerning *Iohn*, *Luc. 1. 17.* whereby we may gueſſe that the Church of *Rome* alſo interpreted the two *Laſt verſes* of this *Chapter* (to which th it in *Saint Luke* refers) concerning *Iohn*. And ſo I have prepared a little light for thoſe verſes before I come unto them.

[The *Sonne* &c. with healing in his wings.] The *Geneva*, And health ſhall be under his wings. As *Health* or *Healing* is ſaid to be in the *Sun's beames*, becauſe by them it warms and cheariſheth all things, dries up cold moiſtures offenſive to the creatures, excites and quickens *Plants*, *Beaſts*, and *men*, in the *Spring-time*, and revives all that which ſeemed well nigh dead in the *Winter*: So doth *Chriſt* bring life into the world, and came and preached life; therefore the *Syr.* and *Arab.* tranſlate it, *Health upon his tongue*. But in the *Text*, it is, *In his wings*; As *Chriſt* is compared to the *Sun*, and the beames of the *Sunne* are called *Wings*: partly becauſe of its ſwift diſparkling of them and motion, and partly becauſe it ſpreads its light in its *Riſing*, as wings; whence *Homer* calls the *Sonne*, *ἡ ἑλίου πτερόν*. The *yellow haired*, or *golden-haired ſunne*; and the *Scripture* ſo ſpeakes, *Joel 2. 2.* The morning ſpread upon the mountains: And, *Pſal. 139. 9.* If I take the wings of the morning. Thus in regard of ſpreading, *Virgil*, *Æneid. 8.* ſpeaks of the night alſo, *Nox ruit & faſcis tellurem completitur alis*. So *Chriſt* in regard of his *Imparting* of himſelfe, and of health and vertue from him, is ſaid to have wings; *Corn. à lapide*, would have it to point at a farther myſtery. That as *Chriſt* is a *Sun*, ſo he is the *True bird of the ſun*, as it is called, The true *Phoenix*, for thus he ſaith, the *Metaphor* of having wings doth beſt befit him. Let me note thus much to further his conceit, that *Canaph* a wing, is of *Canaph* to gather, and cheriſh, as a *brood-hen* doth her young; ſo *Chriſt* uſeth it *Matth. 23. 37.* And *David* alludeth to it, *Pſal. 17. 8.* Hide mee, under the ſhadow of thy wings. But of the *Phoenix*, ſee *Plin. Hiſt. Natur. lib. 10. cap. 2.* who ſpeaks doubtfully: Others (as *Ionſon. Thaumatoz. Nat. cl. 6. cap. 27.*) confidently of it, that it is a *fable*: yet *Maiola, Diſc. Cenic. Tom. 1. Titul. Aves*, diſputes largely that all is true which is reported of it. And *Ioh. Aſted. Theol. Natur. part. 1. pag. 217.* and *part. 2. pag. 474.* ſeemes to me to beleve it; and ſo it ſeemes *Tertul.* and *Katabl.* did, who think they have *Scripture* for it, for ſo that place, in *Iob 29. 18.* which in the *Vulg.* is, *I ſhall dye in my neſt, and multiply my dayes as a Palm*; and in our *Translation*, *I ſhall multiply my dayes as the Sands*; they turne thus, *I ſhall die in my neſt, and multiply my dayes as a Phoenix*. But *Corn. à Lapide* doth not beleve

leeve so, but takes the story for a fable; and I think he had good reason to doe so, yet of the enigmaticall use of it, see him; *ad hunc locum*, and in his Proeme to the minor Prophets, pag. 23, and 44. How *Asterius* applies this place, see *Dan. Heinsius*, *Exercit. lib. 1. cap. 5.* and his censure.

And yee shall goe forth, and grow up as calves of the stall] Such as understand this prophete of Christs second coming only, give this sense; Yee shall goe out of the prison of this life into the other; so *S. Hieron. Remig. Vatabl.* or, out of the grave, as calves loosed from the stall where they are tyed; so *Tertul. lib. de resurr. cap. 31.* where hee quotes this place. And they make this growing up, or skipping of fat calves, to signifie the Sanity and vigour of the godly, at and after the Resurrection, their Agility and great joy together with the heavenly Quires, and their strange and sudden leap (as it were) from mortalitie. I incline rather to that of our Commentary, that it signifies the encrease of grace and the Spirit from Christ upon the godly, or, Their libertie and encreasing in the joy of the Spirit, or, Their spirituall joy here, and perfected in heaven.

Grow up as calves of the stall] *Vulg.* Shall leap. The *Lxx.* *ausioli*, skip and bee wanton. *Chald.* Yee shall thrive, or grow fat; and so the *Tigurine. Pagn.* Yee shall be multiplied **וַיִּרְבּוּ** (an *Anomaly*, *hiric* being put for *pathach*) is of **וַיִּרְבּוּ** and hath all those significations, To grow, To multiply, To grow fat, To expatiate, To bee wanton, To leape and friske.

As calves of the stall] *Chald. Tigur. Pagn.* The French, the Geneva, As fat calves. The *Lxx.* Like calves at liberty. *Vulg.* As calves out of the herd, that feed and pasture together among the rest, and grow fat at grasse; as it is, *Jer. 50. 11.* But *Marbek* is *Saginarium*, The place, stable, or as our English hath it, The stall where calves are fatted, *Jer. 46. 21.* Her hired men are like bullocks of the stall. So the *Hebr.* and the margin there agreeable to it, *1 Sam. 28. 24.* The woman had a calfe of the stall. Our Transl. render it according to the *Chalde.* A fat calfe.

And yee shall tread downe the wicked; **וַיִּדְבֹּקוּ** of **וַיִּדְבֹּקוּ** a word used nowhere else in the Bible. The *Chald.* You shall thresh. The *Lxx.* and *Tertul.* (quoting this, *lib. de Resurr.*) *Vulg. Pagn. Ours, &c.* You shall tread upon, or tread downe the wicked, that is, You shall be over them. A plain difference then shall be found between you and them, notwithstanding mens profane conceits to the contrary.

For they shall be asles under your feet] *Montan.* and *Geneva.* Dust under the soles of your feet.

In the day that I shall doe this.] What day that is, see before, upon verse 1.

From this prophecie of the approaching of *Christ's coming*, he takes occasion, in the name of the Lord,

1. To exhort them to study the Law, *Verse 4.*

2. To prepare their expectation of Christ, by prophecy-
ing again of his fore-runner, *Verse 5, 6.*

Verse 4.

1. He takes occasion to exhort them (because as it is very probable hee knew himselfe to bee the last of the Prophets, and that they should be destitute of that helpe any longer) diligently to search and study the Law in the meane season, till the coming of *Christ*, to whom the Law in all the parts of it doth lead, *vers. 4.* *Remember yee the Law of Moses my servant, which I commanded him in Horeb for all Israel, with the Statutes and Judgements.*] The Law here may be taken comprehensively for all the doctrine of *Moses*, which is divided, *Dent. 6. 1.* into מצוות *Commandements* (the morall Law) חקים *Statutes*, (the ceremoniall Law,) and משפטים *Judgements*, (the Judiciall Law;) or it may be taken principally for the Morall, the other two being afterward repeated.

The Law of Moses] It is usuall for writings to carry the names of them that pen them, as *David's Psalter*. And *Moses* was the Law-giver to *Israel* from God. Hee hath his name from that accident in his infancie, *Exod. 2. 10.* *Shee called his name Moses,* (משה *Mosche*, that is, *Drawn out*) and shee said, because (משתייהו) *I drew him out of the water*. In ancient time they wrote his name *Moyfes*, either thinking it to bee compounded of the *Egyptian* words, *Mō*, Water, and *Hyses*, Saved: or being acquainted with the *Syrians* pronunciation, *Muset* (as the *Syrians* at this day, and the *Turkes* doe pronounce it, as *Cuila Muset*, an usuall name among them, that is, *Happy Moses*;) and joyning ours with it, of *Moses* and *Muset*, made *Moyfes*, but corruptly. Thus *Drus. in quest. Hebr.* Among the *Egyptians* he was called *Mneves*, as *Fr. Junius* quotes it out of *Diodorus Siculus*; See his note ad *Exod. 2. 10.* *Iob. Weems.* (*Christ, Synag. lib. 1. cap. 1. pag. 21.*) following *Aben-ezra*, sayes, they called him *Monios*. But see *Junius, Loco citato.* *Moses* is mentioned, by some Heathen Poets as a Law-giver. *Juvenal. Sat. 14.*

Tradidit arcano quodcunque volumine Moses.

And *Arator*; — *Non hæc jejunia Moses condidit.*

The law which I gave unto him in Horeb] A mountain in the Country of *Amalek* and in the wilderness of *Sinai*, so called because of the driness and barrenness; of חרב *To be dried*, and *To wither*. It is called, *1 King. 19. 8.* *Horeb the mount of God*, not in regard of the height of it, as tall Cedars are called

called *The Cedars of God*; but because the Lord appeared there, and gave the Law, for *Horeb* is *mount Sinai*, one mountaine with two tops, the Easterne called *Sinar*, and the Westerne *Horeb*. *Iac. Bonfrer.* in his *Onomasticon* tells us he hath disputed this question upon *Exod. 3. 1.* which booke I have not, and therefore referre the Reader to consult him there. It is at this day called *Saint Catharins mountaine*.

Which I gave him. God gave *Moses* the Morall Law writ with his owne hand, as *Deut. 10. 2.* seemes to prove. See *Weemse Expos. vol. 1. lib. 1. exerc. 3.*

For all [Israel] Pagn. To Mont. upon (1) for the use of all [Israel].

With the Statutes and Judgements Of them before. Only let me not passe this verse without notice of that which to me seemes very observable, That the truth is, *Commentations* upon this place can scarcely make a cleare and faire coherence of this verse with the fore-going; but as if the Prophet were full of this necessary point. Hee inserts it (though to our seeming somewhat abruptly) rather than not mention it. An observation that offers unto our thoughts. The very great necessity of acquainting ourselves with Gods Law, the benefit of which I referre the Reader to find commended unto him, in a learned, and very fruitfull Treatise of *Mr. H. Mason, Hearing and Doing, chap. 5.* This point hath beene much beat upon by the *Fathers*, in their *Sermons* or *Homilies* to the people, in their *Exhortations* and *Epistles* to their private and deare friends. Many of our men in handling the controversie about permitting the reading of the Scripture to the people, have collected many and plentiful instances: I spare them. Only I would note the piety of some persons in their assiduous study of Gods Law. It is a known History which they relate of *Alphonfus King of Arragon.* Let mee adde what *Herebert Rosweyd* the *Iesuit* reports of *Thomas a Kempis*, the devout Author of those books (which are, and deserve to be in every ones hand) *De Imitatione Christi*: That as he spent his houres in reading the holy Scripture, so hee wrote out the whole Bible, divided into foure Tomes, fairely and legibly with his own hand. And yet a great scholler too he was, a man wedded to his book, so much that this was his usuall saying, and that which hee was wont to write in the beginning of his books, *In omnibus requiem quæsit. Quisquam inveni nisi in angelo cum libello. I have sought content in all things, but never found it, unlesse with a booke in a nooke.* But his most delight was in the booke of God. How much was his zeale beyond the temper of these times, when many think it would hinder their schotlerhip to read much or oft

H h h 2

In een hoeken
ken met een
boekken.

in

in the Bible, which perhaps also is not to be found in some well furnished studies. The neglect of which, and preferring the *handmaids* (which yet are beautiful, and they blind, that doe not confesse so) before the *Mistresse*, hath been much complained of by many pious and learned men. Who can be large or full enough in the praise of the Booke of God? *ἡ ἀληθὴς τροφή*, The *soles food*, as Saint *Athanasius* calls it, *καὶ αὐτὴ τὸ ἀδούλευτον ἀκίνητον*, The *Invariable rule of truth*, as Saint *Irenaeus*. The *Apborismes of Christ*. The *library of the Holy Ghost*. The *circle of all divine arts*. The *Divine Pandects*. The *wisdom of the Crosse*. The *cubit of the Sanctuary*. The *touchstone of error*. But I will take my selfe off, lest it be said to me, *Who ever dispraised Hercules?* Only let me insert another instance, for other kind of people, for lay people, for women. Not the example of any of those glorious women found and mentioned in *S. Hieroms* Epistles, famous and renowned for their piety this way: but a moderne example of *Maudlin* the wife of *D. Pareus*, of whom writing to *John Newerus*, Pastor of *Saint Peters Church* in *Heidelberg* to preach her *funerall Sermon*: hee reports, that after shee was married, and more than forty yeares of age, out of love to the holy Scriptures, shee learnt to reade, and tooke such delight in it, and specially in the *Psalmes*, that she got them almost all by heart. So much for this point, the necessity of which, some think the Spirit of God would teach us, by the great *Zain* in the word *Zicru*, *Recordamini*, in the Text, in many Bibles. See *John Buxtorf*, in *Comment. Masor. cap. 14.*

2. Hee takes occasion to prepare their expectation, by prophecyng againe of his forerunner, the *Baptist*, vers. 5. 6. we have,

1. His coming, vers. 5.

2. His work or office, vers. 6.

I. His coming, vers. 5. Behold, I will send you *Eliah* the Prophet, before the coming of the great and dreadfull day of the Lord. The interpretation of this place hath very much divided the Expositors. Saint *Hierom* took it once, for all the Prophets that should come; but hee goes almost alone. A farre greater party understand it of *Eliah* the *Thisbite*. For so the *Lxx.* reade the very Text; (The *Vatican* and ordinary copies of the *Lxx.* but not that which is in the *King of Spaines Bible*;) and so also the *Arab.* which usually followes the *Lxx.*; and some of the Fathers, (but not all whom *Belharmino* alleageth, for *Origen*, *Lucian.* *Hilary*, *Hierom*, who are produced by him, are examined by *Dan. Chamier*, *Panstrat. Tom. 2. lib. 17. cap. 5. sect. 17. 18.* and found to bring him no proofes,) Saint *Chrys.* *Theod.* Saint *Aug.* and many others of

of the *Antichrist*, being misled by the contemning of the
Lxx. *But this is not in the Hebrew Text, which the learned*
Popish Expositors know, and yet they follow that of the Lxx.
 for another purpose than the *Antichrist* were aware of, as is
 sufficiently known in the *Question of Antichrist*
Benedict Pererius de Antichristo Disputat. against *Joh.*
Annin makes it one of his demonstrations that *Mahomet* is
 not *Antichrist*, and so doth *Bellarmino*, that the *Bishop of*
is not, because *Enoch* and *Elijah* not yet come; and are to
 come in his time. *Doctor* *Abraham* a learned man of ours (*De*
Antichrist part. 1. cap. 30) doth hereupon take occasion to
 compare *Bellarmino* to a frantick woman (whom he saith he
 knew) that pretended great acquaintance with the *Angel*
Gabriel, and told us that surely *Eli* was the carrier. *Mr.*
thinks too lightly and reads nothing with pleasure that puts
 off a learned adversary with a scuffle, but not without of-
 fence, him who through his weakness doth magnifie all *Bel-*
larmine's Arguments, as surely the *Suffolk Author* of the *Five*
Discourses Ann. 1683. did, when in his *Treatise of Antichrist*,
 useth no other: I will not take this Text, as a sufficient occa-
 sion to enter into the Question, who *That Antichrist* should
 be. Let the charact. used by *Saint Iohn* and *Saint Paul* be
 impartially applied, and without ends; and I suppose there
 will be little controversy; especially that of *Saint Paul*,
 2 *Thess.* For lights unto which I referre the Reader, unto
Quirinus Reuterus his Supply to *Zanchy*, who here through
 age and dimnesse of sight broke off, which *Reuterus* under-
 took at the request of *Zanchy's* Executors, and said much to
 this point, and with much approbation. But to passe by the
 question it selfe, whether the *Pope* be *Antichrist*, which the
 interpretation of this place, however it bee, doth not con-
 clude. The *Cardinals* arguments, that the *Tabernacle* is proph-
 cied of, are not unanswerable. *Some* did not of 1683. ed. v.
 Observe. This day before which this *Eli* is to come, is
 the great and dreadfull day of the Lord. Therefore the
 day of the second coming of *Christ*: for his first coming
 was an acceptable time, and a day of salvation. *1 Cor.*
Answ. 1. The *Hebr.* may be read, *Before the day of the*
great and dreadfull Lord come. And so the *Chaldee* reads so.
 But granting it as we read it, yet *Avi* of *Avi*, is not pro-
 perly *Terribile*, but *Tremendum*, to be feared or dreaded.
 Now, fear is either from *Terror*, or from *Reverence*; so it is,
Gen. 28. 17. How dreadfull is this place? saith *Jacob*, that is,
Reverend, because of the signes of the *Divine* presence. See al-
 so, *Ezek.* 1. 22. Thus even the day of *Christ's* first coming,

is to be entertained with an awful dread and reverence. 31 That day, though a day of salvation to believers, yet woe to others terrible; it was described to be in the former Chapter, verse 2. and is oft described so, in the New Testament *Luc. 2. 34. Luc. 9. 17. Luc. 19. 44. Mark. 13. 14. See Cuss. Black-*
more's System Theol. vol. 2. art. 58. pag. 83. *do Object 2.* It is added, *left I come and raise the Earth with a*
convulsion. But Christ's first coming was not to judge, but to be
judged.

01 *Answer.* It may be understood with *Hesychius* and *Wrighton*: of the destruction of *Jerusalem*, and the calamity that came upon the *Jews* upon *Christ's* first coming. 2. But I have all the way interpreted this Chapter *comprehensively*, even of the day of judgement also, and the sentence then to be given by *Christ*. Yet it follows not but the place may be meant of *John Baptists* coming before *Christ*, to prepare men to believe, least hereafter for their infidelity they bee condemned. It followes not that hee must come presently before that day. s. 1. To which I have observed an allusion. A. univ. 1.

Object 3, Christ speaking of Elias, Math. 17: 10: Saith, This is Elias (qui venturus est) which is for 10 colls. 3 But John was come already.

and say, The Greeks & others, are venturing to ask which
man for to come, speaking of him whom (from Malachi's pro-
phesy) they expected; and so might well be said of one that
was already come: as we have the same phrase, *John 1. 9.*
He demanded where Christ should be borne: Yet was Christ borne
already.

Obj^{ct}. 4. *John* was indeed *allegorically Elias*, but not *literally*; therefore *Christ* (speaking in the same place, *Math.* xi. 14. of *John*, saith, *If ye will receive it, This is Elias*, that is, *Elias* is indeed for to come, yet if you will have *our* now also in this my first coming, this *John* is he. But to shew that this is a mystery, he addes, *He that hath eares to heare, let him heare.*

Answe. John was Elias literally, that is, in the Prophet Malachies *literall sense*: but because the *Scribes* had another conceit (not of another time, as the *Papists*, but of another person) that it must be the *Thisbe*; he tells them they mistake it in that; for the Prophet in his very *literall sense* meant *John*; (as the Prophet *Jeremiah*, *Jer.* 30.9. meant the *Messiah* literally, as it is confessed, not *David* the sonne of *Isse*, when he sayth, *They shall serve David their King.*) And therefore he sayth, *If ye will receive him*, and addes, *Hee that hath eyes, let him heare.*

Object 5. Elias is prophesied of again. Rev. 11. 3. One of the two witnesses.

Ans.

Anfw. Besides the fuller meaning of that place, for which let the Reader consult expositors, and especially Mr. *Jos. Meades* learned *Commentaries* upon his *Clavis Apoc.* There is there no mention at all of *Elias*. It is but a begging to urge that text.

Object. Why else were *Enoch* and *Elias* rapt up before death, and doe still live in their mortall flesh, to dye againe; but that they are for that service before the last coming of Christ?

Anfw. That they live in their bodies in Heaven is not doubted, (see *Sixt. Amama. Antibar. Bibl. 3. Spruch. 4. pag. 947. &c.* but that they live in their mortall bodies, and that they shall dye, there is no Scripture for it; neither is it likely, seeing the Scripture sayth of *Enoch*, *Hebr. 11. 5. Adm. was translated that hee should not see death.* (see *Jos. Scaliger* note upon *Math. 17. 11.* among those few short notes of his which *John Bill the Kings Printer* hath carefully collected at the end of his *Impression* of the *New Testament Greeke*, at *London*, 1622.) But why they were wrapt up, we must bee content to bee ignorant; and it becomes us most to bee so. More of this point you have well treated of in the following Commentary.

Being thus rid of this interpretation, wee have another, which interprets the place of *Christs first coming*; and we have *S. Markes* authority for it, who makes the last words of *Malachy*, to bee the first words of his *Gospel*; and therefore leads us to understand by *Elias* in the Prophet, *John Baptist* in his *Gospel*. And that we may bee further out of doubt, we have the text clearly so expounded, *Thom. 16. 17.* (See *Laurent Vallas* his *Castigation* of the *Vulg. Lat.* according to the corrected edition of *Jacobus Rivinus*.) *Math. 11. 14. 15. Math. 17. 10. 11. 12. 13.* Which places let the Reader peruse. The name of *Elias* is given to *John*, not *propter identitatem personae*, as if *Elias* were *Redivivus*, or by a *Metempsychosis* were entered into *Johns* body, but *propter identitatem spiritus & virtutis*, because of the like gift, calling, and Ministry. See *Tunius*, *parall. lib. 1. par. 31. Pet. Martyr. Loc. Claf. 3. cap. 16. sect. 21. 22.* But especially our late blessed King of famous memory, in his *Monitory* preface before his learned *Apology* for the *Oath of Allegiance*, *pa. 77. 78.* whose arguments are examined by *Leonard Lessius*, *Disp. de Anti Chr. Demonstr. 15.* but stand good. And besides ours, some learned and ingenious *Papists*, as *And. Burgensis*, *Isid. Clarus*, *Bened. Arias Montan.* in *Evangel.* who doe all admit our interpretation: and *Bishop Ingham* too, in *cap. 48. Eccles.* as *Bened. Pererius* affirms of him, *lib. 15. in Daniel.* *pag. 223. D.*

Let

Let me here note by the way the civility of *Lucas* *Offender*, who as he yields the place to bee meant of *John Baptist*, the second *Elias* before *Christ's* first coming; so hee also interprets it of a third *Elias* before *Christ's* second coming; and that is, *Martin Luther*; and accordingly interprets the following words; and exhorts to the receiving of *Luther's* doctrine, lest God come and punish our ingratitude; *Luther* indeed was a man of notable zeale like *Elias*, fit for the businesse hee was employed in by God, and we have great reason to thinke honourably of him; but none to thinke that *Malachi* thought of him, or that the *Holy Ghost* meant him here. Thus much of the coming of *John*.

Verse 6.

2. His worke or office, is declared in the last verse. And hee shall turne the hearts of the Fathers to the Children, and the hearts of the Children to the Fathers. Least I come and smite the Earth with a curse. For their interpretation of this who respect only the second coming of *Christ*, let the Reader see *Cornelius a lapid*. I content my selfe with that of our following author, That whereas all was at that time out of order, full of corruptions and errors, and different sects, (see *Tremellius* *marg. Zach. 11.8.*) *John* was sent to preach repentance, *Math. 3.2.* and to convert of all sorts from the error of their way, and to reduce them to the faith of the old Patriarchs. But for the manner of the phrase, *Indur* (*parallel lib. 1. par. 55.*) makes it parallel to *Luc. 1. 76. 77. 79.* and so it will bring in further light. Adde also *Luk. 1. 17.* where observe that the word of the *Lxx* is not used, theirs is *translatum* but *Lukes* is *inseparabilis*. The *Evangelists* & *Apostles* though usually they follow, yet sometimes take liberty to depart from the *Lxx*; & concerning the vulgar Latine translation, *Ioh. Gagnarius* a *Sorbonist* professeth hee cannot tell the meaning of it, but falls very foule upon *Cardinall Cajetan*. Yet his owne conjecture of the misplacing of it there in the originall text, is bold. See him, ad hoc together with *Beza* his larger Annotations on the same place.

Least I come and smite the Earth with a curse. The coherence of this, and the meaning, see before *Objection 2.* and the Answer.

Least I come. The coming of *Christ* is not uncertaine, but the smiting, I reade it, lest I smite when I come.

And smite the Earth, *8. Hier.* earthly men: not *Iudea* onely, though sometimes *Jerusalem* be taken for a particular region; as *Genes. 41. 57. Esay. 13. 5.* yet probably the calamity of the *Iewes* may be principally respected.

With a curse. Geneva, cursing. *Chald.* extermination. *Pagnin.* slaughter. The *Lxx*, *αὐτὴν*, wholly, suddenly. *Septuaginta* is An utter

ter

ter curse, Or Devoting to mine; which *Cherem*, the *Rabbini* say, doth enter into the members of the body, the number of which they observe to bee according to the numerall letters of this word. The *Iewes* had three sorts of *Anathema's*. 1. *Niddui*. Rejection or Removing. Hee that was *Mennuddeth* was removed out of the *Synagogue*. *Levit. 24. 10. 12.* *Job. 9. 22.* Thus they hold *Caine* was excommunicate. *Genes. 4. 14.* *Esay 66. 5.* This was of the nature of profligation or proscription among the *Romans*. 2. *Cherem*, which is more properly that which is *Anathema* among the *Greeks*, which is the curse that they layd upon him, whom they put out of the *Synagogue* if he mended not. A giving over to *Satan*. *1 Cor. 5. 5. 1. Tim. 1. 20.* At this they lighted *Candles* and put them out againe, to note that such an one was deprived of the light of Heaven. This is the word used here. And this among us is the highest Ecclesiastical censure, according to the *Tables of D. Richard Cofin*, who (*Polit. Eccles. Anglic. Tab. V. A.*) makes these degrees. 1. *Interdictio divinatorum*. 2. *monitio*. 3. *Suspensio*. vel *ab ingressu Ecclesie*; vel *a perceptione sacramentorum*. 4. *excommunicatio*. 5. *Anathematismus*: *Contra hereticum pertinacem*. 3. There is a third degree among the *Iewes*, call'd *Sham-atha*. The extreame and highest degree of excommunication. The *Etymology* of which word is either, 1. of *Sam*, *Desolate*, and *atha*, *Thou*. *Thou art desolate*, or, *Be thou desolate*. 2. of *Shaw*, *There*; and *Mitha*, *death*. *There is death*. Or an Excommunication to death. As, *1. Job. 3. 16.* *There is a finne unto death*. Or, 3. of *Shem* or *Shama* in the *Chalde*, *The Lord*, or *The Name*, that is, the *Tetragrammaton*, *Iehovah* and *Asha*, *he comes*. *The Lord comes*. A forme of speech used by them in sudden accidents (as the most learned *Hinsius* observes, *exercit. lib. 7. c. 14.*) and especially by such as suffered any oppressions, whereby they still comforted themselves. This is the same with that which *S. Paul* useth after the *Syriack*, where *Maran* is *The Lord*. *Maran-atha*, *The Lord comes*. *1. Cor. 16. 22.* *He that loves not the Lord Iesus, let him be Anathema Maran-atha*. Which curse they fetch from the first words of *Henoch's* prophecy, *Jude, verse 14.* And thus much for the last contestation, and for the whole Text.

For the close we may take notice of a double obser-
vation.

1. That in many copies (though not here, in *Montanus* his *Interlin.* nor in two others that I have) the last verse but one, in *Esaiah*, *Ecclesiastes*, *Lamentations*, and this prophecy of *Malachy*, is repeated againe after the Text, but without *points*: because all these bookes have sad closes, and therefore the *Scribes* thought fit, to leave the verse before, to be last, for the recreating the spirits of the Reader, as containing more comfort.

comfortable matter. See *Ioh. Buxi of de Abbrev. Hebraic.* more
 in *pp. 11.* 2. That all the Prophets (except *Jonab* and *Nabum*) ex-
 pressly and in some prophecy concerning *Christ*. Hee being
 the marke at which all of them chiefly aimed. And let
 him bee our Aime likewise. Blessed is he who carefully ex-
 pects his second appearance. *Come Lord Iesus, come quickly.*

FINIS.



